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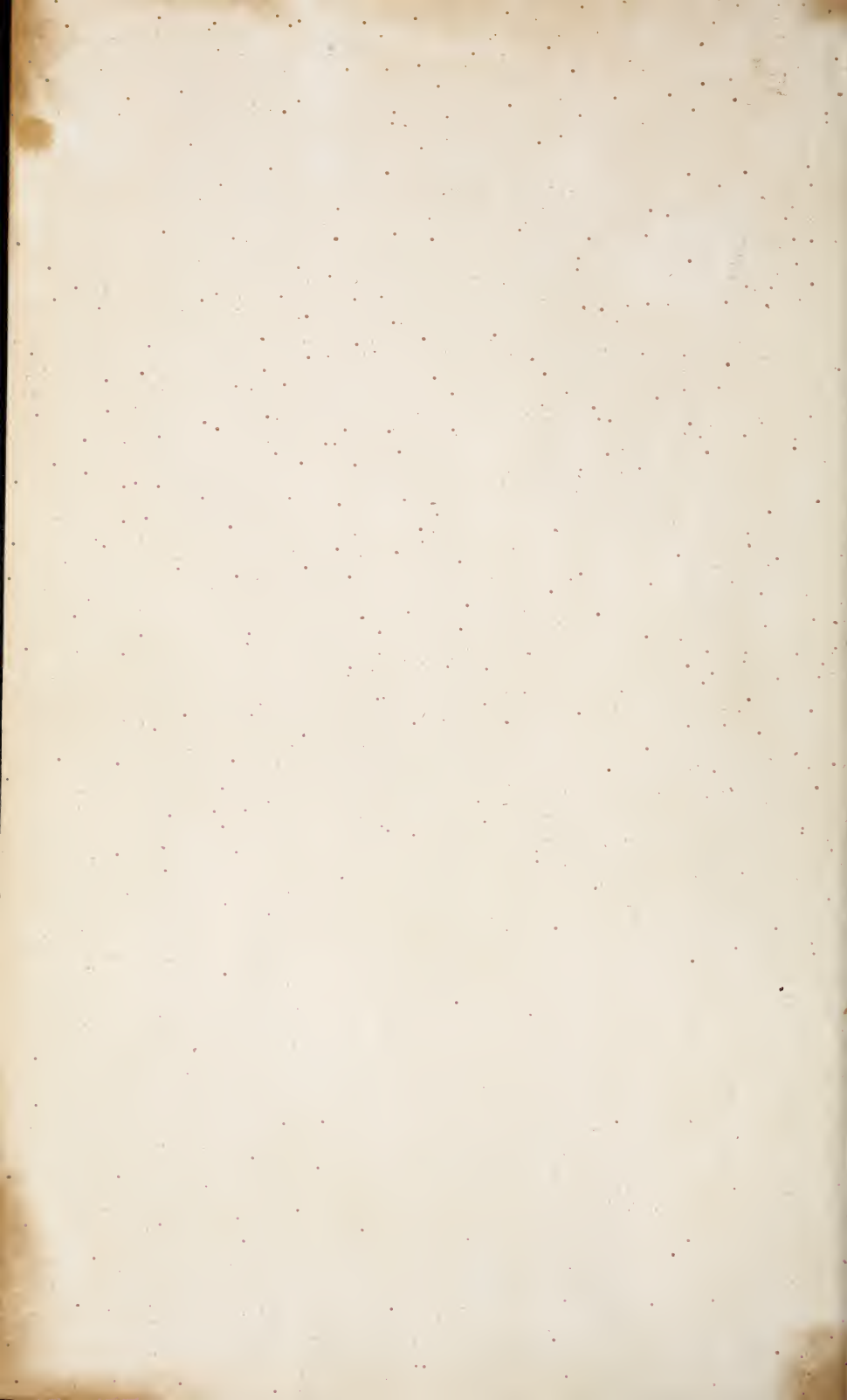
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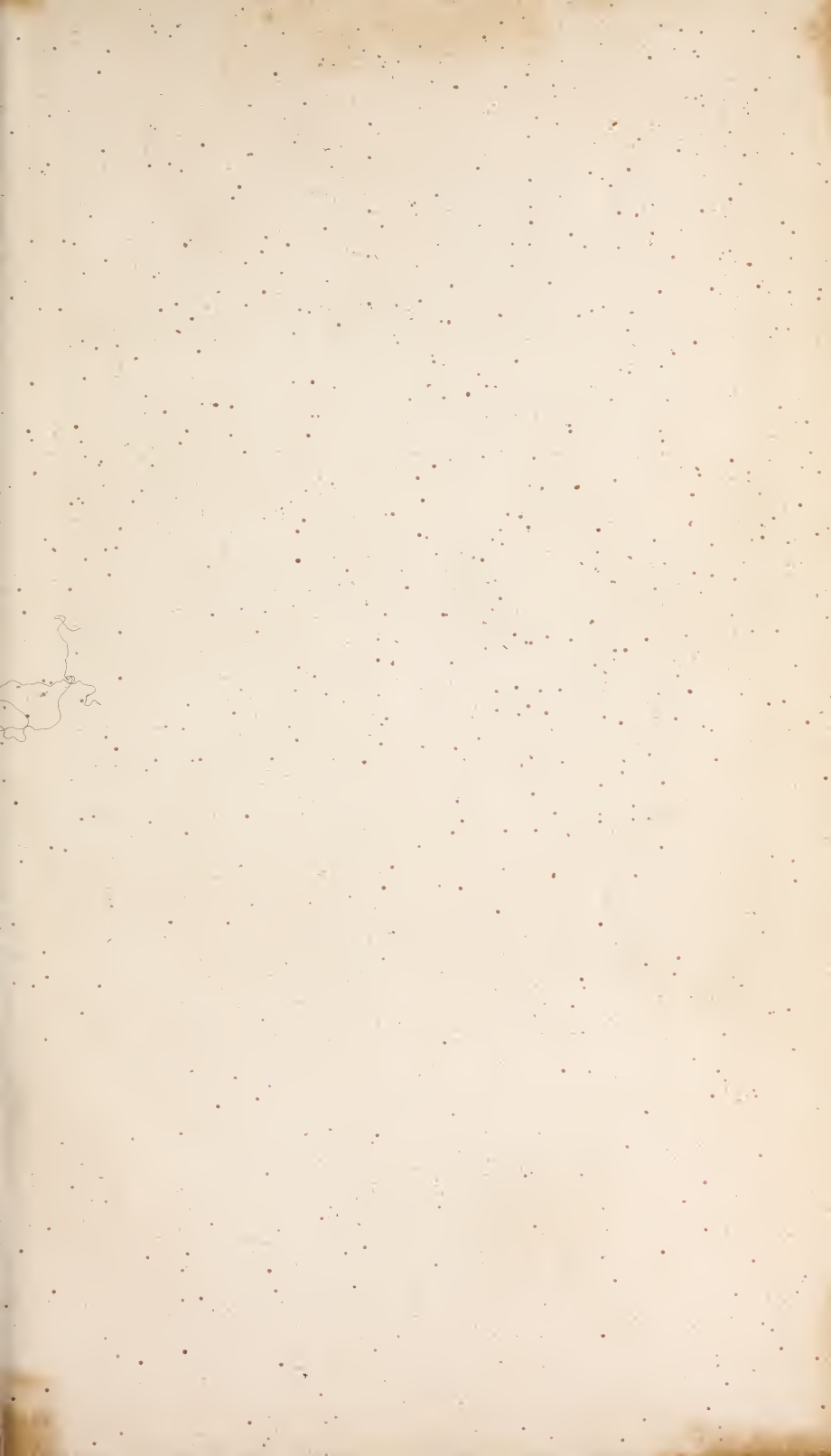
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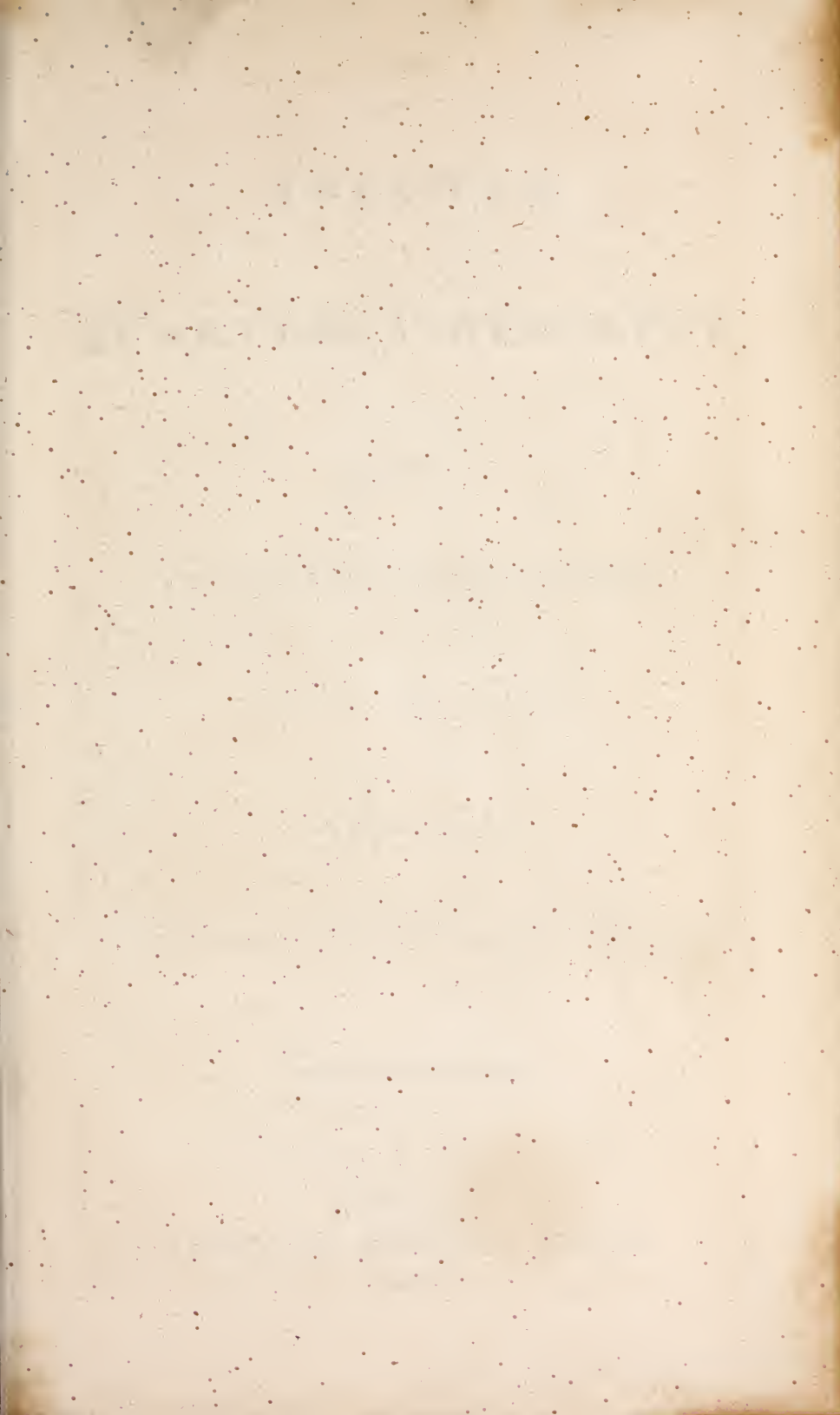
















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## ADVERTISEMENT.

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THE twelfth volume and the thirteenth year of this work are closed. We shall now enter, with the blessing of that beneficent Providence that has hitherto guided us, upon the preparation of another volume. We hope to make it still more worthy than its predecessors of the patronage of a discerning public. New sources of information in the statistical department of our labors are constantly coming to light. Fresh interest in the subject is awakening in various quarters. Statistical Societies are springing up in almost all civilized nations. The past year, an American Statistical Association has been formed in Boston, under very favorable auspices. During the present year, a new census of the United States is to be taken. Its results on a great variety of topics will, doubtless, be much more complete and satisfactory than has been the case with either of the preceding decennial enumerations. The more important details of this exposition of our population and resources, we shall hope to insert in the next volume of the Register. Our European correspondents may be expected to furnish valuable facts and communications. We shall endeavor, also, to enrich the work with essays and other papers on the momentous subject of ministerial education, and other topics connected with the duties of clergymen and the salvation of a perishing world.

The aggregate number of pages, in the twelve volumes of the Register already published, is *four thousand three hundred and sixty-four*. A large proportion of the articles, which fill these pages, we may be permitted to say, are of permanent value. They are the results of original inquiry, and will not be found elsewhere. Many of the facts, which we have recorded, have been rescued from decaying MSS. and dilapidated records. Their full value may not be seen for many years. Most of the articles that we have inserted, are not *repeated* on our pages. It is our intention, in all cases, to exhibit at once the full details of the various topics on which information is communicated, so that there may be no necessity of again adverting to them. We shall hope to be able to accomplish this object more and more satisfactorily, in the progress of our labors, especially if an enlarging patronage to the work should be accorded us.

BOSTON, MAY, 1840.

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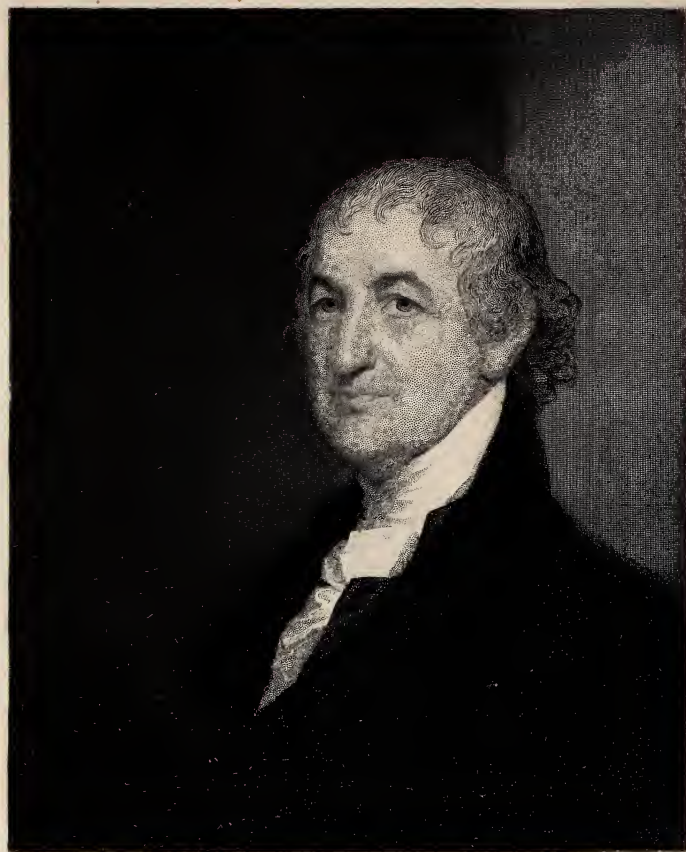


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CALEB STRONG,

*First Governor of Massachusetts*

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## MEMOIR OF THE HON. CALEB STRONG, LL. D.,

GOVERNOR OF MASSACHUSETTS.

AMONG the distinguished men of our country, whose virtues and public services claim a conspicuous notice in our pages, was the late CALEB STRONG, a native of Northampton, Ms.,—the memory of whom is still fresh in the minds of the present generation.

Mr. Strong was born January 9, 1745. He was the son of Lieut. Caleb Strong, a very respectable inhabitant of Northampton, who died in the year 1776, and the great-great-grandson of Mr. John Strong, the first ruling elder of the church in that town. This ancestor came from Somersetshire in England, and probably from the town of Taunton, in 1630, and first settled in Dorchester, Ms. whence he removed in 1635 or 1636 to Windsor, Ct. and afterwards, in 1659, to Northampton, where he died, sustaining a high reputation for integrity and Christian excellence, in 1699, at the advanced age of ninety-four years.\*

Mr. Strong received his degree of B. A. at Harvard University in 1764, having been prepared for that institution by the celebrated Mr. Moody of York, Me. to whose instruction and counsels, many of our most eminent men have acknowledged themselves indebted for their progress in knowledge and early habits of industry and virtuous conduct.†

Soon after receiving his first degree, and, we believe, while on his return from college, he took the small-pox at Brookfield, and probably in conse-

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\* Elder John Strong came to this country in the ship Mary and John, in company with Messrs. Warham, Maverick, Mason, Clap, and others. He married his first wife in England. She died on the passage or soon after landing, and two months after, her infant child died. Mr. Strong's second wife was Abigail Ford, whom he married at Dorchester in 1630. From Mr. Strong, most of the families by the name of Strong in New England and New York are supposed to have descended. He had sixteen children besides the one before mentioned, who died in infancy. The names of his sons were, John of Windsor, Ct., who had several children; Return, also of Windsor, three of whose children are mentioned; Thomas, who had fifteen children; Jedidiah, who had eight children; Ebenezer, who had six children; Samuel, who had eight children; Josiah, who died young and unmarried; and Jerijah, who had five children. The five sons last mentioned appear to have resided in Northampton. The names of the eight daughters were, Abigail, who married the Rev. Nathaniel Chauncy of Hatfield; Elizabeth, who married Joseph Parsons; Experience, who married a Fyler of Windsor; Mary, who married John Clark; Sarah, who married Joseph Barnard; Hannah, who married William Clark; Esther, who married a Bissel of Windsor; and Thankful, who married a Baldwin of Milford. Jonathan Strong, the grandfather of the governor and the son of Ebenezer, had seventeen children by his wife, Mehetable Stebbins. The third of these was Caleb. The late Judge Simeon Strong of Amheist was the grandson of Samuel Strong above mentioned, and the son of Nehemiah.

† The Rev. Samuel Moody of York, was born January 4, 1676, and died November 13, 1747. His son, Joseph, was the first minister of the North Church in York. His son Samuel, for thirty years the distinguished preceptor of Dummer Academy, died at Exeter, N. H., December 17, 1795, aged 69. He had eccentricities of character, but he was eminent for piety, and was greatly useful both as a minister and a teacher of youth. He felt a deep interest in the happiness and usefulness of Mr. Strong, and at the close of his studies, preparatory for college, gave him his paternal advice replete with wisdom and affection.

quence of the course of treatment then common in that disease, lost his sight, which he had but very partially regained, at the time of his admission to the bar, in 1772.\* His professional studies had been pursued under the direction of Major Hawley, an eminent and popular practitioner, residing at Northampton, and one of our most distinguished patriots during the troubled period of the Revolution. It is said that prior to his admission, the gentlemen of the bar had determined to encourage no further applications to the Court for that purpose! Having observed, however, his steady attendance upon the Courts for a great length of time, and influenced probably, as well by sympathy for him under his multiplied discouragements, as by the earnest recommendations of his instructor, the rule was dispensed with on that particular occasion.

He had previously so far secured the confidence of his fellow-townsmen, as to be chosen town treasurer, to which office he was elected ten years successively. As early, also, as the year 1772, he was elected one of the selectmen of the town, and continued to be elected for that office, and as one of the committee of safety and correspondence, during the Revolutionary war—a circumstance affording abundant proof, that in the opinion of his townsmen, he was a decided friend of the Revolution.

In the year 1774, he was chosen to represent the town in the Provincial Congress, having his celebrated professional tutor, Major Hawley, for his colleague. No stronger evidence can be desired of his reputation for wisdom and patriotism, than this election, when it is remembered that the struggle with the parent country was becoming every day more certain, and that the people would have intrusted none with their mighty interests, then in jeopardy, but men of the firmest moral courage, and the most unquestionable devotion to civil and religious liberty. Without doubt, he imbibed many of his opinions on the great subjects which agitated the colonies, from the same intrepid foe to royal prerogative, and parliamentary usurpation. That he cordially coöperated with that gentleman in maintaining the rights of his injured country, cannot be questioned, as he was soon afterward elected to the General Court with the same colleague.

In the intervals of repose from public affairs, he pursued with great assiduity his professional business; and the confidence of the magistrates of the county in his ability and integrity, was evinced by their appointment of him to the office of County Attorney, which place he held from 1776 to 1800, a period of twenty-four years.

In the year 1779, he was invested with the highest political trust which can be conferred by the people upon their Agent, having been elected to represent the town in the Convention, which was about to assemble, for the purpose of devising and adopting a Constitution or frame of government, for the preservation of those principles of civil liberty, then greatly menaced and endangered.

In this Convention, Mr. Strong found himself among great men, great by nature and education, and greater by the impetus given by the glorious contest then subsisting. The two *Adamses*, *Bowdoin*, *Parsons*, and other illustrious patriots were there, and among them, Mr. Strong was not undistinguished. He was one of the Committee appointed by that venerable body to draw the plan of a Constitution to be submitted to the people. Their works praise them. The Constitution is a noble instrument. It is adapted to ensure and preserve as much of civil and personal liberty as is consistent with social order, and public security and tranquillity. It

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\* During the greater part of this period, his father and sisters, with exemplary patience and kindness, read to him daily, professional and other books. Among these books, was the whole treatise of Coke upon Littleton, in folio.



recognizes and establishes the fundamental principle, that government is founded for the people—that all public officers are their agents, amenable to them for the faithful discharge of their trusts. It secures liberty of conscience, freedom of opinion and of the press, the rights of property and reputation, trial by jury, and all the great principles which constitute the fabric of civil, religious and political liberty. After forty years' experiment, the Constitution was submitted to the revision of a numerous representation of the people, who approved its principles, and found but little occasion to alter any of its forms. Blessed be the memory of those who framed it!

In these various employments, Mr. Strong had so recommended himself to public attention, that he was thenceforward constantly called to the exercise of some important function.

In 1780, he was one of the Council, which, until the Constitution went into operation, exercised the whole executive power of the State.

In September of that year, he was appointed a delegate to Congress, but declined the appointment. In October of the same year, he was chosen by the people of the county of Hampshire one of their senators under the new Constitution, and was reelected to the same office until 1789.

In 1783, he was called by writ from the Supreme Judicial Court to take upon himself the "state and degree" of a barrister at law, having been appointed, the year previous, one of the Justices of that Court—an office, which, owing to the narrowness of his income, he had felt himself obliged to decline.

In 1787, he was elected a delegate to the Convention which framed the present Constitution of the United States. He assisted in the great work of moulding the principal features of that instrument; but having been called away, by the illness of a member of his family, he had no opportunity of signing it before its promulgation. But in the Convention of Massachusetts, which adopted it, he was again the representative of his native town, and was one of its most influential supporters and advocates.

In 1788, he was elected by the Legislature one of the Senators of the United States, in the first Congress under the new Constitution, and was reelected in 1793; but tired of public life, and eager for the enjoyment of domestic quiet and happiness, he resigned his seat before the expiration of his term.

His labors in the Senate were arduous and most beneficial to his country. The duties of the first Congress were quite as important as those of the Convention, which framed the Constitution. Its principles were to be developed; its powers to be applied; the forms of administering it to be settled. All this required great minds, and found them.

Mr. Strong was one of the Committee which drew the Judiciary Act. That Act, like our own Constitution, has borne the test of nearly fifty years, and remains almost untouched by alteration.

On great national questions—on revenue, on internal and external policy—he was one of the most able and powerful supporters of those principles which have given the government strength, and the country glory. ELLSWORTH, STRONG, KING, CABOT, were among the men, in that Senate, who upheld New England's fame, for all that was great in public, and amiable in private life.

On his retirement from the Senate of the United States, Mr. Strong undoubtedly considered his public career as closed. He had yielded, reluctantly in most instances, to the repeated calls which had been made upon him. He had served his native town, in early life, in humble muni-

cial offices; and without ambition, had freely devoted himself, in his more mature age, to the business of the Commonwealth, and the service of his country. He was a man of singularly quiet temper and quiet habits; home was his earthly paradise; and caring little for the trappings of office, or the gaze of the multitude, his family and the associates of his professional and private life, were world enough to fill up the measure of his happiness. He was simple in his manners, moderate in his desires, and wisely frugal and orderly in all his arrangements; and we can hardly better describe the natural modesty and wise forecast of this excellent man, than by the following beautiful lines, a copy of which, made in his own handwriting, and evidently for his own private use, was found among his papers after his decease:

“Envy’s censure, flattery’s praise,  
With unmoved indifference view;  
Learn to tread life’s dangerous maze,  
With unerring virtue’s clue.

Void of strong desire or fear,  
Life’s wide ocean trust no more;  
Strive thy little bark to steer,  
With the tide, but near the shore.

Thus prepared, thy shortened sail  
Shall, whene’er the winds increase,  
Seizing each propitious gale,  
Waft thee to the port of peace.”

Prudence and discretion were the governing virtues of his character. In his conflicts at the bar, on the political theatre, in public and private, he offended no man, maintaining his opinions and independence, but with such a mild and gentle demeanor, that he had none but friends to contend with.

But he was not suffered to choose his course of life. In the year 1800, the people of this Commonwealth called him to the chair of government. There are those, still living, who know with what unfeigned reluctance he yielded to this call. But he thought duty required the sacrifice, and he submitted.

One of the most beautiful moral pictures ever displayed to the eye, was exhibited at that election. In seven or eight towns, of which Northampton is the centre, not a single dissenting vote was given. Nothing need be said of his private character after this. In the very scene of his professional labors, in which, if any where, causes of jealousy and discontent must have existed, not a man could be found whispering any thing to his dishonor.

He was elected to this high office for seven successive years. It was a time of political agitation and party strife. The great storm which raged in Europe, had reached our shores and disturbed our tranquillity.

The country, at that period, was divided into two great political parties, one of them denominated the *federal*, the other the *democratic* or *republican* party—terms of designation, it is true, imperfectly marking the distinction between them, as they were both sincerely and equally attached to our republican form of government, and differed only in their opinions of the probable influence of the great European conflict upon the peace and prosperity of their own country, which they equally loved.

One party, the democratic or republican, saw in the principles and measures of the French government, the overthrow of tyrannical power,

and the establishment of civil and political liberty throughout the world; and they rejoiced in French victories, and gloried in French success. The other saw, in those principles and measures, approaching ruin to all our institutions for the preservation of liberty, the horrors of despotism and furious passion, the abolition of all religion, and the tyranny of the mob; and they hailed, therefore, with joy, the success of England, regarding her as the stay and the staff of free government, of civil liberty, and of religion, and indeed as the only power, which could throw an effectual barrier between French usurpation and our free republican institutions.

The passions which these different views excited, were inflamed by the enormous evils inflicted by both those foreign governments upon our commerce, and the consequent injury to all our most valuable interests. French spoliations were palliated and apologized for, by the one party, for the sake of the cause of mankind, which was to be ameliorated by the final triumph of France. British outrages were softened, or shut out of sight, by the other, because Great Britain was waging a war against infidels and anarchists, whose final success would extinguish the flame of liberty, wherever it blazed.

The federal party were daily becoming more obnoxious, from their conscientious and openly avowed conviction of the probable disastrous effects of French influence upon the happiness of this country, and their frequent and often bitter crimination of the acts and opinions of the Executive of the United States, who was supposed to favor France; and in 1807, their opponents had gained such an ascendancy in the Commonwealth, as to defeat the reëlection of Gov. Strong, who cheerfully submitted to the will of the people, and retired to his beloved home, determined never to be drawn from it again.

But the tide again turned. In 1810 and 1811, the party, which had so recently come into power, excited, by their indiscretion and violence, the displeasure of the people; while the measures of the General Government, indicating, more and more distinctly, an approaching disturbance in our foreign relations, awakened a virulence of party spirit, which blighted the happiness and darkened the best hopes of our country. At this critical moment, Gov. Strong was again called from his repose, in the hope, that by the wisdom and conciliatory firmness of his administration, the Commonwealth might be preserved from the disorder, and turbulence, and manifold evils, private and public, with which she was threatened.

It is known to his confidential friends, that no occurrence of his life caused him more unhappiness, than this unexpected summons. He refused; was re-urged; and finally made to believe, what was certainly true, that he alone could appease the angry passions of the people; and restore comparative peace to the community. He was elected; but he brought no passion or resentment to the chair. He strictly confined himself to the restoration of those who had been driven from office for their opinions, and resisted all importunity to go further.

Soon after this second election, the crisis arrived, which had been anticipated with so much anxiety. The government of the United States had selected its enemy, and that enemy was Great Britain. At this period, the power of France seemed to be firmly established over all continental Europe, except Russia; and the Emperor Napoleon was on his march to that country, with an army, which, it was believed, not even Russia could withstand. Great Britain stood alone, and it was thought if this expedition proved successful, could not stand long. There was a fearful looking for of all the evils which could befall our country. The war which had



been just declared, was regarded by great numbers of our citizens, as unwise and unnecessary, if not unjust; and on their part, therefore, there was no disposition to enter into it, except so far as the exposed situation of the country might render active measures necessary for its defence.

These were the opinions and feelings of a great majority of the people of Massachusetts, and of their representatives in both Houses of the Legislature, and the Governor participated in them. But while the great mass of our citizens were in a state of extreme agitation and alarm, he was calm, self-collected, and undismayed. He issued his proclamation for a day of fasting, humiliation and prayer, and subsequently, his general orders, as commander in chief, warning the people to abstain from those passions and outrages, which war usually begets, and exhorting them to continue, if possible, in a state of peace with the unarmed inhabitants of the bordering provinces. In the last measure, he was greatly aided by the then Adjutant General, afterwards Gov. Brooks; and the influence of the first, one of his most finished and effective public papers, was strikingly happy. After the adoption of these measures, the passions of the multitude were allayed, and feeling thenceforward entire confidence in the firmness, prudence, and ability of the Executive of the State, they became quiet and peaceable.

War was declared on the 18th of June, 1812, and when, on the 22d of that month, the Governor was required, under the authority of the President of the United States, to order out a detachment of the militia of Massachusetts, to be placed under the command of Gen. Dearborn, a subordinate officer of the President; he hesitated, and after calling, with the advice of his Council, upon the Justices of the Supreme Judicial Court, for their official opinion of his rights and duties in that emergency, declined. And he did so, because he religiously believed, that the Constitution of the United States did not demand a compliance with that requisition, and his duty, as Governor of the Commonwealth, forbade it. In this opinion, he was sustained by all the other departments of the government, and by three-fourths of the people. His whole conduct, however, evinced his firm determination to resist, by all possible means, every aggression of the enemy. The whole military force of the State was put in array; suitable officers appointed; and the chief arrangement of the military defences of the Commonwealth intrusted to an able and experienced officer of the Revolutionary war—a man whom no one could suspect of a willingness to cringe to any enemy of his country—*Gen. Brooks*. Had the menaced invasion of the metropolis or its vicinity taken place, the invader would have been taught, that notwithstanding the occasional violence of party strife, “there is no rampart like the breasts of a free people.”

However mistaken may have been the views of Gov. Strong in regard to the militia, the people of Massachusetts should remember, that he was, in his own estimation, guarding them and their rights against the encroachments of unconstitutional power; and carrying their minds back to the period when these transactions took place, they cannot but discover some plausible ground at least for the Governor's apprehension, that to submit the militia of the State to the uncontrolled authority of a subordinate officer of the United States, (the Governor being by the Constitution of the State commander in chief,) was to compromise the rights and interest of the people intrusted to his care. Any one, indeed, who reads the Constitution with candor, will perceive, that there might well have existed, at the period referred to, an honest difference of opinion.



“The President shall be commander in chief of the militia of the several States, when called into the actual service of the United States.” Is it perfectly clear, that he can exercise this command by subordinate officers not of the militia? What then becomes of that clause of the Constitution, which, while it delegates to Congress the power to provide for organizing, arming, and disciplining the militia, and for governing such part of it as may be employed in the service of the United States, expressly reserves to the States respectively, at all times, the appointment of its officers? Why may not the President exercise his authority, through the intervention of an officer of the militia, or take the command in person over the Governors themselves, as Washington did in 1794, when detachments from the militia of four different States, were called into the service of the United States, for the suppression of the insurrection in Pennsylvania?

But the fashion of the times will not admit of a discussion of this question, and if it did, the present is not a suitable occasion for such a discussion. Indeed, it is understood to have been settled by the Supreme Court of the United States, that the President's construction of the Constitution was correct. But let it never be forgotten, that when Gov. Strong decided upon the course prescribed by his official duties, it had not been so settled; that he was sustained in his views by the opinions of some of the most highly gifted members of the Convention, by which the Constitution had been framed; and that his constitutional advisers, the Justices of the highest judicial tribunal of the State, one of whom in point of intellectual power and juridical attainments was confessedly among the most distinguished of his countrymen, were consulted, and their advice, comports with his own opinions, made the guide upon this subject of his official conduct. It should be recollected also, that our militia would not have served under any but their own officers, from an apprehension that they were to be transported to Canada for conquest, while their wives, and children, and fire-sides were left utterly defenceless. The unexpected and almost miraculous termination of a war, which had begun so disastrously, has given an unpopularity to opinions, which, in a different event, would have been better received; and we have only to hope, that the time may never arrive, when it will be regretted that power is intrusted to the President, by judicial construction of the Constitution, not only to place his own officers over all the militia of the United States, but to determine also when the exigency exists, in which, by the Constitution, that power is conferred. Should an individual, possessing popular and splendid talents with unprincipled ambition, be found hereafter at the head of the government, this power may be his conductor to absolute and indefinite rule.

After four years' administration of the Executive power of the State, the first two of which were convulsive and agitating, the last two quiet and harmonious, Gov. Strong declined the suffrages of the people, and again, and for the last time, sought the repose, which his age required, and his previous public services entitled him to claim.

Whatever opinion may be formed of the principal measures of his administration during the anxious and turbulent season of the war, none will charge him with personal or ambitious views; none will deny, that he acted with a conscientious regard to supposed duty, and with an earnest desire to promote the best good of his country. We do not hesitate to express our sincere belief, that in all his conduct, public as well as private, he looked to a higher motive than the praise of man; that he felt himself under the restraints of religious obligation; and that humble and unaf-

fect ed piety towards God, governed his public actions as well as his private life. A wise and virtuous community will regard this feature of his character as one of preëminent excellence.

In his intercourse with his family and the circle of his immediate acquaintance, Gov. Strong was remarkable, as well for the affability as the dignity of his deportment. His conversation, often full of playfulness and anecdote, was nevertheless so tempered with wisdom as to secure for him the most cordial affection and respect; and perhaps no individual of our country, who has occupied, as a public man, so high a place in the estimation of his fellow-citizens, has won more entirely the love and confidence of all classes of men, in the more retired scenes of private life. The poorest and humblest found in him the sympathy and kind counsels which the peculiarity of their circumstances required, while the wisest and most distinguished of his associates in public life, bore testimony to the simple and serene dignity of his manners, his intelligence, and unwavering integrity.

His acquaintance with Major Hawley, one of the leading spirits of the Revolution, was of the most familiar nature; and the name of his venerated instructor, and early and tried friend, was never mentioned by him, but with sentiments of the deepest gratitude and affection. The following incident, while it displays the weakness to which the loftiest minds are sometimes reduced by physical infirmity, may illustrate Gov. Strong's admirable knowledge of character, and the facility with which he could minister to the necessities of a mind diseased:—Major Hawley, it is known, was severely afflicted, at different periods of his life, by that morbid affection of the faculties, bodily and mental, denominated hypochondria; and soon after the commencement of the Revolutionary war, under the influence of such a state of mind, he informed his young friend, that it was high time for the colonies to submit to the mother country, assuring him, that all the leading men of that period, if the contest was persisted in, would unquestionably be hung as rebels. Mr. Strong, knowing the origin of this apprehension, very adroitly removed it, by intimating, that whatever might be the hazards of such men as Hancock and Samuel Adams, and other kindred spirits, who had acted a very prominent part during the war, he could not believe that the Major himself had any reasonable ground of fear! The remark immediately produced its desired effect, and the propriety of unconditional submission was never again adverted to; the venerable man seeming determined, that if he had not already exposed himself to the gallows, by his unflinching patriotism, he would be careful to secure himself against any such exemption from hazard for the future.\*

Mr. Strong's talents for the bar, if to be estimated at all by the extent of his professional practice, were of the highest order. His legal attainments gave him great weight with the Court, and in his addresses to the jury, he secured their confidence, by the urbanity of his manners, and his known uprightness. This confidence, which was never abused, with his sound common sense, and an easy and familiar elocution, added much to the success of his efforts, upon questions of fact.

His classical attainments were highly respectable. He was once reading, before the Supreme Court, a Latin passage from some book of the common

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\* Joseph Hawley was a native of Northampton, and graduated at Yale College in 1742. He died March 10, 1788, aged 64 years. He had a very high character for knowledge of law and of political history, for stern integrity, patriotism, and bold and manly eloquence. A letter which he wrote in 1760, and which does him great honor, is preserved in the life of President Edwards.

law, when he pronounced the word *cui*, as a word of one syllable. Judge Paine, who was then upon the bench, and who, in consequence of some injury, wore a bandage over one of his eyes, burst out upon him with, "what! what! Mr. Strong! where do you get your authority for calling *cui, ki?*" Mr. Strong, unmoved by the abruptness of his honor's address, immediately referred him, with great mildness of manner, to the following line of Virgil, reciting it according to the established rules of prosody—

*"Monstrum horrendum, informe, ingens, cui lumen ademptum"*—

to the utter confusion of the Judge, and much to the amusement of the gentlemen of the bar, and his graver associates upon the bench.

Towards the close of the war, a proposal was made for a Convention of the New England States, and delegates were appointed, who afterwards met at Hartford. The report of the Convention was of the most temperate character, recommending, substantially, as the only sure mode of relief from permanent evil, the adoption of various amendments of the Constitution of the United States, and for the immediate protection of our maritime and inland frontier, an application to Congress for permission to appropriate a portion of the revenue, derived from New England, to that object. When the results of the Convention were announced, many of our citizens were indignant at the tameness of the measures recommended; but the more considerate, those who were regarded as among our wisest and best men, were entirely satisfied. When the first intelligence of the proceedings of the Convention reached Governor Strong, and he was informed of the disappointment of some of his political friends, he remarked, with unusual solemnity and emphasis, that so far as he had had any agency in the calling of that body, he had acted under a conviction, that such men, as New England would select to represent her on that occasion, would never forget, for a moment, their duties to the general government.

It was amusing, and yet painful, to observe the misrepresentations, which were often made of this immaculate patriot by his political opponents. He was described as a violent partizan, perpetually seeking to embarrass the Executive of the United States, and bent upon the dissolution of the Union; while at the same time, such of his political friends, as possessed any considerable ardor of temperament, were almost disposed to quarrel with him for his want of it; and no man in New England would have been more ready to aid the general government, in the accomplishment of any object, which his principles allowed him to consider as laudable, or would have looked more frowningly upon any proposal to sever the connection of the States.

The moral rectitude of Gov. Strong, in the more obnoxious measures of his administration, was clearly evinced by the view he habitually took, in his declining life, of their possible result. The debt incurred by Massachusetts, in her defence against the public enemy, amounted to nearly a million of dollars. But notwithstanding this amount of debt, originating in a system of policy which he had recommended, he never suffered its existence to disturb the equanimity of his mind. When our claim upon the United States was alluded to in conversation, he generally waived the subject, with an assurance, that whatever course the general government might take, he had uniformly endeavored to do *his* duty, and any injustice, in another quarter, would not, and ought not to disturb his consciousness of upright views and virtuous purposes. If the State ultimately suffered, he should deeply regret it; but having faithfully performed his official duties,



according to the best lights he possessed, he was not responsible for consequences.

As early as the year 1772, having publicly avowed his conviction of the divine authority of the Scriptures, and his cordial reliance upon Jesus Christ, as the only foundation of his hopes, he was received into the Congregational church, then the only one existing in Northampton, and continued an exemplary member of it until the time of his death. His theological sentiments were those of a moderate Calvinist. In early life, he had indulged some doubts, as to the strict divinity of our Saviour; but after the most diligent investigation, and as he often said, a careful and repeated perusal of the whole of the New Testament, for the express purpose of settling his faith upon that subject, those doubts were dispelled. But though his religious opinions were ever after such as to entitle him to the character of an Orthodox Christian, he never suffered himself to push the truths of the Bible to their supposed extreme consequences, but endeavored to receive them with all the simplicity with which they were revealed; and such were his views of Christian charity, and so strengthened were they by the embarrassments he had experienced, that he might almost have been suspected, by honest though less catholic minds, of cherishing opinions of a questionable nature, merely from his reluctance to charge others with criminality, or obvious error, who adopted them.

In 1777 he married *Sarah Hooker*, a daughter of the Rev. John Hooker, a gentleman of great worth and high respectability in his profession, who had succeeded the elder President Edwards, as the minister of Northampton.\* Mrs. Strong died February 12, 1817, and the inscription upon the monument over her grave, prepared by her husband, bears ample testimony, as well to the sources of his own consolation and support under the pressure of calamity, as to the unusual loveliness of her character, and their mutual happiness during a long series of years.† Five of their children, three of them in infancy, died during his life; four, two sons and two daughters, still survive him.

The public life of Gov. Strong is before the world; impartial history will do him justice. No man ever sacrificed more of his private wishes and natural habits, than he did, for the service of the public. No one ever acted from purer or better motives. His errors, if he committed any, were

\* Mr. Hooker was a native of Farmington, Ct., and a great grandson of Thomas Hooker, the first minister of Hartford. He graduated at Yale College in 1751. After a ministry of about 23 years, he died of the small pox, February 6, 1777, aged 48 years. He was a gentleman of uncommon sweetness of temper, and of the most engaging manners. One of his children was the late estimable Judge John Hooker, of Springfield.

† The following is a copy of the inscription upon the monument of Mrs. Strong.

In memory of  
Mrs. SARAH STRONG,  
the wife of Caleb Strong,  
and daughter of the  
Rev. John Hooker,  
who having early devoted herself  
to the service of her Redeemer,  
and through life exemplified  
the virtues and graces of his religion,  
gently breathed out her spirit,  
in humble reliance  
upon his power and love,  
on the 12th day of Feb., 1817,  
in the 60th year of her age.

Though hope and trust  
And patient resignation shone serene,  
The Christian's pattern and the friend's support;  
Their work fulfilled, those graces have resigned  
Their seat, to perfect love and endless praise.

errors of opinion, in which a vast majority of his constituents erred with him, and he was sustained by those, whose advice he had a constitutional right to ask, and obtained. In the fever of the times, they may all have been led astray, and in other times, they may have been misjudged, by those whose opinions had been fortified by success. Future events may reverse the decree.

As to his private virtues, there is no occasion for further comment. In this sketch he has been traced from earliest youth; and the testimony of his fellow townsmen, the county in which he lived, and of the people of the Commonwealth, so frequently given, shuts out all question on that subject. All remember how mildly, when in power, he bore sway; how simple, unaffected, and yet how dignified, was his demeanor. Prudence, firmness, and wisdom, were the leading features of his character, and for these qualities he was proverbial.

If a poet or a painter would wish to give a vivid personification of one of the most accomplished of those Pilgrim Fathers, who, by virtue of their natural or acquired superiority, became rulers over the holy band, no model could have been selected, so perfect as CALEB STRONG. Like them, he was wise, virtuous, and pious, resolute in a good cause, and trusting to the providence of God in all things. In one respect, he was their superior. Professing the same faith, he was, owing to the increased light of the times in which he lived, more charitable. He condemned no man's faith, unnecessarily, for differing from his own, but delighted in the exhibition of Christian virtues, in any of the sects which divide the Christian world. Let his example be followed by all who admire his character.\*

Very little need be added, as to the intellectual endowments of the subject of these remarks. He was not ambitious of literary distinction, nor in the midst of his various and multiplied public labors, had he time to acquire it. His eminence at the bar, the selection of him for a seat on the bench, and his high reputation in the Senates of his country, are ample proofs, that his knowledge was extensive and various. His addresses to the Legislature, during the first period of his administration, as Governor of the State, have been collected into a volume, and they afford a fine specimen of clear, easy, and intelligible style, and profound thought. All his public communications are of the first order of English composition. In short, both intellectually and morally, he was highly endowed, and he will always be ranked among the decidedly great and good men of our Commonwealth and country.

The few last years of his life, during the whole of which he had been distinguished for his remarkable purity of mind, were spent in retirement.

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\* From the sermon preached at the funeral of Governor Strong, by the Rev. Dr. Joseph Lyman, of Hatfield, we insert a few illustrative notices. The parents of Governor Strong were both distinguished for an original strength of mind, a sound judgment, and a prudent, pious and exemplary Christian deportment. They paid every attention to the improvement of their only son in science and piety, with a view to his future reputation and usefulness. "In his early youth, he was blessed with a courtesy and suavity of manners which ingratiated him into the favor and esteem of all who knew him. Such was the moral purity and innocence of his deportment, that not a stigma of reproach could even the tongue of slander fix upon his untarnished reputation." "He was not enticed by that honor which cometh of men, for he realized that the honor which cometh of God is greater. He was not ashamed of the gospel of Christ. Early in life he made a solemn profession of our holy religion, and publicly attached himself to the cause of Jesus, as his Divine Lord and Redeemer. The sincerity of his profession was witnessed by the purity of his manners and his exemplary Christian walk and conversation. These sacred walls witnessed his uniform attendance on the ministry and ordinances of Christ's kingdom. He stood as a pillar in this temple of the Lord. By his pacific and prudent counsels, in concert with his fellow Christians, he was the cement of that union and harmony which have so long been the ornament and privilege of this Christian church and people." "Upon the establishment of the Hampshire Missionary Society, Governor Strong was chosen their President, and effectually promoted their interests in that office for ten years. For two years he presided in the Hampshire Bible Society, and ever manifested a sincere desire to make extensive the knowledge of the gospel, and the blessings of a Redeemer's love." Governor Strong was appointed in 1808, a Visitor of the Theological Seminary, Andover, but he did not find it convenient to accept the trust.

He superintended the cultivation of a few paternal acres around him, and devoted much of his time to the study of the Scriptures, and the perusal of such works of theology, history, or fiction, as fell in his way. He had committed to memory large portions of the preceptive and poetical parts of the Bible, and innumerable passages from the devotional writings of the more eminent English poets. For some months before his death, his sight became so impaired, that it was with great difficulty he could read at all by candle light, and when not occupied by company, or the members of his own family, he was accustomed to pass much of his time, during the evening, in reflecting upon the stores of scriptural or devotional sentiment, which his memory had treasured up for that purpose in early life. Thus, many of the hours, which might otherwise have hung heavily upon his hands, were filled up with meditations of the most interesting and appropriate nature.

He died suddenly, and with scarcely a moment's premonition, at his residence in Northampton, on the evening of the Sabbath, November 7, 1819. He had attended church during the whole day, and early in the evening, being slightly indisposed, his family physician was called in, and had hardly left him, believing he would soon be well, when, without a groan, or even a sigh, he expired.

“Along the gentle slope of life's decline,  
He bent his gradual way, till full of years,  
He dropp'd, like mellow fruit, into his grave.”

A plain marble monument, erected to his memory in the midst of the sepulchres of his fathers, with the following simple inscription, marks the place of his interment.

In memory of  
CALEB STRONG,  
late  
Governor of Massachusetts,  
who  
after a life  
eminent for piety  
and devotion to the public service,  
died  
Nov. 7, 1819,  
in the 75th year of his age.  
“The memory of the just is blessed.”

## HISTORY OF THE GENERAL ASSOCIATION OF CONNECTICUT.

[Prepared by the Rev. CALVIN CHAPIN, D. D., Register.]

Let the mind revert, for a moment, to Anno Domini, 1620. That year, and on the 22d day of December, the pious Puritans set foot upon the far-famed rock in Plymouth.

From the British crown, in 1628, the colony of Massachusetts received a charter. That instrument—pursuant to geographical views then supposed correct—defined the territory granted.

A government, combining the prominent departments of society, *civil* and *ecclesiastical*, was organized. That government, both in its outlines and details, was professedly founded on divine revelation. Of course, it agreed, generally, with the principles and faith of the Pilgrims.



In 1635, the first regular settlements, by the English, were made on the banks of Connecticut river. About twenty-seven years afterwards, Connecticut received its colonial charter.

From 1620, through the remainder of the seventeenth century, there was—with few interruptions—a steady increase of people and congregations. There were, consequently—as might be expected from the religious character of the immigrants—frequent additions to the number of churches and pastors.

The usefulness and necessity of *ministerial* intercourse became, by that increase, more and more evident. Meetings of pastors and teachers, for mutual aid and edification, were, accordingly, though gradually, instituted. These were arranged and attended, in the manner which best suited the convenience of the members.

It does not appear, that, in minute particulars, they had the definiteness and precision of District Associations, long since established, and yet sustained. Regulations like those now adopted and obeyed, would, probably, have been to them, both needless and embarrassing. The demand for such rules must seem to have been excluded by their relative locations, united with other circumstances, inseparable from the beginning of civilized and Christian population, in an unsubdued country.

The principles embraced, and the organization established, were *Congregational*, and, therefore, scriptural. Liberty, civil and religious, was, accordingly, primary and essential among the privileges, which they sought permanently to secure. Their harmony, in thought and definition, was doubtless as nearly perfect as mankind, in a social and free state, can be rationally expected to realize, until, in an age yet future, the members of the human family shall, to the full extent of their faculties, become intellectually and morally perfect.

Our ancestors found Associations, in some form, happily auxiliary to the perfection and maintenance of that unity, which is evangelical. "Union is strength." This self-evident, and very practical truth, was deeply impressed on the minds of those, whom it directly concerned.

Hence came the proposition for *written* articles of agreement and discipline, together with a definition of doctrines and duties taught by infallible inspiration. An ecclesiastical constitution, embracing the whole Colony of Connecticut, became, in a high degree, desirable. As early as circumstances would allow, such a constitution was framed; and, generally, though not with entire unanimity, adopted.

The intercourse, between the civil power and the church, was intimate, almost constant, and highly useful. On each other, under divine superintendence and smiles, those two great and leading departments of society mutually depended. Efficient and precious was the assistance which those respective branches of that growing and conscientious community studied, and labored successfully and reciprocally, to impart.

The legislative body was, at first, styled—as it continues to be—THE GENERAL ASSEMBLY OF CONNECTICUT.

On the 13th day of May, 1708, that General Assembly—for the purpose of confirming and perpetuating union—passed an Act, requiring the ministers of each county, in the colony, to convene, in their respective county towns, on the last Monday of the *then*, next June. By the said Act, it was enjoined on those conventions, severally, to agree upon such regulations, for discipline, in the churches, as should, by them, be deemed agreeable to the word of God; and as would, of course, be most salutary.

Each county convention was, furthermore, directed to choose two, or more, delegates, to meet in Saybrook, on the 9th day of September, next ensuing.

To the meeting in Saybrook, the county conventions were, by their delegates, to report, respectively, the result of their deliberations. Those reports were presented.

By the above mentioned Act of Assembly, it was made the duty of *Synod*—as the general meeting, to be in Saybrook, was denominated—to form, from the county reports, a system of discipline for the churches of the colony. The order was obeyed.

A system was, accordingly, prepared, reported to the Assembly, as required;

and, by that legislative body, confirmed. It became, then, a law of the colony. The ratifying and confirming Act of the civil Board was passed in the words following:

"The Rev. ministers, delegates from the elders and messengers of this government—met at Saybrook, September 9th, 1708—having presented to this Assembly, a Confession of Faith, and Heads of Agreement, and regulations in the administration of church discipline, as unanimously agreed and assented to, by the elders and churches in this government; this Assembly doth declare their great approbation of such a happy agreement; and do ordain, that all the churches, within this government, that are, or shall be, thus united in doctrine, worship, and discipline, be, and, for the future, shall be, owned and acknowledged established by law.

"Provided, always, that nothing herein shall be intended, or construed, to hinder, or prevent, any society or church, that is, or shall be, allowed by the laws of this government—who soberly differ, or dissent, from the united churches hereby established—from exercising worship and discipline, in their own way, according to their consciences."

It may be superfluous, perhaps, to say, that the much talked of, misrepresented, and slandered, Saybrook Platform, constituted the report from Synod, thus, by the legislative Assembly, enacted and passed into a law of the colony.

The following is the 15th article of the said law—ecclesiastical and civil—touching the duties, privileges, and benefits, of ministerial Associations:

"That it be recommended, as expedient, that all the Associations, in this colony, do meet in a GENERAL ASSOCIATION, by their respective delegates—one, or more, out of each Association—once a year; the first meeting to be at Hartford, at the general election next ensuing the date hereof; and so annually, in all the counties successively, at such time and place, as they, the said delegates, shall, in their annual meetings, appoint."

Thus originated the GENERAL ASSOCIATION OF CONNECTICUT.

It had a comprehensive and advisory superintendence of the ministers and churches in the colony. The same is true, since the dependent colony became an independent State. Rarely, if ever, has the civil power found occasion, either to enforce, or to annul, the doings of this body. Its advice and recommendations have been respectfully received, considered, and treated, by those, for whose benefit they were suggested and given.

As far as can be ascertained, it was customary, during the first hundred and twenty-one years, for each distinct Association to appoint two delegates annually. About nine years ago, the rule was varied, and the election of three, by each, was substituted and authorized by an Act of the General Association. With this Act, the districts have complied—so far, at least, as relates to appointments.

There is delightful evidence, that those fathers were making annual progress, as circumstances required, in vigilance and caution, on points of ecclesiastical purity, order, and practice. It is believed, however, that their journal of meetings, anterior to 1738, cannot be found. The exceptions, to this much regretted fact, are a few fragments of Acts passed in 1712, and 1715. The attainment of *these* seems to have been wholly incidental.

The probable supposition is thought to be, that the records of the body, for those thirty years, were annihilated, by the British troops, when, on the 26th day of April, 1777, they invaded Danbury. It seems not improbable, that those documents, together with those of 1776, were, *then*, in that town. Pursuant to the infernal and forever detestable customs of war, eighteen houses in that village, were burnt by the invaders, and much property was destroyed.

1712. The meeting was in Fairfield. The following rules were recommended to the District Associations. They pertain solely to the examination and licensing of candidates for the Christian ministry:

"1. That the person examined be able to give satisfaction, to the Association examining him, of his skill in the Hebrew, Greek, and Latin tongues:

"2. That he be able to give satisfaction, to the Association examining him, of his skill in Logic and Philosophy:

"3. He shall be examined, what authors in divinity he has read; and also concerning the main grounds, or principles of the Christian religion; and shall, therein, offer just matter of satisfaction to the Association examining him; and shall give his assent to the confession of faith, publicly owned and declared to be the confession of faith of the united churches of this colony.

"4. That if the life and conversation of the person to be examined, be not well known to the Association examining him, then the said person shall offer sufficient evidence to the said Association, of his sober and religious conversation.

"5. The person to be examined, shall publicly pray and also preach, in the presence of the Association examining him, from some text which shall be given him by the said Association, and at such time and place as they shall appoint, in order to prove his gifts for the ministerial work."

The same General Association adopted, in substance, and recommended the following regulations concerning *ordination* to the ministerial office, and *installation* in the pastoral charge, viz:

That the candidates for these offices, be apt to teach, and have a cordial affection for the work of the ministry; that he give evidence of prudence and fitness for the management of this weighty trust; that his preaching and conversation are acceptable to the people of whom he is to take the spiritual charge; that he is able to explain such texts of scripture as the examiners shall propose; that he is competent to resolve such practical cases of conscience as shall be offered for his explanation; that he has ability to refute dangerous errors, and defend the truth against gainsayers; and that he give his assent to the church discipline of the colony, as established by law.

To the records of the *civil* departments, history is indebted for a brief report, from the General Association, in 1715. This was in answer to a request made by the General Assembly. The object of the government was, to learn the state of morals, of religion, and of social order, generally, through the colony.

The report declares, that there was a great deficiency of Bibles; that public worship, on the Sabbath, and at other times, was too much neglected; that, in some congregations, catechizing was not practised, as a right and safe education of the rising generation demanded; that family government was lax and imperfect; and that justice, in the fulfilment of engagements, was, in many instances, not practised with merited and due punctuality.

The report complained, likewise, of a calumniating and defamatory spirit—of a prevalent disposition to disregard authority, both civil and ecclesiastical—of intemperance also, and of many other heinous and aggravated iniquities.

The increase of these and of kindred destroyers, was numbered justly, no doubt, among the pestilent and deplorable fruits of war—of a war, *then* recently terminated—a war which Queen Anne had waged and carried on, for about eleven years, against France and Spain.

Through each of the periods—from the formation and adoption of the Saybrook Platform in 1708, till 1712—from 1712 till 1715—and from 1715 till 1738—the chasms, in the history of this General Association, are believed to be perfect. Not a particle of records, showing the meetings and Acts of this Body—excepting the forementioned fragments—is known to exist.

1738. An interesting meeting was held in Stratford. Systematic arrangements, for proceeding in future, were then made. The following is an outline:

That the General Association consist of two delegates from each District: That the annual meetings succeed each other in the order of counties, Fairfield, New Haven, Hartford, Windham, and New London: That, in every instance, the places of meeting shall be designated by the General Association itself: That the third Tuesday of June shall be the day, and eleven o'clock, A. M., the hour of meeting: That the objects of every meeting shall be, to learn the general state of religion—to promote unity and order in ecclesiastical affairs—to recommend to the District Associations, "such matters and things," as they shall apprehend will be for the general welfare: That the District, within whose limits the General Association shall be held, appoint a preacher for the said meeting: That the delegates take an attested copy of every Act, passed by the General Association, and report it to their respective Districts, on whose files it must be entered and preserved: And that the Scribe of the General Associa-



tion—having recorded its Acts—shall transmit the book of registry to the place assigned for the next meeting.

Questions—doctrinal and practical—have been, more or less, frequently presented to the General Association for discussion and decision. Of the meeting, in 1738, it was inquired, “Whether the infant slaves of Christian masters may be baptized in the right of their masters—they solemnly promising to train them in the nurture and admonition of the Lord: and whether it is the *duty* of such masters to offer such children, and thus religiously to promise?” Both questions were affirmatively answered.

At the same meeting, a recommendation was addressed to every District. By this, the brethren were advised to resolve, that every candidate for settlement in the Ministry, within its bounds, be examined and approved by the Association after receiving an invitation from the church and people; and that he be thus examined and approved, if found qualified, at some suitable time before the fast preceding his ordination to the ministerial office, and installation in the pastoral charge.

It was added that no minister assist in these services, unless the candidate produce a certificate, showing that he *has* been thus examined and approved.

No journal appears of any meeting, in 1739.

1740. The General Association recommended the *universal* observance, through the colony, of the rules relative to ministerial qualifications, which were adopted at Fairfield, in 1712. This Act seems fairly to justify the inference, that *some* of the Districts had not practised very strictly in accordance with those regulations.

1741. The General Association noticed, with warm expressions of gratitude, the great extent and power of revivals through the country. As a happy instrumentality, in aid of the work, they recommended frequent lectures—much ministerial intercourse—very free and frank interchanges of thought, on essential points of doctrinal and experimental piety—and cautious vigilance, in the preservation of harmony, on the immense subject of salvation.

1742. Thanks to God for the mighty work of grace, accomplished in that unparalleled revival, were repeated.

1743. Fervent gratitude for the same wonders of grace continued to be expressed. Fears, however, and conviction, began to be felt and uttered, that Satan's devices, in errors of doctrine and experience, had commenced, and were rapidly spreading. Against such evils they bore their most solemn testimony.

1744-5-6-7-8. The General Association was very much occupied in efforts to suppress opinions which they deemed wild and false. In practice, the covenant-breaking conduct of numerous professors of love to Christ, and members, consequently, of his visible church, was deeply lamented. This violation of sacred vows was denounced, as the natural fruit and infallible evidence of an unsafe faith.

The prevalence of something which, in many instances, was called *Arminianism*—and in other cases, not a few, *Antinomianism*, was represented as a very prominent and alarming evil. It was thought to demand, of course, the special and devout exertions of ministers and churches for its suppression.

In the latter years of those unexampled revivals, the General Association often complained of *separations* from the churches of the colony—recommended that persons thus violating covenant promises, be refused admittance to membership with other churches—advised those who exchanged places of residence to be regularly dismissed, and, by certificate of fair Christian character and standing, recommended—that no minister or church receive them, without such certificate, and that unless having these credentials, their removal, and the reception of them, would be disorderly, and perhaps disciplinable. Members, going under the pretence of greater edification, to places of worship other than that of the church to which they belonged—though they attended the sacraments with their covenant brethren, were declared to be irregular and unjustifiable.

The use made of those extraordinary revivals, seems to have been the more immediate cause of alarm and complaint. The celebrated Whitefield was viewed as having had a distinguished agency in the introduction of prevalent delusions; and, consequently, of enthusiastic wildness and extravagance in

practice. Accordingly, the General Association warned the people against being led astray by his influence; and exhorted them not to encourage him by attending his ministrations.

The religious education of children was regarded as preëminently important. On this interesting branch of Christian duty much solicitude was felt—much care was employed. For the younger classes of childhood, Watts's catechism was recommended, preparatory to that of the Westminster Assembly.

Copies of the Saybrook Platform, having become scarce, were represented as comparatively in few hands. A committee was appointed to inquire, if the secretary of the colony had a supply in his office; and, if not, to apply to the General Assembly for a new edition of that ecclesiastical constitution.

In a variety of instances, loyal congratulation, with sympathy, was expressed. His majesty was addressed, in relation particularly to the war declared against France, in 1744—the success of British arms in North America—and the death of Frederick, Prince of Wales.

1749–50. The number of delegates attending was so small, that no important acts were passed. The Districts were exhorted to consider the necessity, and urged to the duty, of future punctuality.

1751. It appears, that the first attempt was made to establish a General Consociation in Connecticut.—An annual and general meeting of ministers, at the commencement of Yale College, was recommended and invited.—The *Concio ad Clerum* was introduced. *That* lecture is continued, and respectfully attended.—A rule of the civil court was adopted, defining and limiting the time within which, after the fault of a church member shall have been committed, a complaint ought to be received and tried.—An amendment of the ecclesiastical constitution was proposed and recommended, rendering a majority of both ministers and delegates, present in any Consociation, necessary to the validity of its acts.

1752–3–4–5–6–7–9–60. Those meetings were repeatedly and much occupied by propositions for establishing a General Consociation. They did not, however, succeed. Such a convention has never been known in Connecticut.—During the years here numbered and grouped, the admonitory voice of General Association was, more or less frequently, raised against the heresies of Socinians, Arians, Arminians, Pelagians, and of those who, by an unwarranted application of grace, deny the indispensable necessity of the heart's obedience to the divine, eternal, and immutable law of Jehovah.

The annual appointment of one to preach the *Concio ad Clerum*, was referred to the Districts. The order of selection for that service was also assigned.—Advice was given, that licenses to preach the gospel be, with exceptions, limited to four years.—A subscription for the support of “a divinity professor” in Yale College, was repeatedly recommended and urged.—Steps were again taken towards reprinting and publishing the ecclesiastical constitution of Connecticut.

The body resolved, that the license of a candidate does not constitute him an officer in the church—that such license is nothing more than an assurance that he, as a preacher, has the approbation of those who give the license—that the body conferring this testimonial, has a right to revoke it—that the ecclesiastical constitution of the colony recognizes no acts of councils, as valid, but such as are consociational—and that a concert of prayer for revivals of religion and a moral reformation, be held, the last Thursday of each month.—Of 1758 there is no record.

1761. A loyal address was sent to George the Third, on his accession to the throne of Great Britain.

1762–3–4. No acts of general application are specified.

1765. The reading of the Bible was recommended, as a part of public religious service.

1766. It was recommended that the charge, at ordination, be laid before the ordaining council, previous to its public delivery; and that it be in the style of the first person plural.—A proposition from the Synod of New York and Philadelphia, for correspondence with the General Association, was favorably received. Each District was requested to appoint a delegate to meet commissioners from the said Synod; and, because the small pox was prevalent in

New York, it was agreed, that Jamaica, on Long Island, be the place of mutual and Christian conference.

1767. The proposed convention, termed 'the Synod,' and comprehending delegates from the General Association, was harmoniously established by the parties. Those meetings were named, "Synodical Conventions." Our journal implies, that the said conventions were annually held, one at New Haven, and afterwards generally, if not uniformly, at Elizabethtown. Their Register was desired to report, from year to year, their doings to the General Association. Our minutes do not, however, contain an account of their proceedings.

1768. Delegates, and no others, shall have a right to debate and vote, either in General Association or Synod. The lecture of General Association shall be attended the first day of the sessions.

1769-70-1-2-3. Thorough faithfulness in church discipline, was the subject of much thought and solicitous inquiry; and the vigilant performance of that duty was often and earnestly urged.

Increasing discord between the American colonies and the mother country, spread dark and fearful apprehensions among the people. Instead, however, of turning the popular attention to Christ and salvation, the gloomy and agitating anticipations seemed only to produce hardness of heart, and to give an impudent and threatening boldness to impiety. For such reasons, especially, was the last Thursday of August, 1769, selected and recommended to be spent in humiliation, fasting, and prayer.

1774. The storm of discord grew thicker and more terrific. Boston was the centre of trouble and peril. A letter of sympathetic condolence was addressed, by the General Association, to the ministers of Christ in that metropolis of Massachusetts, and of New England.

A resolution was passed, that "a standing Register of the General Association be appointed." Such an appointment was accordingly made. It has been continued, as circumstances required. The first two having been removed by death—previously, however, retiring from the duty—the third now performs that laborious service.

The first arrangements for missionary operations in the new and frontier settlements of our country, appear on the journal of this year. Missionaries were appointed, and subscriptions and donations, in every part of the colony, were invited. A well devised plan of labor, upon this great subject, was formed; and a description of it was published in the newspapers of the day.

Thus, nearly sixty-five years ago, was a foundation devoutly and judiciously laid for Christian missions to the settlements forming, and to be formed, on the borders of the American wilderness. But the hopes which the people of God then cherished, were not forthwith and extensively realized.

In a few months the demoralizing excitements of war interposed. Of course, nothing could be done in setting forward and sustaining the heavenly enterprise. So severe was the pressure of that calamity on the general population of the country, and especially on the new settlements, that, during the next six years, this department of holy benevolence had no onward movement. It was, nevertheless, kept seriously and prayerfully in view, while divine Providence was conducting the colonies triumphantly through that period of agonizing solicitude.

1775. Seasons of fasting, humiliation, and prayer, on account of the public distress, were successfully recommended.

1776. The original minutes of this meeting were lost. It is conjectured, that they were annihilated by the invaders of Danbury, in the then next April. Still, *two* votes of that meeting had been printed, and are duly recorded. One of those votes directed, that the "material acts of the General Association be printed." The other referred chiefly to resolutions passed in 1774, on the subject of discipline.

1777-8-9. The prevalence of vice and impiety was frequently mentioned and lamented. Means of restraint and reformation, by renewed attendance on divine institutions, to discipline in the church, and to family religion, were often and earnestly recommended. The effect of these pious exertions was nearly,



or quite, imperceptible. The detestable operations of war produced this very natural, but very ruinous result.

1780. The missionary cause was revived; and two missionaries were commissioned to visit the recent settlements in Vermont.

1781. A concert of prayer was recommended, to be observed every Wednesday, "a little before evening."

1782. A proposition was sent to the Districts, to have the annual meeting in September instead of June.—The first list of candidates was returned this year and recorded.

1783. The Districts reported against changing the time of annual meeting. The limitation of licenses to four years, was again recommended.

1784. A course of discipline was adopted in relation to churches, that continue censurably destitute of evangelical privileges.

1785. A committee of five was appointed "to collect and compile" a history of the American Revolution. The Rev. Benjamin Trumbull—one of the said committee—was particularly desired to digest and write the whole, and prepare it for the press.—Ministers were exhorted to attend, more punctually, the *Concio ad Clerum*.

1786–7–8. Mr. Trumbull was again requested to prepare the history; and the members engaged to encourage subscriptions for the work.—Questions, doctrinal and practical, were discussed and answered.—The preacher of the *Concio* must belong to the District in which the meeting of the General Association shall be held.—Incontinency is the only justifiable reason for divorce with permission to marry again. A committee was appointed to address the General Assembly on this subject.—The slave trade was declared to be unjustifiable; and that "every proper measure" should be adopted for its prevention.—One of the Districts sent in a proposition, that the General Association bear its testimony against our National Convention, in not having the religion of these States mentioned in the Federal Constitution.

1789. Copies of all addresses and draughts, made by the General Association, must be left with the Register.

1790. A further union with Presbyterians was declared to be expedient. A committee of correspondence was appointed for the accomplishment of this object.—A docket of business must be prepared immediately after the opening of each annual meeting.

1791. The rotation, according to which the General Association shall hold its yearly conventions, was established.—The preacher of the General Association, must belong to the District, in which the Body, *last*, save one, held its sessions.—A committee was appointed to confer at commencement, with a committee from the Presbyterian church, on the best manner of "conducting the desired union between the two denominations."—Another proposal was made to change the time of the annual meeting.—It was resolved, that at four o'clock, P. M., of the day next preceding commencement, a sermon be preached on the evidences of Christianity, and that a copy of every such sermon, fairly written, be committed to the care and keeping of the Register.—An exact census was requested and urged, of the population, in every parish of the State, whether vacant or supplied—specifying the number in each denomination—and that the result be returned to the next General Association.

1792. Such reports were made from the District Associations, relative to changing the *time* of annual meeting, that, for the present at least, the subject was indefinitely postponed. The same was adopted respecting the *census*, proposed and attempted the last preceding year. The returns were extremely imperfect.—The South Association of Litchfield county was acknowledged and established. In receiving and accommodating the General Association, its turn would immediately follow that of Litchfield North.—A committee was appointed to request the civil power to issue a Brief, authorizing and inviting congregational contributions, in support of missions to the frontier settlements of our republic.—The Register was directed to place before the General Association such sermons as were intrusted to his care.—The joint committee of the General Association and the General Assembly of the Presbyterian Church in the United States, presented a Plan of Union by delegates; and delegates to the

said General Assembly were accordingly elected.—The first appointment of a committee to certify the regularity of preachers travelling from Connecticut into other States, was made this year.

1793. The first delegates from the General Assembly of the Presbyterian church, were received by the General Association. Frequent conferences and much prayer, were recommended.—A rule was adopted, requiring, "that there be a second to the preacher on the evidences of the Christian religion." Such an appointment was accordingly made.—Again was the subject of a General Consociation introduced.—Missionaries were directed to continue, each, at least four consecutive months, laboring in the destitute settlements. A stipend for their subsistence, was now provided and granted.

A committee was raised, to form and publish a *plan* of missions; together with a description of what, in this department of benevolence, had been already done, and a statement of receipts and disbursements.

A work, called "The American Preacher," was presented to the General Association.

A proposal was offered for the formation of a fund to aid in supporting the widows of ministers.

1794. A rule was adopted, making it the Moderator's duty to open and close the session of each day with prayer. Another rule required, "that the roll of names be called at the beginning of every session."—A plan of General Consociation, consisting of five articles, was presented, and after due consideration, was submitted to the Districts and churches, with a direction that their answers be reported next year.

A motion from the General Assembly of the Presbyterian Church, that the delegates from *that* Body to this, and from *this* Body to that, have a perfect equality of rights in debating and suffrage, was, after thorough discussion, adopted.

Excellent counsel, in six particulars, was addressed to ministers and other friends of human well being.—The committee of missions was authorized to charge necessary expenses.—The Districts must each report, every year, the state of religion.

1795. A majority of the Districts reported, that a General Consociation is inexpedient.—One of the Districts offered a motion, that the annual meetings of this Body be held, every year, in the same place. This motion was referred to the Districts.—A committee was appointed "to look up papers relative to the Convention," held a number of years before the war of 1775, by delegates from the General Assembly of the Presbyterian church, and the General Association of Connecticut. Those documents, the said committee must, in 1796, present to the General Association.

A communication was received from the Convention of Massachusetts; and a committee was appointed with directions to reply.

1796. The answers of Districts to the question of fixedness as to the place of annual sessions, were unsatisfactory. It was, in like manner, therefore, again referred.—Every answer of the Districts to questions sent them by the General Association must be in *writing*, with reasons. Replies, which shall not be returned, but orally, will not be admitted as answers. Delegates to the General Assembly were required to report in writing.

It might be useful, and was desirable, that bills of mortality be annually reported to the General Association, from every part of the State.—A further narrative of missions was ordered to be published.—The committee, for "looking up papers," was continued.

1797. The annual meetings of General Association shall be, as heretofore, in rotation by Districts.—Arrangements were made for requesting President Dwight to adapt Watts's version of the Psalms to the situation and wants of the American people.—A committee was appointed to compile an account of Missionary societies and operations, in various parts of the world; to publish two thousand copies; to distribute seventeen hundred among the Districts of Connecticut; and to send abroad the remaining three hundred wherever they will be most useful.

1798. A committee was directed to address some responsible religious Board

in Great Britain, requesting a certificate of character in preachers coming from that island into our republic.—The committee on papers of the Associational and Synodical Conventions, was in some measure varied. Presbyterians acquainted with the subject, were requested to obtain and forward to this Body, the papers which were supposed to be in possession of the Synod.

A constitution for the Missionary Society of Connecticut, was formed and adopted. The printing of five hundred copies was ordered. Pursuant to that constitution, the General Association is the Missionary Society of Connecticut.

1799. By direction of the Missionary Society, a moiety of the last contribution was appropriated to the heathen.—A committee was raised to meet a Presbyterian committee, at Stamford, on the desired adaptation of the Psalms. The session of the said joint committee must be opened, on the third Tuesday of June, 1800.—To defray, in part, the expenses of delegation to the Presbyterian General Assembly, a tax on each minister of fifty cents, was recommended. A delegate was to be allowed eight cents a mile, reckoning the distance only one way.—A committee was chosen, “to correspond with the General Convention of Vermont,” and to propose a plan of union, between that Body and the General Association.—A committee was raised to prepare, and report to the next General Association, a system of rules for the orderly and correct performance of the duties annually devolving on that Body.—The vote, formerly passed on bills of mortality, was rescinded.

1800. An Eastern Association, in Windham county, was first represented, this year, in the General Association.—By the committee previously appointed, rules, for the regulation of this Body, were presented and adopted.—An Auditor of its Treasury was ordered.—The journal of General Association shall be annually published, if the Treasurer shall find himself able to pay the cost.—Rules were adopted for the guidance of conduct towards foreign preachers, when they come to reside among us.—A committee was chosen, to unite with a committee of the General Assembly, if appointed, in forming a plan of harmonious proceeding, in the Missionary field, between Congregational and Presbyterian Missionaries.

1801. Rules were adopted for securing permanent harmony, in the new settlements, between Congregational and Presbyterian Missionaries and churches. This very judicious and wise plan has succeeded admirably. Beyond reasonable question, it has been happily promotive of immense good. The Trustees were directed to furnish each of their Missionaries with a copy of these rules.—A proposal, for the formation of a union with the General Convention of Massachusetts, was considered, and indefinitely postponed.—It was decreed, that *substitutes* of delegation, to foreign bodies, be now, and hereafter, chosen.—Two delegates were commissioned to attend the Convention in Vermont; and were authorized “to complete a plan of union and intercourse” with that body. They were, also, directed to report their doings to the next General Association.—When professors of religion remove “a considerable distance” from the church with which they were more particularly in covenant, it is orderly and proper, that they obtain a regular dismission; a certificate of fair Christian standing; a recommendation, and an admission to fullness of evangelical privileges, in their new place of residence.

1802. Articles of union, between the Convention of Vermont and the General Association of Connecticut, were presented. By that Convention, the said articles had been discussed, approved, and adopted. The same were approved and adopted by this body.—Arrangements were made for an Act of the State, incorporating the Trustees of this Missionary Society. Accordingly, in the autumnal session of the Legislature, the requested Act of Incorporation was passed, and the said Trustees were individualized, and constituted a body known in civil law. From that time, the Missionary system of Connecticut has proceeded very successfully, by the smiles of Heaven on a complete organization.

1803. The Trustees were requested to procure and publish a summary of Christian doctrines and practice.—An annual return of communicants and of additions to the churches, was invited.—The Trustees were desired to ask, of the civil power, permission to take up congregational contributions in support of their Missionary operations. This they often did; and their petitions were favorably and generously granted.



1804. From a District Association, a request was presented, that the constitution be so altered, as to allow the Trustees to employ missionary labor, in the destitute societies of this and of other New England States. To this request, a negative answer was unanimously given.—A motion, to put the Treasurer of this Missionary Society under bonds, was referred, for decision, to the next General Association.—The return of communicants and of additions to the churches was so imperfect, that a resolution passed to dispense with the rule.

1805. The Trustees were directed “to place the Treasurer under bonds for the faithful discharge of his trust;” and to an amount which they shall deem sufficient.—A committee was appointed to revise and publish a new and elegant edition of the Saybrook Platform.—The Moderator of a Consociation, or Council, deposing a minister for insufferable conduct, must cause a certificate of the fact to be published. The editors of the Connecticut Evangelical Magazine were, likewise, requested to publish such certificate in their periodical work.—A Tract committee was appointed.

1806. The object and labors of Tract Societies were approved.—The order, of last year, for publishing the Platform, was rescinded.—Trinitarians cannot, consistently, have ministerial fellowship with those who deny the divinity of Christ.—A committee was raised to prepare an *index* of the records, which express the doings of the General Association.—Five hundred copies of the rules were ordered to be printed.—Strong disapprobation was expressed, of ministerial dismissions, without publicly assigning the causes which lead to a dissolution of the pastoral relation.

1807. It was declared to be unadvisable, that candidates exchange with each other.—The District of New London moved that the business of the Missionary Society be performed, as far as possible, without expense to the Society.

1808. A committee, appointed the last year, presented an address to ministers and churches, urging united and persevering endeavors to revive evangelical discipline. The address was approved, and directed to be printed.—No foreigner ought to be installed in a pastoral charge, among us, until he shall have preached, at least one year, in the place of his proposed charge.—The Register of General Association was constituted a member, *ex officio*, of the body.

1809. A union was formed with the General Association of Massachusetts Proper.—Approbation was expressed, of the plan and design of the Connecticut Bible Society.—The Districts were requested to send annually, in writing to the General Association, accounts of the churches; the state of religion, and the number of communicants added, during the year then last preceding.

1810. A union was formed with the General Association of New Hampshire.—The constitution of the Missionary Society was so altered as to require the first annual meeting of the Trustees to be held in August, instead of September.—On a remonstrance from the Eastern Association of New Haven county, the Act, constituting the Register an *ex officio* member, was rescinded.—A committee was appointed to superintend the re-printing of Saybrook Platform.—The Eastern Association of Windham county closed its connection with the General Association.

1811. The Presbyterian General Assembly sent a resolution, which moved this body to appoint a committee, on intemperance.—A letter of thanks was directed to the Rev. Dr. Trumbull for his indefatigable, and very successful, labors in history.—A committee was raised, to inquire into the proceedings of Tolland Consociation, relative to Abiel Abbot, and the first church and society in Coventry.—*Substitutes this year*, shall be *principals*, the *next*, without a new election, unless certain and specified exceptions occur.—No delegate shall be received, from any Association, which is not acknowledged by the General Association.—A committee was appointed to report, next year, “on the expediency of settling ministers for a limited time.”—The District Associations were requested to ascertain, and report to the next General Association, the number of deaf and dumb persons in this State, together with the *circumstances*, and particularly the supposed *causes* of such calamity.

1812. In connection with the names of our delegates, the scribe must

mention the times *when*, as far as known, and the places *where*, the respective bodies, they are to attend, will meet.—On intemperance, a new committee was chosen, with directions to devise means for the suppression of that immeasurable and growing evil.—Seventy-four deaf and dumb persons had been found in Connecticut.—The Eastern Association of Windham county was restored to a regular standing with the General Association.—The report of committee, on the doings of Tolland Consociation, relative to Abiel Abbot and the people of Coventry, was presented, amended, and ordered to be printed.—On a request from the Associations of Coos and Orange, in New Hampshire and Vermont, a delegate was appointed to meet a Convention for the purpose of discussing the expediency of establishing a northern Theological Seminary.—A minister, or candidate, removing, must have a regular dismissal and recommendation.—The licensing of candidates, by committees, was declared to be improper.—The settlement of ministers for a limited time, by agreement of the parties, was decided to be inexpedient.

1813. The ecclesiastical standing of dismissed ministers was described and settled.—The Treasurer of the General Association was directed to annex to the printed minutes, a blank schedule, to be filled by the respective Districts, and reported.—A committee was appointed either to compose, or collect, and report, to the next General Association, “some forms of prayer suitable for families.”—A petition was ordered and transmitted to the proper authorities, that, for the public entertainment at Election and Commencement, neither ardent spirit, nor wine, be provided. This measure succeeded at Election, but not *then*, at Commencement.—It was recommended, that every District have a committee, to whom it shall be the duty of preachers, not connected with the Association, to apply for advice, before preaching in any of their vacancies.—Another committee was raised on the subject of intemperance.

1814. Young men, preparatory to preaching, should study at least two years.—A concert of prayer, at the close of every sacramental lecture, was recommended; and that sacraments, lectures, and catechetical instruction, be, at the same time, through the State.—An address to the churches and people, on the sanctification of the Sabbath, was prepared. A petition to congress, against the transportation and opening of the national mail, on the Lord’s day, was adopted, and ordered to be circulated for subscribers.—The committee, to whom was assigned the task of preparing a prayer book, was discharged from any further attention to the subject.—A resolution was passed, to dispense with the schedule, which was recommended by the last General Association.

1815. An exact enumeration of families, in every Society, was recommended; and, that the number be reported, next year, to the General Association.—The people were requested to realize the importance, to themselves, of raising the wages of candidates.—Another effort, against the Sabbath day mail, was proposed and approved.—An accurate return of lunatics was requested.—A proposition was offered, for a Domestic Missionary Society, in Connecticut.

1816. The General Association was made a Domestic Missionary Society, and a constitution was adopted. There were seventeen parishes, in the State, which needed the assistance of this new Society. A church contribution, in aid of its benevolent purpose, was approved; and to be taken on the sacramental Sabbath, in September.—Again was congress to be petitioned to stop the Sabbath mail.—One hundred and forty-six lunatics were reported.—Once more, were schedules ordered to be subjoined to the printed minutes of this body.—The numerical returns of churches and families were extremely imperfect.—The formation of an American Bible Society was eulogized, “as one among the most important events of the present day.”

1817. A committee, appointed to devise means of a reformation in morals and religion, reported a pastoral letter to the churches, which was accepted, and five hundred copies were directed to be circulated from the press.—The papers, recording the Acts of Windham Consociation, in deposing Luther Wilson for heresy, were ordered to be lodged among the files of General Association.—The church standing of a deposed minister must be determined by the deposing council.—Warm approbation was expressed, of the Connecticut Charitable Society, for the Education of Pious, but Indigent, Young Men.

1818. The Asylum for the instruction of persons deaf and dumb was named with expressions of much satisfaction.—Communications, on the state of religion, shall be the first business of General Association.—The District Associations must annually call to account their receivers of money.—The standing of a candidate, whose license has expired, was declared to be that of a lay member of the church to which he belongs.—Arrangements were made for the formation of a New England General Association. The first meeting of committees to prepare for its salutary operations and influence, was to be in Northampton, and on the third Wednesday of the then next October.

1819. The doings of the meeting in Northampton, last October, were reported and approved. Delegates were appointed to attend the next meeting of the said General Union.—A system was adopted, and ordered to be appended to the printed minutes of this Body, for the regular nomination and election of delegates to foreign ecclesiastical bodies.

1820. Public and general notice of December 22d was recommended; that day completing the two-hundredth year since the landing at Plymouth of New England's pilgrim Fathers.—An interchange of annual minutes, by the connected ecclesiastical bodies, was arranged.—The notorious evil of intemperance was again noticed. A committee was chosen. A recommendation was adopted and issued, that one minister, in each District, collect and report specific and exact information upon this subject.—Peace Societies were approved.—A committee was chosen to consider the expediency of a Sabbath School Society for this State; and report to the next General Association.—A committee was raised to discover ways of increasing ministerial labor. Its report was to be made the next year.—The Colonization Society and its purposes were highly extolled.—The publication of every revival, by the minister himself, was judged to be very important and useful.

1821. A union with the Evangelical Consociation of Rhode Island was formed.—A new arrangement for the election of delegates was adopted.—The last year's committee, on intemperance, was continued.—The last year's committee, on Sabbath Schools, was dismissed.—A committee was appointed to report, next year, on the authority of ex parte councils.—The printer was directed to send by mail, a copy of the minutes to each minister.—No delegate to the General Union was elected.

1822. A disposal was made of the generous bequest of the late Doctor Everett.—A pastoral address was sent to the churches.—A report, showing the imbecility and incompetency of ex parte councils was presented and adopted.

1823. A plan for enlarging the theological department of Yale College was highly approved; and the public patronage of this important object was respectfully invited.—A list of Congregational ministers, churches, and societies, was ordered to be published with the minutes.—The committee of certification was directed to give no certificate recommendatory, but, on the authority of written documents; and the names of preachers, in whose behalf such certificates shall have been given, must be reported annually to the General Association.—A question, relative to divorce, was committed.—The committee, for the suppression of intemperance, was continued.

1824. District Associations were requested to nominate both principals and substitutes for delegation to foreign bodies.—Membership of the Ministers' Annuity Society was recommended.—The committee on intemperance, reported impracticability.—No minister ought to be received, from one Association by another, without a letter of dismission and recommendation.—Each clerical director of the Domestic Missionary Society, must be an agent in his own District.

1825. As mentioned above, a law of the State had, with a specified exception, interdicted congregational contributions, unless authorized by a Brief from the civil department. About this period, *that* law was repealed. The Trustees were, therefore, directed to ask ministers and people for pecuniary aid in their benevolent work; and, without restrictions, as every friendly branch of the community should deem most expedient and favorable to success.—The Colonization Society was again extolled, and recommended to patronage.—A proposal to increase the number of members, in the General Association, was



referred to the Districts.—A sermon, on missions, must be annually delivered in Hartford, during the legislative sessions; the preacher to be appointed by the Trustees.

1826. The Presbytery of Philadelphia complained of a grievance, and inquired, if the terms of agreement could not be altered. The General Association found itself clothed with no power to decide on the Presbyterian complaint. The subject was, consequently, referred to a committee, who should be joint, with a Presbyterian committee.—A Missionary sermon must be delivered at every annual meeting of the General Association; the preacher to be appointed by that body.—A committee of thirteen, of whom three should be a quorum, was raised to prepare and report a brief summary of Christian doctrine and duty.—Sabbath schools were highly approved and recommended.—The printed minutes shall be competent certificates of delegation to foreign bodies.—Resolutions were passed declaring the indispensable duty and essential importance of remembering to keep holy the Sabbath-day.

1827. It was recommended, that there be *Life* Trustees and Directors; they being honorary members, but not entitled to vote. The pecuniary terms of such membership must be fixed by the respective Boards.—A concert of prayer, for the American Education Society, was recommended. The afternoon and evening of Tuesday, next after the established monthly concert, were to be the *times* of meeting.—The American Society for the Promotion of Temperance was eulogized. The members of the body pledged themselves to direct their influence against the drinking of intoxicating liquor.—The project of adding to the number constituting the General Association, was again introduced, and a committee was appointed.—The Presbyterian complaint appeared to have been amicably and satisfactorily settled.—A delegate was elected, and furnished with authority to form a union with the State Conference in Maine.—The Colonization Society was again extolled, and recommended to patronage.—A person, in each District, was named and requested to report existing rules of church government.

1828. The first delegate to Maine was elected, for the meeting there, in 1829.—Each District may send three delegates to the General Association.—The question, respecting a General Conference for a summary of Christian doctrines, was referred to the Districts.—The General Union, for the holy observance of the Sabbath, was approved. It was very desirable, that every church become auxiliary to that Union.—A fast, on the fourth Wednesday of next January, was thought to be rendered necessary by the prevalence of intemperance. That day was, therefore, recommended to be spent in fasting, humiliation, and prayer.—Articles, forming a temperance pledge, were adopted.—It was resolved, that delegates from the Presbyterian General Assembly have perfect rights to sit and vote in General Association. There was a particular reason for the repetition of this article.—Again was the Colonization Society applauded; and the, *then*, believed desirableness and duty of increasing its means repeated.

1829. New arrangements were made for the selection of delegates to foreign bodies.—On the contemplated summary, three Districts were affirmative, three negative, and six made no report.—There was a failure of efforts at coöperation between the American Home Missionary Society, and the Connecticut Societies.—The American Bible Society was commended, and cordial support promised.

1830. A committee was appointed to report, next year, concerning a compendium of Christian doctrine and government.—Missionaries must be sent into the "Far West."—This Missionary Society agreed to confine itself to the care and application of its permanent fund, and the best use of its annual income. As to further efforts, it would, with the Domestic Missionary Society of Connecticut, become auxiliary to the American Home Missionary Society.—The question of central meetings, for the General Association, was again submitted to the Districts.—A schedule for delegates to foreign bodies, through the next fourteen years, was adopted, and must be appended to the printed minutes.—The Colonization Society received another commendation; and a contribution in aid of its pecuniary power was proposed to be taken on the fourth day.

of next July.—Devout thanks were expressed for the success of the temperance cause.\*

1831. The project for confining the meetings of General Association to a few towns, was rejected.—Another effort was made to obtain complete returns of churches, families, and people.—Arrangements were completed, by which the Missionary Society of Connecticut, excepting the care with which it must apply its small income from a permanent fund, ceased to be more than an auxiliary to the American Home Missionary Society. The Domestic Missionary Society of the State disappeared in a similar manner.—Good resolutions, from New Hampshire, were received, and similar ones were passed, declaring the traffic in ardent spirit unchristian and utterly unjustifiable.—A hearty concurrence was expressed in the General Union against Sabbath desecration; and devout wishes for the divine smiles on every benevolent institution.

1832. A committee was directed to request the Governor to invite the people of this State to spend the nineteenth day of July next in fasting, humiliation, and prayer, because peril was apprehended from the alarming approaches of the Asiatic cholera.—Again was the traffic in ardent spirit condemned, as obviously immoral; and therefore clearly and totally inconsistent with a profession of love and obedience to Christ.—By the request and example of the Presbyterian General Assembly, the first Monday in January next, was selected and recommended, as a season of fasting and prayer, that the divine blessing may accompany benevolent enterprises for the conversion of the world.

1833. The first Monday of January next, as that of this year, was recommended to be spent in a concert of fasting and prayer, through Christendom, that every branch of the human family may enjoy the gospel, and be saved.—The last Thursday in February was recommended, as a season to be spent in fasting and prayer for revivals of religion in Seminaries of learning.—Addresses, instead of a sermon, were declared as preferable at the annual meetings of the Connecticut Auxiliary Missionary Society.—A resolution was passed against hasty admissions of converts into the church.—A committee was elected to find and commission delegates to the Congregational Union of England and Wales.—Statistics of the churches continued imperfect.

1834. The reports of Districts, on the state of religion, must be put, unread to the body, into the hands of the committee upon that subject.—Ecclesiastical statistics continued incomplete.—Resolutions were passed, very solemnly protesting against the sending of alcoholic drink to the South Sea Islands; and declaring, that members of the church are disciplinable, if they either manufacture, or sell, such drink; for, by such labor and traffic, they are violators of Christian principle, and of their own covenant vows.—A request was received, from the Presbyterian General Assembly, and, in concurrence, approved by the General Association, that, hereafter, the Congregational bodies, with whom they are in correspondence, would wholly abstain from ordaining ministers, who are to preach within the bounds of *their* jurisdiction.—It was recommended, that, during the month of December, every minister preach in aid of the Peace Society.—A committee, as last year, was authorized to commission delegates to the Congregational Union of England and Wales.—The committee, having failed to produce the expected Pastoral Letter, was reappointed.

The following were some of the resolutions passed on the sin of slavery:

"1. That to buy and sell human beings, and to hold and treat them as merchandise; or to treat servants, free or bond, in any manner inconsistent with the fact, that they are intelligent and voluntary beings, made in the image of God, is a violation of the principles of the word of God; and should be treated, by all the churches of our Lord Jesus Christ, as an immorality, inconsistent with a profession of the Christian religion: And,

"2. That this Association regards the laws and usages, in relation to slavery, which exist in many of the States of this Union, as inconsistent with the character and responsibilities of a free and Christian people; and holds it to be the duty of every Christian, and especially of every minister of the gospel, to use all prudent and lawful efforts for the peaceful abolition of slavery."

\* This year the Connecticut Branch of the American Education Society voted, that the members of the General Association for the time being, be members of the Branch, *ex officio*.

1835. A union was formed with the Congregational Association in the State of New York.—Ministers of the gospel were requested to preach once, at least, every year, against war, and in favor of peace throughout the world.—Resolutions were passed, declaring it “sinful to travel, on the Sabbath, either for worldly business, or for amusement, or pleasure; whether in stages, or steam-boats, or rail cars, or in any other way, such travelling is an immorality, and ought to be universally abandoned.”

1836. Resolutions, in favor of Peace Societies, were repeated.—Traffic in negroes was declared to be sinful.

1837. A committee was appointed to report on the doings of the last Presbyterian General Assembly.—To a committee was assigned the duty of collecting rules introduced by respective churches, modifying their application of the Saybrook Platform, and adapting it to modern opinions and views. Their collection must be reported to the next General Association.—The report was received and adopted, of a committee to whom had been referred the question, “What is the standing of a minister, who has been deposed for immorality or crime, and who manifests evidence of genuine repentance?” The accepted and adopted answer was, “That the ecclesiastical body, by whom he was deposed, may restore him to all the prerogatives of a minister of Christ, or recommend, that he be admitted to the privileges only of a private member of the church, according to the aggravations of the case.”—The resolutions against slavery, passed in the meetings of 1834 and 1836 were again adopted.—A decision, on the Act of the Presbyterian General Assembly, destroying on their part, the Union formed in 1801, and solely for Missionary purposes, was referred to the next General Association. By this reference, there was no intention to imply an assent to any abrogation of that Union, as already accomplished.

1838. Deplorable discord, in the Presbyterian church, having ultimately resulted in a schism; each division claiming to be the General Assembly; and it having been understood, that both parties commissioned delegates, each, one or more, to the General Association; this Body raised a committee to consider and report, what course should be pursued, if the said delegates should present themselves. The committee offered the following resolution, which was accepted and adopted:—“That disclaiming all expression of opinion respecting the question, which is the General Assembly of the Presbyterian Church in the United States of America; the Brethren, appointed by both Boards, be admitted to seats in this Association, on the presentation of their commissions.”—The committee chosen, last year, to collect rules, from the various parts of the State, modifying their application of the Saybrook Platform, reported, and were discharged from further attention to the subject.—A complaint from the Presbytery of New York, induced the General Association to resolve, that no disposition was felt to annul the most friendly relations towards Presbyterian Brethren; that, as far as the irregularity mentioned was a reality, it was regretted as an inadvertence; and that the District Associations in Connecticut were strongly urged to shun every ground of just complaint.—On the guilty stains and wickedness of slavery, the prominent resolutions, so forcibly and happily expressive of truth, and repeatedly adopted in preceding years, were again presented and passed.—The question, relative to the election of delegates to a Presbyterian General Assembly, pursuant to a solemn agreement ratified almost half a century ago, was referred to a committee, who reported, “That three delegates be appointed, as usual, to the General Assembly, with instructions to attend its sessions, provided the said General Assembly shall have been previously ascertained, by a legal decision; and that, with respect to the Plan of Union, all action of this Body be, for the present, suspended.”—The question, “Whether the monthly concert of prayer shall be attended in the Sabbath evening next preceding the first Monday in each month?” was referred to a committee, who must report to the next General Association.—The cause of temperance has a continued claim to the love, the prayers, and the coöperation, of ministers and churches in Connecticut. Because the peculiarly encouraging advance, in this moral and immeasurably important enterprise, cannot be sustained and extended, but in connection with public opinion, the friends of temperance must not relax, but *increase* their efforts.—On the permanency of



the pastoral office, and its necessary and salutary influence, resolutions were passed, very justly affirming, that the growing frequency, with which pastoral relations are dissolved, is to be deeply deprecated; that it is inexpedient for this dissolution to be sought or desired, excepting for very evident and imperious causes; that such an event is especially injurious, when the chief design of restless pastors is to secure other places; or of restless people to gratify an unprofitable appetite for mere novelty; that to offer, or to receive, a pastoral charge, on the condition of specific notice of leaving, by either party, is an unwise and injurious departure from primitive Congregational usage, and a source of great evil; that the employment of stated supplies, instead of settled pastors, is to be carefully avoided, and can never be justifiable but in cases of inevitable necessity; and that the solemn cause of salvation requires the District Associations to beware of indulgence in this too fashionable error, and to employ the influence they are empowered to exert, in restoring lost permanency to the pastoral office, thus establishing and augmenting its usefulness.

1839. The interesting object, sought to be accomplished by the Foreign Evangelical Society of the United States, was presented by the Rev. Mr. Baird; was cordially approved by the General Association; and, of course, recommended, to the Christian community, for support.

Agents were present, and addresses were delivered, in behalf of the Connecticut Branch of the American Education Society; the American Sabbath School Union; the American Tract Society; the Home Missionary Society; and the American Board of Commissioners for Foreign Missions.

It was recommended to the respective District Associations, that, every year, one delegate be appointed to the General Association, who shall have been a member of that Body, the year then next preceding.

The often requested returns of ecclesiastical statistics continuing to be very imperfect, a "General Agent" was appointed to collect and report, to the next General Association, a complete account of the Congregational churches in Connecticut.

A commissioner presented himself from one of the self-claimed General Assemblies of the Presbyterian church. On account of the yet supposed unsettled condition of those respective Bodies, however, he was not admitted to a seat, as a member of the General Association. After much discussion on the subject of the relation now existing—or, by some, supposed to exist—between the General Association and a General Assembly, the following preamble was introduced, viz:

Whereas a division has taken place in the Presbyterian Church of the United States, giving rise to two religious communities, which are likely to have a separate existence—both adopting the Westminster Confession of Faith and Presbyterian form of church government—and whereas it is desirable to maintain, with each of these Bodies, those fraternal relations, which have so long subsisted between the Congregational churches of Connecticut and the Presbyterian Church; to which preamble was subjoined a resolution, that was passed, appointing three delegates, and three substitutes, to each of the two religious communities mentioned above.

#### LIST OF MINISTERS CONNECTED WITH THE GENERAL ASSOCIATION OF CONNECTICUT, JUNE, 1839.

NOTE. \* Not Consociated.—† Not Associated.—s. s. Stated Supply.—Ministers not otherwise designated are *pastors*.—Registers names, as far as known, are in italics.—Those *without charge* are shown in the list of unsettled ministers.

##### *Hartford North Association.*

Joel Hawes, D. D.,	Hartford, First.
Oliver E. Daggett,	" Second.
Horace Bushnell,	" North.
Isaac N. Sprague,	" Free Church.
J. A. Hempsted, s. s.,	" African "
E. W. Andrews,	" 3d, or West.
John Bartlett,	Avon, 1st, or West.

Francis H. Case,	Avon, 2d, or East.
Cornelius B. Everest,	Bloomfield.
David L. Parmelee,	Bristol.
Erastus Scranton,	Burlington.
<i>Samuel Spring,</i>	East Hartford.
Shubael Bartlett,	East Windsor, Scantic.
Marvin Root,	" Wapping.
Bennet Tyler, D. D.,	" Theol. Inst.
Francis L. Robbins,	Enfield.

Noah Porter, D. D., Farmington.  
 Daniel Hemenway, Granby, Turkey Hills.  
 David Gates, s. s., Hartland, East.  
 Nathaniel Gaylord, " West.  
 Luke Wood, " "  
 Allen M'Lean, Simsbury.  
 A. C. Washburn, Suffield, First.  
 Spofford D. Jewett, Windsor, First.

#### *Hartford South Association.*

Royal Robbins, Berlin, Kensington.  
 Dwight M. Seward, Berlin, New Britain.  
 Joseph Whittlesey, " Worthington.  
 Harvey Talcott, Chatham, First.  
 James A. Smith, Glastenbury, First.  
 W. G. Jones, " South.  
 Bennet F. Northrop, Manchester.  
 John R. Crane, Middletown, First.  
 Zebulon Crocke, " Upper.  
 Elisha C. Jones, Southington.  
 Robert Southgate, Wethersfield, First.  
 Joab Brace, " Newington.  
 Calvin Chapin, D. D., " Rocky Hill.

#### *New Haven West Association.*

Leonard Bacon, New Haven, \*First.  
 Samuel W. S. Dutton, " \*United Soc.  
 Elisha L. Cleaveland, " \*Third "  
 Eleazar T. Fitch, D. D., " \*Yale College.  
 Henry G. Ludlow, " \*Free Church.  
 Zephaniah Swift, Derby, First.  
 H. Read, " "  
 John E. Bray, s. s., " Humphreysville.  
 Austin Putnam, Hamden, East Plains.  
 Jason Atwater, Middlebury.  
 Bezaleel Pinneo, Milford, First.  
 Asa M. Train, " Second.  
 Stephen W. Stebbins, Orange, West Haven.  
 Abraham Browne, Oxford.  
 Ammi Linsley, s. s., Prospect.  
 Walter R. Long, s. s., Woodbridge.  
 Henry N. Day, Waterbury.  
 Chauncey G. Lee, " Salem.  
 James D. Chapman, Wolcott.

#### *New Haven East Association.*

Timothy P. Gillett, Branford.  
 Erastus Colton, Cheshire.  
 Henry Gleason, Durham.  
 Stephen Dodd, East Haven.  
 Benjamin L. Swan, \*Fairhaven.  
 Aaron Dutton, Guilford, \*First.  
 Zolva Whitmore, " North.  
 Samuel N. Shepard, Madison, First.  
 Arthur Granger, Meriden.  
 James Noyes, Jr., Middletown, \*Middlefield.  
 John D. Baldwin, North Branford, First.  
 W. J. Boardman, " Northford.  
 Leveritt Griggs, North Haven.  
 Edwin R. Gilbert, Wallingford.  
 Samuel W. S. Dutton, New Haven, 2d.

#### *New London Association.*

Abel M'Even, New London, First.  
 J. M. Macdonald, " Second.  
 Hiram P. Arms, Norwich, \*First.  
 Alvan Bond, " Second.  
 A. L. Whitman, " Greenville.  
 Charles Thompson, Salem.  
 Joel R. Arnold, Colchester, First.  
 Samuel Nott, D. D., Franklin, First.  
 William R. Jewett, Griswold, First.  
 William Wright, " Jewett City.

Timothy Tuttle, Ledyard.  
 Israel T. Otis, Lebanon, Goshen.  
 Lyman Strong, s. s., Lebanon, Exeter.  
 Levi Nelson, Lisbon, First.  
 Joseph Ayers, " Hanover.  
 Frederick Gridley, Lyme, East.  
 S. F. Beard, Montville.  
 N. B. Cook, Stonington, First.  
 Augustus B. Collins, Preston, First.

#### *Fairfield West Association.*

Nathaniel Hewitt, D. D., Bridgeport, Cong.  
 Society.  
 E. D. Kinney, Darien.  
 Lyman H. Atwater, Fairfield, First.  
 Thomas F. Davies, " Greensfarms.  
 N. Freeman, s. s., " Greenfield.  
 Thomas Payne, Greenwich, First.  
 Noah Cœ, " Second.  
 — Snow, s. s., " Stanwich.  
 Chauncey Wilcox, " North.  
 Theophilus Smith, New Canaan.  
 Edwin Hall, Norwalk, First.  
 Joseph Fuller, Ridgefield, First.  
 Nathan Burton, " Ridgebury.  
 Daniel Smith, Stamford, First.  
 Henry Fuller, " North.  
 George Hall, Weston, Northfield.  
 Chas. T. Prentice, Weston, North Fairfield.  
 John Smith, Wilton.

#### *Fairfield East Association.*

F. W. Chapman, Stratford.  
 Thomas Punderson, Huntington.  
 James Kent, s. s., Mouroe.  
 Abner Brundage, Brookfield.  
 Rollin S. Stone, Danbury, First.  
 John Greenwood, Bethel.  
 Jeremiah Miller, Reading.

#### *Windham Association.*

George J. Tillotson, Brooklyn.  
 Charles Hyde, Ashford, First.  
 Reuben Torrey, " Eastford.  
 A. Underwood, s. s., " Westford.  
 Charles J. Warren, Canterbury, First.  
 Asa King, Canterbury, Westminster.  
 Erastus Dickinson, Chaplin.  
 †Elisha Atkins, Killingly, North.  
 Henry Robinson, " South.  
 Roswell Whitmore, " Westfield.  
 Anson S. Atwood, Mansfield, First.  
 Samuel Rockwell, Plainfield.  
 Daniel Hunt, Pomfret, First.  
 Nathan S. Hunt, " Abington.  
 Daniel Dow, Thompson.  
 Jacob Allen, Sterling and Voluntown.  
 John E. Tyler, Windham, First.  
 Otis C. Whiton, " Scotland.  
 Otis Rockwood, Woodstock, First.  
 Thomas Boutelle, " Muddy Brook.  
 Lent S. Hough, " Village Corners.

#### *Litchfield North Association.*

Henry H. Woodbridge, Canaan, North.  
 Nathaniel M. Urnston, Cornwall, First.  
 Walter Smith, " North.  
 Grant Powers, Goshen, First.  
 Jairus Burt, Canton.  
 William W. Andrews, Kent.  
 Cyrus Yale, New Hartford, First.  
 John Woodbridge, D. D., N. Hartford, North.  
 Joseph Eldridge, Norfolk.

Adam Reid, Salisbury.  
 Mason Grosvenor, Sharon, First.  
 Milton Huxley, s. s., Torrington.  
 Herman L. Vaill, " Torrington.  
 Stephen Hubbel, " Wolcottville.  
 Harley Goodwin, Warren.  
 Frederick Marsh, Winchester.  
 James Beach, " Winstead.

*Litchfield South Association.*

Jonathan Brace, Litchfield, First.  
 Richard Woodruff, s. s., " South Farms.  
 Fosdick Harrison, Bethlem.  
 Noah Porter, Jr., New Milford.  
 Albert B. Camp, " Bridgewater.  
 Ephraim Lyman, Plymouth, Centre.  
 Harvey D. Kitchel, " \*Hollow.  
 Nathaniel Richards, Terrysville.  
 Austin Isham, \*Roxbury.  
 Malby Gelston, Sherman.  
 W. H. Whittemore, Southbury, First.  
 Oliver B. Butterfield, " South Britain.  
 Gordon Hayes, Washington, First.  
 Samuel R. Andrew, Woodbury, South.  
 Grove L. Brownell, " \*North.

*Middlesex Association.*

David D. Field, D. D., Haddam.  
 Stephen A. Loper, Chatham, M. Haddam.  
 — Smith, " E. Hampton.  
 Isaac Parsons, East Haddam, First.  
 Nathaniel Miner, " Millington.  
 Joseph Vaill, " Hadlyme.  
 Geo. Carrington, " "  
 F. W. Hotchkiss, Saybrook, First.  
 Ethan B. Crane, " "  
 Aaron Hovey, " Essex.  
 William A. Hyde, " Westbrook.  
 Fred. W. Chapman, " Deep River.  
 Edward Peterson, Chester.  
 Chester Colton, Lyme, First.  
 Phillips Payson, s. s., Lyme, North.  
 — Brown, s. s., " Grassy Hill.  
 Lewis Foster, Clinton.  
 Ephraim G. Swift, Killingworth.

*Tolland Association.*

Diodate Brockway, Ellington.  
 Ezekiel Marsh, "  
 Chauncey Booth, Coventry, South.  
 George A. Calhoun, " North.  
 William Ely, Mansfield, North.  
 Alpha Miller, Andover.  
 Sylvester Selden, Hebron.  
 James Ely, Bolton.  
 Charles Nichols, Gilead.  
 G. H. Woodward, s. s., East Stafford.  
 Francis Wood, Willington.  
 Elliot Palmer, West Stafford.  
 Chester Humphrey, Vernon, First.  
 Ansel Nash, Vernon, Second.  
 Abram Marsh, Tolland.

UNSETTLED MINISTERS.

*Hartford North Association.*

Horace Hooker, Hartford.  
 Thomas H. Gallaudet, Hartford.  
 William W. Turner, "

C. C. Vanarsdalen, Hartford.  
 J. A. Hempsted, "  
 Jonathan Cogswell, D. D., Prof. Theol. Inst.  
 East Windsor.  
 William Thompson, Prof. Theol. Inst. East  
 Windsor.  
 Isaac Porter, Granby.  
 Enoch Burt, Manchester. \*  
 Ammi Linsley, s. s., Prospect.  
 Jared R. Avery, Berlin.  
 Henry Robinson, Suffield.  
 Ephraim Taylor.  
 Charles Bentley.  
 William R. Gould.

*Hartford South Association.*

Samuel H. Riddell, Hartford.  
 James L. Wright.  
 Robert M'Ewen.  
 Stephen Topliff.

*New Haven West Association.*

J. Day, D. D. LL. D., Pres. Yale College.  
 N. W. Taylor, D. D., Prof. Theol. Yale Coll.  
 J. E. Bray, s. s., Humphreysville.  
 Elizur G. Smith, New Haven.  
 L. W. Sawyer, s. s., Park Street Church,  
 New Haven.  
 Seth Sackett, Tallmadge, Ohio.  
 Edward H. Cumpston, Nantucket.

*New Haven East Association.*

James Noyes, Wallingford.  
 Matthew Noyes, Northford.  
 William F. Vaill, Marlborough.  
 David Smith, D. D., Durham.  
 C. A. Goodrich, D. D., Prof. Yale College.  
 Judson A. Root, New Haven.  
 Sanford Lawton, Monson, Ms.  
 David Metcalf, Lebanon.

*New London Association.*

Horatio Waldo.  
 Lyman Strong, s. s., Exeter.  
 Joseph Hurlbut, New London.  
 George Perkins, Norwich.

*Fairfield West Association.*

Isaac Lewis, D. D., Greenwich.  
 John Noyes, Norfield.  
 Platt Buffett, Stanwich.  
 William Bounney, Nelson, Ohio.  
 William Belden, New York.  
 Ulric Maynard.  
 George Hulin, Orrington, Me.

*Fairfield East Association.*

Jonathan Bartlett, Reading.  
 B. Y. Morse, N. Fairfield.

*Windham Association.*

Ludovicus Weld, Manlius, N. Y.  
 Otis Lane, Southbridge, Ms.  
 James Porter, S. Woodstock.  
 Orson Cowles, New Haven.  
 Job Hall, Pomfret.



*Litchfield North Association.*

Timothy Stone, Cornwall.  
Asahel Gaylord, Norfolk.  
Edward R. Tyler, Hartford.

*Litchfield South Association.*

Lauren P. Hickok, Hudson, Ohio.  
Benoni Y. Messenger, Orange.  
William B. De Forest, New Haven.  
Charles W. Rogers, Savannah, Ga.  
S. W. Pond, Missionary to Sioux Indians.  
Richard M. Chipman.

*Middlesex Association.*

Joseph Harvey, D. D., E. Windsor.  
William Case, E. Windsor.  
S. J. Curtis, s. s., W. Woodstock.  
Samuel T. Mills, Chester.  
Darius Mead, New York.

*Tolland Association.*

N. H. Beardsley, Somers.  
Joseph P. Tyler, Griswold.  
Rodney G. Dennis, Somers.

## JURIDICAL AND OTHER STATISTICS OF THE COUNTY OF STRAFFORD IN THE STATE OF NEW HAMPSHIRE.

[By FRANCIS COGSWELL, M. A., Clerk of the Judicial Courts for said County.]

IN the year 1771, under the administration of Governor John Wentworth, the then Province of New Hampshire was divided into five Counties. They were named by him, after some of his friends in England,—Rockingham, Strafford, Hillsborough, Cheshire and Grafton. Since that time the Counties of Coos, Merrimack and Sullivan have been established.

The County of Strafford was named after the Earl of Strafford, who was a distinguished member of the Wentworth family.

The boundaries of Strafford have varied but little, since it was originally erected into a County.

The towns of Holderness and Campton, which then belonged to Strafford, have been disannexed and united to Grafton County. The towns of Burton, now Albany, Chatham and Conway, which originally belonged to Grafton, now compose a part of the territory of Strafford.

This County is in the easterly part of New Hampshire, bounding on the State of Maine about seventy miles. It embraces a territory of about 1,400 square miles, and it contained, in 1775, a population of 12,513. In 1830, it amounted to 58,916. It is divided into thirty-four towns. In consequence of the sparseness of the population at the time of the division, it was provided, that the Counties of Strafford and Grafton should remain annexed to Rockingham, until the Governor, with advice of the Council, should declare them sufficient for the exercise of their respective jurisdictions. The County of Strafford remained so annexed until about the beginning of the year 1773.

The first Court holden in this County, under the new organization, was the Court of General Sessions of the Peace, which took place Feb. 23, 1773. The first Probate Court was holden April 5, 1773. The Inferior Court of Common Pleas was first holden July 15, 1773; and the Superior Court of Judicature on the last Tuesday of May, 1774. All these sessions were at Dover.

At this time there existed four kinds of Courts or Judicatories of original jurisdiction.

*First.* The Justice Court. Justices of the Peace within the County, were empowered to hear, &c. all actions of debt and trespass, where the title to real estate was not involved, to the value of forty shillings or under. Their jurisdiction, by an Act passed 21st February, 1794, was extended to the amount of eighty shillings, or \$13 33, that being the constitutional limit.

*Second.* The Quarterly Courts or General Sessions of the Peace. This Court was composed of the Justices of the Peace within and for the County. It was holden four times each year until the year 1789, and after that period twice each year. In the language of the statute, it had "cognizance of all matters and things proper to the jurisdiction of said Court relating to the

conservation of the peace and punishment of offenders according to the law and statutes in force within this Province." Each session was to "continue by the space of two days and no longer." This Court existed, until, by an Act, which went into operation, October 1, 1794, it was abolished; and all their jurisdiction, except the power of granting taxes, was transferred to the Court of Common Pleas. The last session of this Court was August 1794. The greatest number of Justices ever present at any session was forty.

*Third.* The Inferior Court of Common Pleas in each County. This Court was composed of four Justices, and had cognizance of all civil actions triable at the common law, above the jurisdiction of a Justice of the Peace, the demand not exceeding twenty pounds, when the title to real estate was not involved. It was holden quarterly, and immediately after the Courts of Sessions had closed.

*Fourth.* The Superior Court of Judicature, which had jurisdiction throughout the whole Province. This Court was composed of one Chief Justice and three other Justices, who held a session one or more terms in each County annually. It had "cognizance of all pleas and causes, as well civil as criminal, not under the value of twenty pounds, except where title of land was concerned, as fully and amply to all intents and purposes whatsoever as the Courts of King's Bench, Common Pleas and Exchequer within his Majesty's Kingdom of England have or ought to have." Appeals were authorised under certain conditions and limitations from the Justice Court to the Court of Common Pleas, in civil, and to the Court of Sessions, in criminal cases. From the Court of Sessions to the next Court of Assize and Gaol delivery. From the Court of Common Pleas to the Superior Court of Judicature; and from the Superior Court to the Governor and Council, or unto his Majesty in Council, according as the sum in controversy was less or over three hundred pounds.

In consequence of the Revolution, it became necessary for the Colony of New Hampshire to establish a new form of Government and a new system of Judiciary. Accordingly, on the 5th of July, 1776, the General Court established a Judiciary System, similar to the one established before the Revolution, being altered so far only, as the exigency of the times demanded. This system, with the exception of the Court of Sessions, continued in force, substantially the same, until December 8, 1804, when it was provided by law, that at any time when a vacancy should happen in the Superior Court or Court of Common Pleas, each of said Courts should consist of a Chief Justice and two other Justices. The extent of the jurisdiction of the two last named Courts were at times somewhat altered, but the system remained until June 24, 1813, when the Legislature remodeled the Judiciary, by establishing a Supreme Judicial Court to consist of a Chief Justice and two Associate Justices. This Court was to have all the jurisdiction and powers previously vested by law in the Superior Court of Judicature. The State was also divided into two Circuits—the Eastern and Western. In each was established a Circuit Court of Common Pleas to consist of one Chief Justice and two Associate Justices. This Court was to have jurisdiction of all actions, offences, crimes, &c. such as were then cognizable by the Courts of Common Pleas. And the Superior Court of Judicature and Courts of Common Pleas were abolished.

This system remained until 27th June, 1816, when the Supreme Judicial Court and Circuit Courts were abolished, the Superior Court of Judicature revived, and the State divided into two Districts called the First and Second Districts. In each of which was to be a Chief Justice, "skilled in the law," and in each County two Associate Justices of the Courts of Common Pleas. The Chief Justice and the Associate Justices of each County were to possess all the power and jurisdiction of the Courts of Common Pleas previous to 24th June, 1813.

By an Act of the Legislature, passed 15th December, 1820, all the jurisdiction in civil and criminal matters, then appertaining to the Courts of Common Pleas, (except what is commonly termed Sessions matters,) was transferred to and vested in the Superior Court of Judicature—and the Court of Common Pleas was changed into a Court of Sessions.

Under this system, all trials by Jury were had before the Superior Court of Judicature.

A Court of Common Pleas for the State of New Hampshire was established by an Act, passed December 21, 1824. This Act went into operation February 1, 1825. This Court had original jurisdiction in all civil matters above the jurisdiction of Justices of the Peace, and appellate jurisdiction in all appeals from Justices of the Peace; and final jurisdiction in all personal actions wherein the sum demanded in damages did not exceed fifty dollars. At this Court there was no Grand Jury. The whole original criminal jurisdiction remained with the Superior Court, as did also the jurisdiction of a large proportion of the civil cases. The Superior Court had original jurisdiction, concurrent with the Court of Common Pleas, of all real actions, and of all personal actions wherein the sum demanded in damages exceeded one hundred dollars. By the same Act, the Courts of Sessions were abolished, and their jurisdiction vested in the Court of Common Pleas.

By an Act of the General Court, passed December 29, 1832, the Court of Common Pleas was abolished, and Courts of Common Pleas for each County were established. Two Judges of the Common Pleas are appointed in each County, who, together with at least one of the Justices of the Superior Court, constitute a County Court of Common Pleas. The Superior Court Justice presides at the trial of actions, while all the Sessions business, together with whatever particularly concerns the affairs of the County, is committed to the decision of the County Judges. To this Court was transferred all the jurisdiction of the State Court of Common Pleas, and also, all the jurisdiction, civil and criminal, of the Superior Court of Judicature, with some exceptions. This County Court of Common Pleas is now the only Court, above the Justice Court, for the trial of matters of fact, whether of a civil or criminal nature. No Jury, either Grand or Petit, is drawn for any other Court. The number of Justices of the Superior Court of Judicature was increased to four. All questions of law, that are reserved at the trials in the Court of Common Pleas, are heard and decided at the full Bench of the Superior Court of Judicature.

The Superior Court has original jurisdiction of all writs of error, *audita querela*, appeals from Judges of Probate, petitions for partition of real estate, certain proceedings in chancery, &c.

The above is a concise history of the different systems of the Judiciary in New Hampshire, since the division into Counties. No material change or alteration, it is believed, is omitted.

It will be perceived, that there has always been in each County since 1773, with the exception of a few years, a Court of Common Pleas, for the trial of actions at Common Law, emphatically, though perhaps not technically, called a County Court.

In the list of Judges hereto appended, are included those only, who resided in this County, and were, in fact, the County Judges.

In the list of County Officers which follows, it is intended to state their residence, while in office, the place of their birth, if known, the time they were appointed or entered upon the duties of their respective offices, and the time they ceased to act. In some cases, it is probable, the time will not agree with the actual time of appointment, but in most instances it will. Some brief general remarks are appended.

Judges of all Courts hold their offices until 70 years of age. Sheriffs, Solicitors and Registers of Probate now hold their offices for the term of five years. These are all appointed by the Governor, with the advice of Council.

Most of the facts here stated were obtained from official and other authentic sources. It is presumed, however, that some errors of dates, &c. may be found in the article, though great efforts have been made to have it accurate. The nature of the subject is such as to render perfection, almost, if not altogether, impossible.



## JUSTICES OF THE COURT OF COMMON PLEAS.

Names.	Residence.	Place of Birth.	Com.	End.	GENERAL REMARKS.
John Wentworth	Somersworth	Somersworth	1773	1775	Born 30 March, 1719. Speaker of the House of Assembly, Judge of Probate for the Province, Judge of the Superior Court, and for six years Counsellor under the Revolutionary government. Died 18 May, 1781.
George Ffrost	Durham	New Castle	1773	1793	Member of the Continental Congress in '76, '77, and '79. Counsellor for three years under the Revolutionary government. Died 21 June, 1796, aged 76.
Otis Baker	Dover	Dover	1773	1785	Member of the House and of the Committee of Safety in the Revolution. Died 27 Oct. 1801, aged 75.
John Plumer	Rochester	Newbury, Ms.	1773	1796	Died 19 Nov. 1815, aged 95.
Moses Carr	Somersworth		1776	1784	Born Nov. 1715. Was a practising Physician more than sixty years in Somersworth. Died 30 March, 1800.
Ebenezer Smith	Meredith		1784	1787	Is supposed to have been a native of Epping or Exeter. Was an early settler in Meredith. A Representative, President of the Senate, and Judge of Probate. Died 22 Aug. 1807, aged 73.
Thomas Cogswell	Gilmanton	Haverhill, Ms.	1784	1810	Son of Nathaniel Cogswell, who was a merchant at Haverhill, Ms. and spent the last of his days at Atkinson, N. H. Born 4 Aug. 1746. Was a Colonel in the Revolution. Died 3 Sept. 1810, aged 64 years.
Ebenezer Thompson	Durham	Durham	1788	1795	A Physician, Member of Provincial Assembly, and of the Committee of Safety, and five years Counsellor during the time of the Revolution, Judge of the Superior Court, and Secretary of State. Died 15 Aug. 1802, aged 65.
Joseph Peirce	Alton	Portsmouth	1793	1794	Member of House of Representatives and of Congress. Died 1812, aged 64.
Samuel Hale	Barrington	Portsmouth	1794	1813	Member of House and Senate. Died 23 April, 1838, aged 70.
Daniel Beede	Sandwich	Kingston	1795	1799	Born 21 July, 1729. Representative. Moved to Sandwich in 1767. Died 7 April, 1799.
Ebenezer Thompson	Durham	Durham	1796	1802	Same as above.
Nathan Hoyt	Moultonborough		1799	1813	An Officer in the Revolution. Member of the House and Senate. Died 6 Jan. 1820.
Aaron Wingate	Farmington	Dover	1803	1813	Member of the House. Counsellor from 1797 to 1803. Died 24 Feb. 1822, aged 78.
William Badger	Gilmanton	Gilmanton	1816	1820	Son of General Joseph Badger, Junior, and Grand-Son of General Joseph Badger, Senior. Representative, President of the Senate, twice Elector of President and Vice-President, Sheriff, and Governor.
Richard Dame	Rochester	Rochester	1817	1819	Representative, Senator and Counsellor, 1809-1811. Died 19 Sept. 1828, aged 72.
Valentine Smith	Durham	Durham	1819	1820	Has been Representative from Durham.
Samuel Quarles	Ossipee	Wenham, Ms.	1820	1820	Representative, Senator, Counsellor, 1814-1817, and Elector of President and Vice-President twice.
Henry Y. Simpson	New Hampton	New Hampton	1833		Has been a Representative from New Hampton.
Henry B. Rust	Wolfborough	Wolfborough	1833	1838	Representative and Senator.
Ezekiel Hurd	Dover	Dover	1838		Has been a member of the Senate.

## SHERIFFS.

All appointments after 18 Dec. 1799 were for five years.

	Dover	Canada	1773	1800	1800, aged 73.	Moved to Dover about 1768. Died 10 Jan. 1809.
Theophilus Dame						
James Carr	Somersworth		1800	1810	Major in the Revolution. Representative. Died 13 March, 1829.	
David Barker	Rochester		1810	1820	Representative from Rochester.	
William Badger	Gilmanton		1820	1830	See under head of Justices of Court.	
John Chadwick	Dover		1830	1835	Representative from Middleton where he now lives. Senator.	
Benning Wentworth Jenness	Strafford		1835		Representative from Strafford.	

## SOLICITORS.

The Act authorizing the appointment of Solicitors in each County passed 19 June, 1789. All appointments since 18 Dec. 1799 have been for five years. In the absence of the Attorney General of the State, the Solicitor is authorized to act in his stead. His duty is to audit and allow claims against the County.

	Dover	Portsmouth	1789	1803	Graduated at Harvard College 1783. Register of Probate, Attorney General of the State. Judge of the Superior Court. Died 29 Sept. 1820, aged 56.
William King Atkinson					
Stephen Moody	Gilmanton		1804	1819	Graduated at Harvard College, 1790.
Lyman B. Walker	Gilford		1819	1834	Member of the House of Representatives.
Winthrop A. Marston	Somersworth		1834	1835	Clerk of the Senate.
Warren Lovell	Meredith		1835		Representative and Senator.

## CLERKS OF THE SUPERIOR COURT.

The Judges of the Courts (those of Probate excepted) appoint and remove their Clerks at will. There was but one Clerk of Superior Court in the State until after the passage of the Act of 27 June, 1816, which directed the Judges to appoint a Clerk in each County.

	Portsmouth	Portsmouth	1774	1780	His name was changed to Atkinson. Counsellor under the Revolutionary government four years. Died 13 Jan. 1805, aged 66.
George King					
Samuel Sherburne	Portsmouth		1780	1781	His name was changed to John Samuel Sherburne. Graduated at Dartmouth College 1776. Member of Congress. U. S. Attorney and U. S. Judge for the District of New Hampshire. Died 2 Aug. 1830, aged 73.
Nathaniel Adams	Portsmouth		1781	1817	Graduated at Dartmouth 1775. Clerk of the Superior Court throughout the State until 1817, and in Rockingham County until his death, 5 Aug. 1829, aged 73.
Daniel Waldron	Dover		1817	1821	Born 9 Nov. 1776. Died 29 Jan. 1821.
Andrew Peirce	Dover		1821	1834	Member of the Senate. Speaker of the House, and Counsellor.
Francis Cogswell	Dover		1834		Son of Dr. William Cogswell. Born Dec. 21, 1800. Graduated at Dartmouth 1822. In the practice of Law at Tuftonborough and Ossipee.

## CLERKS OF THE COURT OF COMMON PLEAS.

<i>Names.</i>	<i>Residence.</i>	<i>Place of Birth.</i>	<i>Com.</i>	<i>End.</i>	<i>GENERAL REMARKS.</i>
Ebenezer Thompson	Durham	Durham	1773	1783	See Ebenezer Thompson under head of Justices of Court.
Benjamin Thompson	Durham	Durham	1783	1814	Died 21 Jan. 1833, aged 72.
Daniel Waldron	Dover	Dover	1814	1818	See Daniel Waldron above.
Andrew Peirce	Dover	Dover	1818	1833	See A. Peirce above.
Francis Cogswell	Dover	Atkinson	1833		See F. Cogswell above.

## JUDGES OF PROBATE.

John Gage	Dover	Beverly, Ms.	1773	1773	Moved to Dover about 1720. Died 25 June, 1773, aged 71.
Henry Rust	Wolfeborough	Stratham	1773	1775	Born 22 Jan. 1727, O. S. Moved to Wolfeboro' 1771. Died 17 March, 1807.
Ichabod Rollins	Somersworth	Somersworth	1776	1784	Born 1727. Counsellor in 1789. Died 31 Jan. 1800.
Joseph Badger	Gilmanton	Haverhill, Ms.	1784	1797	Son of Joseph Badger, a merchant at Haverhill, Ms. Born Jan. 11, 1722. An early settler in Gilmanton. Representative. General in the Militia. Member of the Provincial Congress, and a Member of the Convention which adopted the Constitution. Counsellor. Died 4 April 1803, aged 81.
Ebenezer Smith	Meredith	Lee	1797	1805	See under head of Justices of Court.
John Mooney	Meredith	Boscawen	1805	1824	Representative. Senator. Died 3 Oct. 1826, aged 64.
Daniel Clark Atkinson	Sanbornton		1824	1839	Graduated at Dartmouth 1806. A Lawyer, Senator, and Counsellor in 1823 and 4.
Warren Lovell	Meredith		1839		See under head of Solicitors.

## REGISTERS OF PROBATE.

All appointments since 14 June, 1836, are for five years.

John Wentworth, Jr.	Dover	Somersworth	1773	1787	Born 14 July, 1745. Graduated at Harvard College 1768. A Lawyer in Dover. Member of the House and of the Committee of Safety. Member of the Continental Congress 1773-1780. Died 10 Jan. 1787, aged 41.
William King Atkinson	Dover	Portsmouth	1787	1819	See under head of Solicitors.
James Bartlett	Dover	Salisbury	1819	1836	Graduated at Dartmouth 1812. Lawyer in Durham and Dover. Representative and Senator. Died 17 July, 1837, aged 44.
Ira Allen Eastman	Gilmanton	Gilmanton	1836	1839	Graduated at Dartmouth 1829. Lawyer in Troy, N. Y. and Gilmanton. Speaker of the House of Representatives. Member of Congress.
Winthrop A. Marston	Somersworth		1839		See under head of Solicitors.



## COUNTY TREASURERS.

The County Treasurer was appointed by the Court of Sessions until the adoption of the Constitution of 1776; since which time, that officer has been elected by the people.

	Dover	Portsmouth	1773	1785	Born 25 July, 1721, O. S. Captain at the Louisburg expedition. Commissioner at Albany, and Provincial Counsellor. Died 3 April, 1785.
Thomas Westbrook Waldron	Dover	Dover	1785	1788	Born 29 Nov. 1741. Died 17 Dec. 1788.
John Burnham Haven	Dover	Durham	1789	1798	Born 23 Sept. 1752. Died 30 Aug. 1804.
Thomas Footman	Dover	Rochester	1798	1823	Died some years since at Rochester.
John Plumer, Jr.	Rochester	Stratham	1823	1829	Representative from Rochester. Now lives in Stratham.
William Barker	Rochester	Wolffborough	1829	1831	Graduated at Dartmouth 1812. Lawyer. Lives in Wolfborough.
Henry Harvey Orne	Mereditih	Barnstead	1831	1833	Representative from Rochester.
Charles Dennett	Rochester	Atkinson	1833	1836	Son of Dr. William Cogswell, born 7 Dec. 1798. Representative from Gilmanton.
Thomas Cogswell	Gilmanton		1836	1838	Deputy Sheriff.
John Peavey	Tuftonborough	Tuftonborough	1836	1838	Representative from Tuftonborough.
Enoch Berry	New Durham	New Durham	1838		

## RECORDERS OF DEEDS.

Recorders or Registers of Deeds were elected annually by the Governor, Council and Assembly, until the adoption of the Constitution of 1776; since which time that officer has been elected by the people.

	Dover	Portsmouth	1773	1785	See under head of County Treasurers.
Thomas Westbrook Waldron	Durham	Durham	1785	1791	Ten years Representative, Member of Committee of Safety. Born 24 Dec. 1735.
John Smith, 3d	Durham	Durham	1791	1793	Died 24 May, 1791.
William Smith	Dover	Exeter	1793	1803	Born 21 July, 1769. Died at Havanna, Aug. 1812.
John Phillips Gilman	Rochester	Portsmouth	1803	1811	Died 21 March, 1815, aged 49.
Jonas Clark March	Dover	Dover	1811	1816	Representative and Senator. Died some years since at Rochester.
Dominicus Hanson	Dover	Londonderry	1816	1829	Born 19 Dec. 1760. Died some years since at Dover.
Moses Leavitt Neal	Dover	Rochester	1829	1833	Graduated at Harvard College 1785. Lawyer at Rochester, Clerk of House of Representatives. Died Nov. 1829, aged 62.
Joseph Cross	Dover	Middleton	1833	1839	Representative from Rochester. Died 16 May, 1833, aged 44.
George L. Whitehouse	Dover	Farmington	1839		Representative from Farmington.
Thomas Tash Edgerly	Dover				

## ATTORNEYS AT LAW.

A general meeting of the members of the Bar in New Hampshire was holden at Concord, on the third Wednesday of June, 1788. There were present the most distinguished lawyers in the State. Hon. John Prentice, then Attorney General, was President. Oliver Peabody, Esq. was Secretary. They formed a Society entitled, "An Association of the Bar throughout the State of New Hampshire."

This Association established certain General Rules, and, among others, in substance, that the gentlemen of the Bar, in their respective Counties, should, at their first meeting after the adoption of said rules, form themselves into a Society, and proceed to the election of a President and Secretary, and that such officers be forever after chosen annually by the major vote of said Society, and that the Secretary should keep a fair record of their proceedings. It was also *Voted*, "That it be considered as an indispensable requisite, for the admission of any candidate for the Bar, who has received a degree at any college, that he has regularly studied three years, after having received such degree, in the office of some practising attorney of a Superior Court—and that no candidate, not having received such degree, be recommended for admission, without having studied five years as aforesaid."

No person was to be admitted to study as a candidate, without the previous consent of the Bar in the county. The above regulations substantially have been continued in force ever since.

Agreeably to the recommendation of the State Association, the members of the Bar in Strafford County met, on the third Wednesday of August, A. D. 1788, and formed themselves into a Society by the name of the "Bar Association for the County of Strafford," chose their officers, and approved of the Rules adopted by the General Bar Association, held at Concord in the preceding June. At this meeting certain rules were adopted, intended to regulate the practice between the Attorney and his client; to produce a liberality of feeling and proper courtesy and respect towards each other, and towards the Court; and to "promote and establish the dignity and respectability of the profession." Previous to January, 1803, there appears to have been no standing Examining Committee. At that time a Committee of three persons was chosen, agreeably to the General Regulations then adopted. This regulation has continued in force and a similar Committee has been chosen annually ever since. An Act of the Legislature, passed 29 June, 1838, provides, "That any citizen of this State, of the age of twenty-one years, and of good moral character may, on the recommendation of any Attorney within this State, petition the Superior Court to be examined for admission as an Attorney in the said Superior Court," and if upon examination the Court shall be satisfied with his qualifications, "he shall be admitted to practice as an Attorney" in all the Courts in the State.

The following is a list of the Officers of "The Bar Association for the County of Strafford," from its first organization in 1788 to the present time.

<i>Com.</i>	<i>Presidents.</i>	<i>End.</i>	<i>Com.</i>	<i>Secretaries.</i>	<i>End.</i>
1788	John Sullivan	1789	1788	Jonathan Rawson	1794
1789	Ebenezer Smith	1808	1794	William King Atkinson	1803
1808	Henry Mellen	1809	1803	Moses Leavitt Neal	1806
1809	Ebenezer Smith	1818	1806	Samuel Tebbets	1810
1818	Stephen Moody	1823	1810	John Adams Harper	1811
1823	William Sawyer	1825	1811	Stephen Mitchell	1815
1825	Daniel Meserve Durell	1828	1815	Ichabod Bartlett	1817
1828	Jeremiah Hall Woodman	1831	1817	John Ham	1826
1831	Stephen Moody	1833	1826	Josiah Hilton Hobbs	1832
1833	Nehemiah Eastman	1838	1832	John Hubbard White	1837
1838	William Sawyer	1839	1837	Charles William Woodman	
1839	Nehemiah Eastman				

In the following list is stated, in alphabetical order, the towns in which the Attorneys lived, their names under those towns in which they last lived in the County, native places, where and when graduated, and the time they commenced practice in Strafford County. Some brief remarks are added. It is worthy of remark, that in 1767-8 there was but one Attorney at Law in this County, viz. John Sullivan of Durham. John Wentworth, Jr. was in the practice before the organization of the County in 1773. These were the only Attorneys then, and for many years after, within the bounds of this County. There are now residing within its limits forty-seven.

<i>Towns.</i>	<i>Names of Attorneys.</i>	<i>Native Place.</i>	<i>Where, when Graduated.</i>	<i>Com. Proc.</i>	<i>GENERAL REMARKS.</i>
Barnstead	Caleb Merrill	Atkinson	Dart. 1808	1815	Previously at Chester, now at Pittsfield.
	Isaac O. Barnes	Bedford	Mid. 1820	1824	Representative. Went to Lowell, Ms. Now an officer in the Custom House, Boston.
	Moses Norris, Jr.	Pittsfield	Dart. 1823	1831	Now in Pittsfield. Speaker of House of Representatives. Solicitor for Merrimack County.
Centre Harbour	Jeremiah Elkins	Andover	Bowd. m. a. 1820	1834	Previously at Gilford and the City of Washington. Clerk of House of Representatives.
	John Thompson	Durham	Harv. 1822	1825	
	Zara Cutler	Guildhall, Vt.	Bowd. 1823	1826	Previously at Northumberland.
Conway	Lory Odell	Conway	Dart. 1824	1827	Since at Portsmouth.
	Joel Eastman	Salisbury			Representative from Conway.
Dover	John Wentworth, Jr.	Somersworth	Harv. 1768	1773	Register of Probate. See under that head.
	Jonathan Rawson	Yarmouth, Ms.		1785	Died 30 May, 1794, aged 35.
	Henry Mellen	Sterling, Ms.	Harv. 1784	1787	Died 31 July, 1809, aged 51.
	Charles Clapham	England		1788	Left Dover about 1798.
	William King Atkinson	Portsmouth	Harv. 1783	1788	Solicitor. See under that head.
	Prentiss Mellen	Sterling, Ms.	Harv. 1784	1791	Removed to Biddeford, Me. Now lives in Portland, Me. Member of United States' Senate. Chief Justice of the Supreme Judicial Court in Maine.
	Moses Leavitt Neal	Londonderry	Harv. 1785	1796	Was in the profession at Rochester. Register of Deeds. Clerk of House of Representatives. Died Nov. 1829, aged 62.
	David Copp, Jr.	Wakefield		1796	Went to New Orleans about 1804. Died soon after.
Dover	Daniel Meserve Durell	Lee	Dart. 1794	1797	Representative from Dover. Member of Congress.
	Oliver Crosby	Billerica, Ms.	Harv. 1795	1798	Chief Justice of the First District Court of Common Pleas of 1816. U. S. District Attorney for N. H.
	Moses Hodgdon	Dover		1801	Resides in Atkinson, Me.
	Samuel Tebbets	Dover	Harv. 1799	1802	Representative from Dover.
	Solomon Kidder Livermore		Harv. 1802	1806	Died 6 April, 1810, aged 30.
	Thomas Sawyer	Reading, Ms.	Dart. 1805	1809	Now in Milford. Representative from that town.
	Samuel Ayer Kimball	Concord	Dart. 1806	1810	Removed to Reading, Ms. many years since. Supposed to be dead.
	James Bartlett	Salisbury	Dart. 1812	1815	Representative from Concord, where he now lives.
	Charles Woodman	Sanbornton	Dart. 1813	1816	Also at Durham. Register of Probate. See under that head.
					Son of Rev. Joseph Woodman. Speaker of the House of Representatives. Died 31 Oct. 1822, aged 30.



<i>Towns.</i>	<i>Names of Attorneys.</i>	<i>Native Place.</i>	<i>Where Graduated.</i>	<i>Com. Prac.</i>	<i>GENERAL REMARKS.</i>
Dover	Francis Cogswell	Dover	—	1817	Son of Hon. Amos Cogswell. Now in Boscawen. Previously at York, Me. Previously at Portsmouth where he now resides. District Clerk for the District of N. H. Previously in York, Me. Representative from Dover. U. S. Attorney for the District of N. H. Previously at North Yarmouth, Me. Died July, 1829, aged 35. Has been in the profession at Centre Harbour and Rochester. Representative from Rochester. Representative. Counsellor. Representative. Previously at Portsmouth. Also at Tufonborough and Ossipee. Clerk of the Judicial Courts. Now at Bangor, Me. Representative. U. S. Attorney for the District of N. H. Has been in the profession at Somersworth.
	Asa Freeman	Hanover	Dart. 1810	1818	
	John Samuel Hayes Durell	Dover	Union 1819	1822	
	Charles William Cutter	Portsmouth	Harv. 1818	1822	
	Daniel Milimore Christie	Antrim	Dart. 1815	1823	
	John Wendell Mellen	Barnstable, Ms.	Harv. 1814	1823	
	John Harvey Smith	Rochester	—	1824	
	Thomas E. Sawyer	Dover	Bowd. 1822	1825	
	John Hubbard White	Dover	—	1825	
	Thomas Currier	Dover	—	1825	
Durham	Francis Cogswell	Atkinson	Dart. 1822	1827	Maj. General in the Revolution. Speaker of the House of Representatives. Counsellor. Elector of President and Vice-President. Attorney General and President (Governor) of the State. U. S. Judge for the Dist. of N. H. Died 23 Jan. 1795, aged 54. Counsellor. Died 24 Sept. 1831, aged 73. Judge of the Superior Court. Died 3 Sept. 1824, aged 64. Solicitor for Rockingham County. Speaker of House of Representatives. Member of Congress. Resides at Portsmouth. Now a Clerk in one of the Departments at the City of Washington. Has been in the profession at Ossipee. Removed to New Market and died about 1803. Representative and Senator. Member of Congress. Also at Lee. Removed to Philadelphia. Then a part of Gilmanton. Left about 1801 and was drowned in Lake Champlain. Representative. Solicitor for the County. Also at Ossipee, Bath, Conway and Sanbornton. Removed from the County.
	James Samuel Rowe	Exeter	Bowd. 1826	1830	
	John Parker Hale	Rochester	Bowd. 1827	1830	
	Charles William Woodman	Rochester	Dart. 1829	1833	
	John Sullivan	Berwick, Me	LL.D. Dart. 1789	1773	
	Ebenezer Smith	Durham	—	1783	
	Jonathan Steele	Peterborough	—	1786	
	Stephen Mitchell	Peterborough	W'ns 1801	1805	
	Ichabod Bartlett	Salisbury	Dart. 1808	1811	
	Richard Ela	Portsmouth	—	1819	
Effingham	John A. Richardson	Durham	Dart. 1819	1823	Has been in the profession at Ossipee.
	Josiah Dearborn	Effingham	—	1818	
Farmington	William Borden	New Market	—	1806	Removed to New Market and died about 1803. Representative and Senator. Member of Congress. Also at Lee. Removed to Philadelphia.
	Nehemiah Eastman	Gilmanton	—	1807	
	Turner Estabrook	Worcester Co., Ms.	Harv. 1810	1814	
Gilford	Timothy Call	Boscawen	Dart. 1790	1793	Then a part of Gilmanton. Left about 1801 and was drowned in Lake Champlain. Representative. Solicitor for the County. Also at Ossipee, Bath, Conway and Sanbornton. Removed from the County.
	Lyman B. Walker	Brookfield, Ms.	—	1811	
	Benjamin Borden	South Reading, Ms.	—	1825	
	John A. Rogers	Boscawen	—	1837	

Gilmanton	Stephen Moody John Ham Nathaniel Cogswell	West Newbury, Ms. Dover Haverhill, Ms.	Harv. Dart. Dart.	1790 1797 1800 1794 1805	Solicitor for the County. Representative. Born 30 Dec. 1774. Died 7 March, 1837. Son of Hon. Thomas Cogswell of Gilmanton. Born 19 Jan. 1773. Removed to Newburyport, Ms. about 1808. Colonel in the Spanish Patriot Army. Died on Red River, Aug. 1813.
	Benjamin Emerson Nathan Crosby	Alfred, Me. Sandwich	Dart. Dart.	1816 1822 1820 1824	Representative from Gilmanton. Son of Dr. Asa Crosby. Previously at New Chester. Also at Amesbury and Newburyport, Ms. Now resides in Boston.
	James Bell George Minot Arthur Livermore, Jr. Ira Allen Eastman	Francesstown Bristol Holderness Gilmanton	Bowd. Dart. Dart. Dart.	1822 1825 1828 1831 1829 1833 1829 1834	Son of Gov. Samuel Bell. Now resides at Exeter. Also at Bristol. Now at Concord. Son of Judge Arthur Livermore. Removed to Lowell, Ms. Now at Waltham, Ms. Previously at Troy, N. Y. Register of Probate. Speaker of the House of Representatives. Member of Congress.
	John Adams Harper	Sanbornton	—	1802	Previously at Sanbornton. Representative. Clerk of the Senate. Member of Congress. Died 18 June, 1816, aged 36.
Meredith	Stephen C. Lyford Samuel Dana Bell	Brookfield Francesstown	M.A. Dart. Harv.	1829 1815 1816 1820	Son of Gov. Samuel Bell. Also at Chester, Exeter, Concord and Manchester. Representative from Chester. Clerk of the House. Solicitor for Rock. Co.
	Warren Lovell George Yeaton Sawyer Horace L. Haselton Aaron Woodman William Cogswell Clarke	Rockingham, Vt. Wakefield Sanbornton Sanbornton Atkinson	Bowd. — — — Dart.	1825 1830 1832 1834 1832 1836	Representative. Senator. Solicitor for the County. Representative from Nashua where he resides. Also at Gilford. Removed from the State in 1836. Son of Greenleaf Clarke, Esq.
Moultonborough	James Otis Freeman Samuel Emerson	Hanover Chester	Dart. Dart.	1797 1800 1814 1817	Died about 1815. Also at Sandwich.
New Durham	Joseph Hall Jackson David Steele	New Durham Peterborough	Dart.	1807 1816 — 1824	Previously and now at Chateaugay, N. Y.
New Hampton	William Gordon Webster	Plymouth	Dart.	1822 1827	Also at Rochester. Now at Concord.
Ossipee	Francis Peter Smith	Gilmanton	Dart.	1816 1822	Son of Rev. Isaac Smith. Previously at Medway, Ms. Left the profession in 1832. Settled minister, Guildhall, Vt. Preached also as stated supply at Gilmanton and Epsom.
	Luther Dearborn Sawyer	Wakefield	Bowd.	1828 1832	Also at Sandwich.
Rochester	Joseph Clarke John Parker Hale Thomas Bancroft	Portsmouth	Dart. — Harv.	1785 1788 — 1796 1788	Representative. Removed from the State about 1810. Died in Connecticut. Also at Barrington. Died 15 Oct., 1819, aged 44.
	Jeremiah Hall Woodman	Sanbornton	Dart.	1794 1800	Said to have been from Salem, Ms. Was at Rochester but a short time and returned to Salem. [Meredith. Representative. Previously at Warner. Also at

<i>Towns.</i>	<i>Names of Attorneys.</i>	<i>Native Place.</i>	<i>Where Gradu- ated.</i>	<i>Com. Proc.</i>	<i>GENERAL REMARKS.</i>
Rochester	Joseph Tilton	East Kingston	Harv.	1797	Also at Wakefield. Now at Exeter. Representative.
	David Barker, Jr.	Stratham	Harv.	1815	Representative. Member of Congress. Died 1 April, 1834, aged 37.
	Richard Kimball	North Berwick, Me.	—	1829	Also at Somersworth.
	Noah Tebbets	Rochester	Bowd.	1822	Previously at Parsonsfield, Me.
Sanbornton	Samuel Haines	Canterbury	Dart.	1803	Removed to Portsmouth, and to Alabama. Died at Providence, R. I., 1825, aged 45.
	Daniel Clark Atkinson	Boscawen	Dart.	1806	Senator. Counsellor. Judge of Probate.
	Charles Jesse Stuart	Peterborough	Dart.	1809	Removed to Lancaster. Died some years since.
	Moses Hasen Bradley	Concord	Dart.	1807	Previously and subsequently at Bristol. Representative and Senator. Died at Concord, 1834, aged 52.
Sandwich	Mathew Perkins	Sanbornton	Mid.	1812	Representative. Removed from the State and died in 1825.
	Charles Gilman	Meredith	—	1826	Now at Baltimore, Md.
	Stephen Grant	Royalston, Ms.	Dart.	1800	Previously at Plymouth. Also at Sandwich.
	Ira Allen Bean	Moultonborough	—	1823	At Urbanna, O.
Somersworth	Aaron Beede Hoit	Sandwich	Dart.	1822	An Instructor in Boston, Ms.
	Robert Tebbets Blazo	Parsonsfield, Me.	—	1830	Also at Moultonborough. Now at Parsonsfield, Me.
	Tappan Wentworth	Dover	—	1826	Now at Lowell, Ms.
	Winthrop A. Marston	Nottingham	—	1829	Clerk of the Senate.
Strafford	Ichabod Goodwin Jordan	Saco, Me.	Bowd.	1827	Also in Milton and in Maine.
	Thomas R. Lambert	Somersworth	—	1832	Chaplain in the U. S. Navy.
	John A. Barleigh	Gilmanton	—	1832	Previously at South Berwick, Me.
	Nathaniel Wells	Wells, Me.	—	1833	—
Tamworth	James Whittle	Weare	Dart.	1823	Removed from the State some years since.
	Samuel Peabody	Roxford	Dart.	1803	Also at Sandwich and Epsom.
	Jonathan C. Everett	Tyngsborough, Ms.	—	1811	Also at Meredith and Plymouth. Now at Dover, Me.
	Obed Hall	Barlett	—	1821	—
Wakefield	William Sawyer	Westminster, Ms.	Harv.	1800	Representative.
	Amasa Copp	Wakefield	Dart.	1811	Also at Milton.
	Josiah Hilton Hobbs	Efingham	Bowd.	1820	Representative.
	—	—	—	1824	—
Wolffborough	Joseph Farrar	Lincoln, Ms.	Dart.	1794	Previously in Vermont.
	Henry Harvey Orne	Wolffborough	Dart.	1812	Also in Meredith. County Treasurer.
	Zachariah Batchelder	Gloucester, Ms.	Dart.	1812	Previously at Chichester
	—	—	—	1821	—



It appears by the records of the "Bar Association for the County of Strafford," that the following persons were recommended to the Court for admission to the Bar as Attorneys at Law; whose admissions, with two exceptions, are found recorded on the Dockets of the Court. It is believed, however, they were all admitted at the time specified. None of them resided and pursued their profession in this County.

<i>Names of Attorneys.</i>	<i>Native Place.</i>	<i>Where Graduated.</i>	<i>Admitted.</i>	<i>GENERAL REMARKS.</i>
George Sullivan	Durham	Harv.	1794	Son of Gov. John Sullivan. Senator. Elector for President and Vice-President. Member of Cong. Attorney Genl. Died at Exeter 14 June, 1838, aged about 65.
Jacob Kimball			1795	Said to have been from Essex Co., Ms.
Daniel French	Epping		1795	At Chester. Attorney General.
William Pickering	Greenland	Harv.	1801	At Greenland. Treasurer of the State. Collector at Portsmouth.
Benjamin Moody	West Newbury, Ms.		1801	Died many years since at Epsom.
Eleazer Wheelock Ripley	Hanover	Dart.	1803	Son of Prof. Ripley of Dartmouth College. In the practice at Waterville and Portland, Me. Speaker of the House in Massachusetts. Senator. General in the last War. Member of the State Senate and Member of Congress from Louisiana. Born 1782. Died in the parish of Feliciana, La., 2 March, 1839.
John Kelly	Warner	Dart.	1808	At Northwood and Exeter. Register of Probate for Rockingham County.
Jacob Sheafe Smith	Durham	Harv.	1808	At Gorham, Me.
Jesse Merrill	Atkinson	Dart.	1809	At Bradford, Vt.
Jonathan Colburn			1811	
George Kimball			1813	Recently at Canaan, now at Alton, Ill.
Jonas Babson Bowman	Gilford	Dart.	1818	At Bedford.
Bailey Dennison			1820	Supposed to have been previously in practice at Guildhall, Vt.
Samuel Cartland	Lee	Dart.	1816	Has been in practice at Haverhill. Representative. President of the Senate. Judge of Probate for Grafton County.
Nathaniel Gookin Upham	Rochester	Dart.	1820	Son of Hon. Nathaniel Upham. At Bristol and Concord. Justice of the Superior Court of Judicature.
William Lovell Walker	Plymouth	Dart.	1821	In the practice in Maine.
James Trask Woodbury	Frankestown	Harv.	1823	At Bath. Now an ordained Minister at Acton, Ms.
Ira Perley	Boxford, Ms.	Dart.	1822	At Hanover and Concord. Representative.
Pearley Dodge		Un.	1824	At Amherst. Representative.
Charles Hasen Peaslee	Gilmanton	Dart.	1824	At Concord. Representative.
Frederick Smith	Gilmanton	Dart.	1826	At Boscaawen. Now at Boston, Ms.
Samuel Hubbard Stevens	Gilford	Dart.	1830	At Bristol.
Asa P. Cate			1838	At Northfield. Representative.
Theodore Chase Woodman	Rochester	Dart.	1838	Son of Jeremiah H. Woodman, Esq. At Haverhill. Recently removed.
Richard G. Colby	Eaton		1839	At Lowell, Ms.



## Notes,

### ON THE PRECEDING TABLE.

It may be proper here to state, that the preceding table and following notes, except in relation to Middlebury, constitute the report of Rev. Dana Lamb, a sub-committee for Addison County, appointed by the General Convention of Vermont, to Rev. T. A. Merrill, D. D., a General Committee, appointed also by the Convention, to receive similar reports from the several County Committees on the west side of the mountains. It was reported by him, with the exception of a few subsequent corrections and additions, to the General Convention, at its session in Vergennes, Sept. 11th, 1838. The Convention directed him to forward it for publication in the "American Quarterly Register," agreeably to the request of its conductors. The accounts of the settlement, organization, &c. of the towns, excepting Middlebury, were taken on the authority of Thompson's Gazetteer of Vermont.

As the General Convention have taken measures to obtain similar reports from all the counties in the State, it may be proper, in this first report, to give

### A CONCISE GEOGRAPHICAL AND HISTORICAL VIEW OF VERMONT.

VERMONT lies in the north-western corner of New England. It is bounded north by Lower Canada, east by Connecticut river, separating it from New Hampshire, south by Massachusetts, and west by New York, mostly separated from the latter by Lake Champlain. It is naturally divided into two nearly equal parts, by the range of "Green Mountains," which give name to the State, and extend from north to south quite through the State. It is civilly divided now into fourteen Counties. These Counties contain 245 townships, and 16 gores. In 1830, it had a population of 230,000. In 1838, there were 205 Congregational churches; 138 ministers, 87 of whom were settled; and 22,207 communicants in the Congregational churches.

Vermont constitutes that section of country formerly called the "New Hampshire Grants," originally claimed both by New Hampshire and New York, and, before it was erected into an independent State, was the subject of much warm controversy between New Hampshire and New York. This controversy commenced in 1649, when New Hampshire began to make grants of townships in the disputed territory, and increased till it was checked somewhat by the Revolutionary war, which drew off the parties to resist a common enemy. A feeling of independence which was called into action by the violent measures adopted by the respective claimants, and especially by New York, and which was nurtured by the conspicuous part they took in the war of the Revolution, independently of either of the claimants, induced the settlers of the disputed territory to establish a Constitution in July, 1777, and to appoint a "Council of Safety," to act until the organization of the government, which took place March 13, 1778.

In 1786, Vermont revised her Constitution; came to an amicable adjustment of difficulties with New York in 1790; and was admitted into the Union Feb. 18, 1791. What is known of its religious history will appear in the following and similar notes on other counties.

ADDISON COUNTY lies on the west side of the Green Mountains, at nearly equal distances from the northern and southern extremities of the State. It extends thirty miles from north to south, having Chittenden County on the north and Rutland on the south; and thirty-three miles from east to west, extending over the Green Mountains on the east, where it is bounded by Washington and Orange Counties, and bordering on Lake Champlain on the west. It contains 700 square miles, and, in 1830, had a population of 24,940. Otter Creek is its principal stream, which enters the County about the middle of its southern boundary, runs through the whole width of the County, and empties into Lake Champlain, at its north-west corner in Ferrisburgh. This County was incorporated Feb. 27, 1787. Middlebury is its shire town, situated nearly in the centre of the County, distant from Montpelier, the capital of the State, 56 miles.

ADDISON lies in the west part of Addison County. In 1830, its population was 1,306.\* Addison was probably the place of the first settlement, on the west side of the Green

\* In all instances the population will be taken from the census of 1830.



Mountains. It was settled by the French on Chimney Point, opposite to their fort on Crown Point, in 1731. This township was chartered Oct. 14, 1761, and began to be settled by the English in 1770. The town is divided nearly in the centre by a branch of Otter Creek, which runs from south to north through the whole extent of the town.

A Congregational church was organized in West Addison, Nov. 24, 1803, by Rev. Job Swift, D. D., who labored more than two years as stated supply, before and after the organization of the church. This infant church received under Dr. Swift's ministry some little refreshing from the presence of the Lord, of the fruits of which a small number were added to the church. Dr. Swift was born in Sandwich, Ms., Jan. 17, 1743. He graduated at Yale College 1765. Studied theology with Dr. Bellamy; and died Oct. 20, 1804, at Enosburgh, Vt., while on a visit. Rev. Sylvanus Chapin labored with this church and people about four years, from 1805, but was not settled. Rev. Evans Beardsley labored also, as stated supply, from 1810 to 1813, about three years, with good success. An interesting revival of religion accompanied his labors. Ten or eleven persons were added to the church. Rev. Martin Powell supplied this church during the year 1814.

Rev. Justus Hough was ordained as pastor, Jan. 26, 1815, and continued his pastoral labors with considerable success, for ten years, and was dismissed Feb. 21, 1825.

There was an interesting revival, in one part of the parish, in 1820, and 13 were added to the church. Another revival under Mr. Hough's ministry, in 1821 and 2, in the other part of the parish; as the fruits of which 16 were added to the church. Mr. Hough is re-settled in Livonia, Ontario Co., N. Y.

After the dismissal of Mr. Hough, Rev. Loring Brewster supplied this people, for two years, in 1826 and 7, and in connection with his labors a revival of religion prevailed through the parish, which added 20 to the church.

Rev. Merritt Harmon supplied this church, through the year 1829. His labors were accompanied by a pleasing revival of religion, and 11 were added to the church.

In January, 1831, Rev. Mason Knapin's labors, while supplying them for half of the time, were blessed with a revival of religion, in connection with the first protracted meeting of three days' continuance, called a "three days' meeting," that was held in the State. As the fruits of this revival, ten were brought into the church. This was also the commencement of a series of protracted meetings, followed by revivals of great extent and power through the county.

Since that time, this church has had the labors of the Rev. Messrs. Orin Brown, Ebenezer Halping and Solomon Williams, the first for about one and the two latter for about two years each. They now enjoy the temporary labors of the Rev. Lot B. Sullivan.

From the above it appears that the small church in West Addison, out of the labors of twelve ministers, have had only one settled pastor, and only ten years of pastoral labor out of thirty-five years, the most of which time they have had the stated ministrations of the gospel.

AVERY'S GORE is situated on the Green Mountains, in the eastern part of the County. It contains only 33 inhabitants, and has no Congregational church.

BRIDPORT lies 8 miles west of Middlebury, and has 1,774 inhabitants. It was chartered in 1761, to 62 proprietors, mostly belonging to Massachusetts. It began to be settled in 1768, but was nearly abandoned at that time, on account of the urgency of the New York claims, and after this, the settlement of the town was greatly retarded and frequently interrupted by the New York claimants and by the Revolutionary war, so that it was not organized and officered till 1785. In 1786, it was first represented in the "General Assembly of the State of Vermont."

The Congregational church was organized, June 30, 1790, five years after the organization of the town, by Rev. Lemuel Haynes, minister in West Rutland. It consisted of 12 members—7 males and 5 females. In Feb. 26, 1794, a little more than four years after the organization of the church, the Rev. Increase Graves was installed. Mr. Graves continued his labors among this people about 35 years with more or less success, and was dismissed in his old age, Dec. 1, 1829.

He died strong in the faith, which he had so long preached, at his own house, in Bridport, Dec. 24, 1831, at the advanced age of 79 years. For the last three years of his ministry, from June 7, 1827 to Dec. 1, 1829, he had a colleague, the Rev. James Frisbie McEwen, who was acting pastor during that time, and bore the whole burden of the charge. Mr. McEwen is resettled in Topsfield, Ms. During Mr. Graves's ministry there were three general and powerful revivals of religion, besides many partial refreshings. The first was enjoyed in 1803 and 4, about 13 years after the organization of the church. As the fruits of this revival 90 were brought into the Congregational

church. In 1813 and 14, about 10 years after the first, a second general revival was enjoyed, which added 100 members to the Congregational church.

In 1821, 7 years after, a third general revival was enjoyed, commencing at a church fast, on the 4th of July, and continued with power and interest through the season of haying and a great wheat harvest. Afternoon meetings were well sustained, in different districts of the town, during that hurrying season of the year, greatly to the furtherance of the revival. Upwards of 80 were added to the church. There was a little refreshing in 1830, and 18 were added to the church after the labors of the present pastor commenced.

Feb. 16, 1831, Rev. Dana Lamb was ordained pastor and still continues his charge. The same year 74 were added to the church as the fruits of a revival, which commenced with a "three days' meeting." This was one of a series of protracted meetings attended with happy results and extensive and powerful revivals in most instances, not only through Addison County but also throughout the country. In 1834, there was experienced some little refreshing, and a number were hopefully converted.

In 1836, 80 were added to the church as the fruits of a long protracted meeting accompanied with an interesting revival. During the year 1837, a goodly number of the church were in very much of a revived state, and God seemed to be searching Jerusalem with candles. In connection with this state of things in the church, there were a number of hopeful conversions, in the early part of 1838. Bridport has furnished seven liberally educated ministers and two others.

BRISTOL lies toward the northeastern part of the county, and contains 1,247 inhabitants. It was chartered, June 26, 1762, by the name of Pocock. It began to be settled immediately after the Revolutionary war, and was organized March 2, 1789, and received its present name in the October following. The Congregational church was not embodied till July 8, 1805. In 1808, the Rev. Samuel Cheever commenced his labors among this people and continued about two years. Some few were added to the church during his ministry there; and in the course of a year after his removal 27 were added to the church, probably the fruits of a revival enjoyed in connection with his labors.

From Nov. 1813 to Jan. 1816, Rev. Evans Beardsley supplied this people, and 17 were added to the church during his ministry, probably the fruits of a revival.

From 1816 to 1825, they were most of the time destitute. May 4, 1825, Rev. Henry Boynton was ordained pastor over this church, and a small church in Starksborough, a town adjoining on the north. The pastoral relation between Mr. Boynton and these churches was dissolved, at his request, Sept. 24, 1826. On Sept. 3, 1830, the little church in Starksborough was dissolved, and most of them, about 20 in number, united with the church in Bristol.

In 1831, Rev. Stillman Morgan supplied this people, and in connection with a protracted meeting, accompanied by a general revival of religion, 36 were added to the church. They were supplied by Rev. E. W. Taylor, in 1833. Since Jan. 1836, Rev. Francis L. Whiting has supplied them. The church in Bristol has been a little refreshed and 18 have united with them. During the 34 years since the organization of this church, they have had pastoral labors only one half the time for a little more than one year.

CORNWALL lies in the central part of Addison County, adjoining Middlebury on the south west, and contains 1,264 inhabitants.

It was chartered, Nov. 3, 1761, and its settlement commenced in 1774, but when Ticonderoga was abandoned to the British, in 1777, the settlers all fled to the south, and did not return till after the war. In 1784, an accession was made to the settlers of 20 families from Connecticut, and the town was organized in March of the same year.

The Congregational church was embodied the next year, July 15, 1785. In a little more than two years after, Sept. 26, 1787, Rev. Thomas Tolman was settled. He continued his ministry a little more than three years, and was dismissed, Nov. 11, 1790. Mr. Tolman now resides in Greensborough, Vt.

The first revival of religion in Cornwall and in the County, commenced in Feb. 1785, some months before the organization of the church. There were about 30 hopeful conversions, as its blessed fruits.

The second revival was witnessed in 1794, while the people were destitute of a minister. Rev. Benjamin Wooster was settled, Feb. 23, 1797, and after continuing his labors nearly 5 years, was dismissed Jan. 7, 1802. Mr. Wooster was resettled in Fairfield, Franklin Co., Vt., where he still resides. During Mr. Wooster's ministry, in 1801, Cornwall enjoyed its third revival of religion. The defective records of the church afford nothing definite in relation to these three revivals. The fact of their existence is ascertained from them and from the recollection of some of the members of the church yet living.

Rev. Jedediah Bushnell was installed pastor May 25, 1803, and continued his success-

ful ministry for precisely 33 years, and was dismissed, May 25, 1836. Mr. Bushnell yet resides in Cornwall, and is still laboring in the neighboring churches. During his ministry in Cornwall, the church enjoyed 15 revivals of religion. As the fruits of these 15 revivals, 658 were added to the church, and during the ministry of Mr. Bushnell 682. Since Mr. Bushnell's dismissal, this church has enjoyed another general revival, under the labors of the Rev. Lamson Miner.\*

In 1803, the year of Mr. Bushnell's settlement, the Congregational meeting-house was built in Cornwall. The first revival under the ministry of Mr. Bushnell and the fourth enjoyed by this church, was in 1806, three years after his settlement. It was very powerful, and of its fruits 106 were added to the church.

Revivals also prevailed in Cornwall as follows:—In 1808, when 20 were added to the church; in 1810, 24; 1813, 12; 1817, 75; 1819, 30; 1821, 80; 1826, 25; 1828, 30; 1829, 35 hopeful conversions; 1830, 40 were added to the church; 1831, in connection with a protracted meeting of three days, 60; 1832, 30; 1834, 65. In 1836, in connection with a protracted meeting in Middlebury, and a subsequent revival in Cornwall at the commencement of the year, 25 were added to the church.

May 25, 1836, Mr. Bushnell was dismissed, but still continued to labor with this people, at their unanimous request, for some months. The Rev. Lamson Miner was ordained pastor, Jan. 3, 1837. In March of this year, the third circular conference that was held in the town during the winter, was continued in the form of a protracted meeting, which resulted in a general revival of religion, the nineteenth enjoyed by this church, as the result of which 61 were added to the church.

As the further fruits of these frequent successive revivals, about twenty young men have been furnished for the gospel ministry, and others still—8 or 10—are preparing for it.

The influence in the town is decidedly Christian, affording a clear exhibition of the importance of a permanently settled ministry.

FERRISBURGH lies in the northwest corner of the County, and contains 1,822 inhabitants. It was chartered June 24, 1762. The first permanent settlements were made in 1784 and 5. The town was organized in 1786. There was no Congregational church embodied till Jan. 15, 1824. The Rev. Abram Baldwin, a missionary, labored here one half of the time, during the year 1825, and with God's blessing on his faithful labors there, was enjoyed by this infant church, a powerful revival of religion; and about 50 were added within one year after its organization.

For the 14 past years since that time, this little church has endured, to a great extent, a dearth of the Spirit's influence and almost a dearth of the word of God. It has had the stated ministrations of the gospel only two years of the time, and half of the time for another year. Rev. Jonathan Kitchell supplied them for two years, 1831 and 2, and they enjoyed some little refreshing in the summer of 1831, a few were added to the church. Ferrisburgh church never enjoyed the labors of a settled pastor, and is now in a feeble state, but enjoyed the labors of Rev. Vernon Wolcott, one half of the time last year.

GOSHEN lies on the Green Mountains, in the south east corner of the County, containing 555 inhabitants. It has no Congregational Church.

GRANVILLE, formerly Kingston, lies in the eastern part of Addison County. This is a mountainous town, on the east side of the main ridge of the Green Mountains, and contains 403 inhabitants. It was chartered, Aug. 2, 1781. A Congregational church was organized in 1804 and reorganized in 1826. There was a general revival of religion, in 1817, as the fruits of which 26 were added to the church. In 1826, about the time of the reorganization of the church, there was another revival, by the influence of which 16 were brought into the church. This church never had a settled minister, and has never enjoyed but very little ministerial labor of any kind. The church is now almost extinct.†

HANCOCK lies in the southeastern corner of Addison Co. It contains 472 inhabitants. This township extends from the top of the Green Mountains down the eastern slope. It was established as a town, July 31, 1781. Its settlement was commenced in 1788, and it was organized, June 18, 1792. The Congregational church was organized July 20, 1804, consisting of three male and two female members. There were some small accessions to the church, but no revival of much interest till 1816, when they enjoyed

\* Since the above notes were written the Rev. Mr. Miner has been dismissed, (Jan. 16, 1839,) and the Rev. Jacob Scales, late of Henniker, N. H. was installed as pastor of the Congregational church of Christ in Cornwall, July 3, 1839. Mr. Scales was born in Freeport, Me. March 7, 1788. He was graduated at Dartmouth College in 1817, and received his Theological education at the Theological Seminary, Andover.

† The account of Granville church is not, like all the others, taken from the records, but from the recollection of an individual who had been long acquainted with them. The writer cannot, therefore, vouch for the perfect correctness of the above, though probably it does not vary much if at all from the truth.



what they called the "Great Revival," of the fruits of which between 20 and 30 were added to the Congregational church. Eighteen were added in one day, Dec. 1, 1816. They have never had a pastor, and have enjoyed but very little ministerial labor. This church is in a low state.

LEICESTER lies in the south part of the County. It contains 636 inhabitants. There has never been any Congregational church organized in this town.

LINCOLN is situated on the Green Mountains, in the eastern part of the County, and contains 639 inhabitants. There is no Congregational church in the place.

MIDDLEBURY was chartered, Nov. 2, 1761; was organized, March 29, 1786; was constituted a shire town in 1791, and contains 3,468 inhabitants. It was originally bounded west by Otter Creek. About one mile in width was annexed to Middlebury from Cornwall, Oct. 25, 1796, and a tract about twice as large was taken from the east side of Middlebury, and annexed to Ripton, Nov. 11, 1814. The first house was built in 1773, and about 15 families had taken up their residence in town, before the Revolutionary war. In 1776 and 1777, after being greatly harrassed by depredations from Burgoyne's army, they all left the town.

The first permanent residence was made by the return of three families, April 3, 1783. The inhabitants were supplied with preaching a number of weeks, in 1784. In 1789, they voted to raise a tax to support the gospel, and to procure a minister to preach on probation for settlement.

The Congregational church was organized, Sept. 5, 1790, and consisted of 7 males and 5 females. The Rev. John Barnet was ordained pastor, Nov. 11, 1790, and dismissed, March 31, 1795. After various removals, Mr. Barnet died, in Durham, N. Y., at an advanced age, in 1837. Mr. Barnet regularly supplied the church, for a considerable term after his dismission. The Rev. Jeremiah Atwater, D. D., first President of Middlebury College, preached to the church and society for about three years, commencing in Dec. 1799. After his labors ceased, several candidates for the ministry were employed, to two of whom the church unsuccessfully extended an invitation, or 'call' to settle.

The present pastor was ordained over the church and society, Dec. 19, 1805.

The first revival of religion was enjoyed in 1801, in connection with which 50 persons united with the church. The second revival commenced soon after the call was extended to the present pastor, in Aug., 1805; continued in different parts of the town for about one year; and brought more than one hundred into the church by profession. The Congregational Society had met in the Court House, from the time of its erection, in 1798, till the completion and dedication of their meeting-house, May 31, 1809. In the autumn of this year, a third revival commenced, which extended into 1810, and added to the church upwards of one hundred, beside those who were admitted by letter. A more full account of these three revivals was published by the pastor, in March, 1810, in the "Adviser or Vermont Evangelical Magazine," vol. 2.

Revivals prevailed, but were confined chiefly to the College, in the years 1811 and 1814. These are mentioned in the *Memoir of Levi Parsons*, the Missionary, 1st edition, pages 16 and 40.

During the summer of 1812, was a precious revival in two school districts. In the course of the last six months of this year, 35 were added to the church by profession.

In the summer of 1816, was realized what had been strongly indicated, for several months, by the prayers of those who wait for the consolation of Israel. During a single week in the month of August, probably 50 attained to the liberty wherewith Christ maketh free. Such an event had never before been witnessed in Middlebury. The College shared very largely in this work of grace, and other denominations partook of its blessed fruits. The number that joined the Congregational church, in the course of a year, by profession, exceeded one hundred. In 1819 and in 1822, revivals prevailed, each limited to one or two school districts. In the summer of 1821, was a revival of considerable interest, both in the town and in the College, and 39 made a profession of religion within the period of a year. In October, 1825, commenced a very interesting work, which began coterminously in the College and town, and added 57 to the church, by profession, in the early part of 1826. The revival in the spring of 1830, was confined chiefly to the Female Seminary. None made a profession in Middlebury, except those whose residence was here. In July, 24 were added to the church by profession, the larger part of whom had been members of the Seminary. In April, 1831, was held the first protracted meeting in Middlebury. This was the fourth in Addison County, and probably the fourth in the State. The services, as was then customary, continued three days, viz, from Monday evening to Thursday evening. The church, with such as had been deeply impressed with the previous exercises, held a meeting on Friday also. The revival had now commenced, which continued to some extent through the summer, and 123 in the course of

the year were added to the Congregational church by profession. The College shared largely in the benefits of this revival.

A protracted meeting was held in March, 1834, with most happy results. Several, during the meeting, manifested a "new spirit." Within a year, 63 made a profession of religion. This refreshing extended to the College also. In the autumn of 1835, the church appeared to feel deeply the importance of taking a higher stand as Christians. Hence they were prepared to second the proposals made by the Addison Consociation, at their annual meeting, Oct. 1, "That there be held a weekly conference of the churches, to be composed of the pastors and such number of delegates as the several churches may appoint." Though in some instances, two of these meetings were held in a week, in different towns, this church never failed to have actually present, at each meeting, six delegates, and in scarce a single instance did the same person attend, as delegate, twice. These Conferences were sustained by the punctual attendance of the pastors, and a full delegation from the central and southwestern part of the Consociation, and proved to Middlebury and several other towns peculiarly reviving. While through these means, the tone of feeling was rising, a protracted meeting was commenced in Shoreham, 12 miles distant.

As the two protracted meetings, which had been sustained by the church in Middlebury, had been greatly blessed, and as they had enjoyed a term of more than 4½ years to judge in regard to the effects of the first on the cause of religion, there prevailed a common sentiment that it was the duty of the church to consecrate an unusual portion of time to public religious services. Accordingly, at the monthly church meeting, Oct. 30, it was concluded to have a protracted meeting. The church, male and female, to quote from the records, "all rose, and pledged themselves to God and to one another, to do their whole duty in sustaining the protracted meeting." There was appointed to be held on the following week, a meeting of the church, "to humble ourselves before God, and implore the divine blessing on the church." The effect of these previous steps was most happy, and a revival was actually existing, and some began to hope their sins were forgiven, before the commencement of the protracted meeting on the 12th of November. This meeting was continued longer than either of the previous ones of similar character, and as has appeared by the results, was greatly blessed.

No sermon was delivered in the former part of the day, except on the Sabbath: The professors of religion were requested to meet every forenoon, in small circles, for prayer; and all others, who were willing to be conversed with, were invited to attend the meeting of inquiry. So many pressed in to attend this exercise, that it became necessary to leave the vestry, which would accommodate 150 or 200, and hold it in the meeting-house. The number who are supposed to have experienced an essential change of character on the subject of religion during the meeting was large, probably as many as 400. Over 100 of these resided in other towns. Of those belonging to Middlebury, a considerable number, doubtless from 50 to 75, united with other denominations, with which they were connected. In the course of a year, 235 were added to the Congregational church, 40 of them having been received by letter.

While this communication is going to the press, the 16th revival in the Congregational church is in progress, with very encouraging prospects.

The preceding account does not, by *any means*, bring into view, the full extent of the various revivals. In all cases, some individuals, and in many instances considerable numbers, who appeared to have been the happy subjects of a revival, are not included in the preceding enumeration of additions to the church. Among these were many members of the public institutions, but few of whom made a profession in Middlebury, unless they belonged to the town. To this number also, is to be added many, who had merely a temporary residence, and those who united with other denominations, or did not make a profession of religion till after long delay, or removal from the place.

The whole number that united with the church, previous to the present pastor's labors, is 105. The admissions since, up to Jan. 7, 1839, have been 1,178, making a total of 1,283. Of these it will be perceived, none of the subjects of the present revival having been admitted to the church, that a large proportion have been received, as the fruits of the fifteen revivals previously mentioned.

To Him who sitteth on the throne, and to the Lamb, be all the glory forever and ever.

MONKTON is situated on the north boundary of Addison County, 16 miles north of Middlebury, and has 1,384 inhabitants. It was chartered June 24, 1762, and was settled immediately after the Revolutionary war. A Congregational church was organized in Monkton in 1804, or a short time previously, and consisted of members from both Monkton and Ferrisburgh. On May 22, 1807, most if not all the members united with the church in Vergennes.

The present Congregational church was embodied under favorable auspices, with about 40 members, May 24, 1824, by Rev. Abram Baldwin, a Missionary of the Vermont Domestic Missionary Society, from members of other churches residing in town, and from the

fruits of an interesting revival in connection with his successful ministry. Mr. Baldwin labored alternately with this church and that in Ferrisburgh, during the year 1825; and was not long after that taken to his rest from his successful labors as a missionary among the churches. Rev. Joel Fisk was ordained pastor, Sept. 20, 1826; labored with them about four years; and was dismissed, Oct. 18, 1830, with a view of taking the pastoral charge of the church in New Haven. Some few were added to the church during the ministry of Mr. Fisk, but no special revival. Since the dismissal of Mr. Fisk, this church has been almost entirely destitute of the stated ministry of the gospel. Religion is low there, though they were supplied with preaching one half of the last year and all the time the present year, by Rev. Vernon Wolcott.

NEW HAVEN lies in the central part of the County. It contains 1,834 inhabitants, and was chartered, Nov. 2, 1761. The settlement of this township commenced in 1769, in the north western corner, on the part now set off to Waltham. It was however abandoned in 1776, in consequence of the Revolutionary war. At the close of the war the settlement was resumed by the returning settlers, and in 1785 the town was organized. There were two Congregational churches formed, one in the south part of the town, Nov. 15, 1797, and the other in the north part of the town. The time of its organization cannot be ascertained, as no remains of its records can be found. These two churches were united into one, Sept. 29, 1800, with 26 members. In the year following, 28 members were added to the church; whether these were added by letter principally, or by profession as the fruits of a revival of religion, does not appear.

From 1801 to 1816, for some reason unknown, there is not a scrap of the church records preserved. They were probably kept on loose papers, which are now lost. In 1816 there was a general revival which brought into the church 75 members. In 1822, 40 were added to the church. Twelve were added in 1824, showing a little refreshing, and 8 in 1828. In 1831, as the fruits of a powerful work of the Holy Ghost in connection with a "three days' meeting," and in pursuance of it, 114 were added to the church. In 1834, 62 joined the church, the fruits also of a revival following a protracted meeting. In 1836, 21 were added in connection with a revived state of the church in conjunction with a protracted meeting held in Middlebury, which this people attended quite extensively. In 1837, of the fruits of a revival, promoted also by a protracted meeting, 30 were added to the church. Rev. Silas L. Bingham was settled June 22, 1804, and dismissed in 1808. Mr. Bingham still resides in New Haven, an active member of the church, having discontinued his ministerial labors shortly after his dismissal.

Rev. Josiah Hopkins was ordained June 14, 1809; and after 21 years of successful ministerial labor, was dismissed, August 20, 1830, having received a call to settle over the first Presbyterian church in Auburn, N. Y., where he still continues. A number of young men have entered the gospel ministry, who received their theological education under the tuition of Mr. Hopkins, while in New Haven. As appears from the above account, there were at least two general revivals of religion during his ministry and two partial ones.

Rev. Joel Fisk was installed Oct. 26, 1830, and was dismissed, Sept. 25, 1832. Mr. Fisk is reinstated in Essex, N. Y. The powerful revival in 1831, was enjoyed under Mr. Fisk's ministry. Rev. Enoch Mead was ordained over this people, Jan. 9, 1834, and dismissed, Nov. 16, 1836. Mr. Mead is about being resettled in Rockingham, Iowa Territory. The revival of 1834 was under Mr. Mead's ministry. The revival of 1837 was in connection with the labors of Rev. Mr. Bushnell, who supplied this people for one year. Rev. James Meacham, the present pastor, was ordained, May 29, 1838.

PANTON lies in the north west part of the County, and contains 605 inhabitants. It was chartered, Nov. 3, 1764. No permanent settlement was made here till after the Revolutionary war. A Congregational church was organized, March 2, 1808, by Rev. Messrs. Increase Graves and Sylvanus Chapin, and joined Consociation, June 14, of the same year. Panton church voted to unite with Addison Congregational church, June 29, 1816, and were received on the 3d of Nov. following.

RIPTON is a mountain town, 8 miles east of Middlebury, containing 278 inhabitants. It was chartered, April 13, 1781, and was organized in March, 1828. The Congregational church was embodied, Nov. 6, 1823, by Rev. T. A. Merrill, D. D. This church has never had a settled pastor, and but very little of the stated ministrations of the gospel. They regularly hold meetings on the Sabbath, and sustain a small but flourishing Sabbath school. This being known, they are frequently supplied by the occasional labors of clergymen in the vicinity and officers of Middlebury College. Some of the students from the College often spend Sabbath with them. They enjoy the ordinances of the gospel quite regularly, and sustain regular church meetings, conference meetings, and prayer meetings. In the autumn of 1834, an interesting protracted meeting was held, which was accompanied with a pleasing revival of religion. To that little church,



then consisting only of 11 members, were added 17 new members. On Feb. 7, 1836, of the fruits of another refreshing, in connection with a protracted meeting in Middlebury, 15 were added to the church. Ripton church reaps great advantage from regularly sustaining their own meetings on the Sabbath, whether they have preaching or not. The writer of this, a few months since spent a Sabbath in Ripton, which was the second Sabbath they had been providentially supplied, and they then had a prospect of a supply one or two Sabbaths more in the same way. This they could not have expected had they not regularly sustained meetings on the Sabbath. With some aid from abroad, they have now a neat, commodious house of worship, which was dedicated January 2, 1838.

**SALISBURY** lies in the central part of the County. Lake Dunmore lies mostly in this town. It contains 970 inhabitants. It was chartered Nov. 3, 1761, and its settlement commenced in 1775. The first settlers were much harassed and were compelled to flee for safety during the Revolutionary war. The Congregational Church was organized, Feb. 8, 1804; and a meeting-house was built the same year. They had no settled minister till Sept. 15, 1811, when Rev. Rufus Pomeroy was settled as pastor, a little more than seven years after the church was embodied. Mr. Pomeroy was dismissed, Nov. 19, 1816, having continued his ministry here for a little more than five years. He was resettled in Otis, Ms. He is now without a pastoral charge. The first revival this church enjoyed was in 1809 and 10, previous to the settlement of Mr. Pomeroy, of the fruits of which 23 were added to the church.

March 11, 1819, Rev. Joseph Cheney was installed. Mr. Cheney continued four years; was dismissed March 4, 1823; and died, at Brandon, June 6, 1834. The second general revival of religion was during the ministry of Mr. Cheney, and 38 were added to the church. Eleven years intervened between this and the former revival, though some few mercy drops were received during that time.

For ten years they were destitute of the stated ministry. In 1831, Rev. Daniel Rockwell supplied them for a year. This year there was a very general and powerful revival, which commenced with a protracted meeting. This revival, ten years after the previous one, brought 45 into the church. Rev. Eli Hyde was installed over this church, May 30, 1833, and was dismissed Sept. 27, 1836. In the winter of 1836, 8 or 10 were added to this church through the influence of a protracted meeting in Middlebury, which was attended by the people of Salisbury.

**SHOREHAM** is situated in the south west corner of the County, and contains 2,137 inhabitants. Settlements were commenced here in 1766. The Congregational church was organized, May, 1792, though not strictly on Congregational or even evangelical principles. Through the agency of Rev. Messrs. Peter Starr and Ammi Robbins, Missionaries from Connecticut, it was reorganized, March, 1794. About this time there were received to the church 15 new members, and an unusual interest on the subject of religion prevailed through the season. They had some refreshing at different times, particularly in 1798; and in 1802 and 3, a revival of considerable interest was enjoyed, but the church yet having no pastor, no definite knowledge of the fruits of this revival is preserved. Another revival commenced in the latter part of 1804, and continued through the year 1805. The converts were not numerous, but this season of grace was unusually interesting. Dec. 26, 1805, Rev. Evans Beardsly was settled as pastor of this church and people. He was dismissed, May 9, 1809. In 1810, there was a revival of a most interesting character and of great power, under the faithful and successful labors of Rev. Samuel Cheever. Mr. Cheever's labors were most signally blessed here though he was not settled. A large number of respectable heads of families, were the subjects of this work of grace. More than 100 were added to the church as the fruits of this precious revival, and its influence in promoting evangelical religion was great and salutary. Rev. Daniel O. Morton was ordained pastor of this church, June 30, 1814, and after 17 years ministry among this people he was dismissed, Oct. 13, 1831. Mr. Morton was resettled in Springfield, Vt., and has thence removed to Winchendon, Ms., where he was installed March 2, 1836, and still labors there. In the autumn of 1816, there was another general revival, under the ministry of Mr. Morton, which added about 100 to the church. There were other seasons of revival; and especially in 1821, was a revival of considerable interest. In 1830, another revival added 30 to the church. There was also some refreshing 1831.

Rev. Josiah F. Goodhue was installed, Feb. 12, 1834, and still continues pastor. In Nov. 1835, a protracted meeting was held, which was blessed to the quickening of the church and the hopeful conversion of many sinners. The influence of this meeting and revival was happy, and about 100 were brought into the church as its fruits.

**STARKSBOROUGH** lies in the north eastern corner of the County, and contains 1,342 inhabitants. It was chartered, Nov. 9, 1780; began to be settled in April, 1788; and was organized in March, 1796. A Congregational church was organized, Aug. 7, 1804,

consisting of five members. From Aug., 1824 to April, 1825, 27 were added to the church as the fruits of a general revival of religion, the only one which this church ever enjoyed. Rev. Henry Boynton was ordained over this and the church in Bristol, May 4, 1825, and was dismissed, Sept. 24, 1826. On the 3d of Sept. 1830, this church dissolved their separate organization, and most of the members with their records were transferred to the Congregational church in Bristol.

VERGENNES was incorporated into a city from the towns of New Haven, Panton and Ferrisburgh, Oct. 23, 1788, embracing a territory of one mile square. That part of New Haven which originally joined it, subsequently became a new township under the name of Waltham. It lies 50 miles from Montpelier, and contains 999 inhabitants, and is the only city in the State. The first settlement within the limits of Vergennes was made 1766.

The Congregational church was embodied, Sept. 17, 1793, consisting of nine members of other churches, 5 male and 4 female, through the agency of Rev. C. M. Smith, a Missionary from Connecticut. Rev. Daniel Clark Sanders, D. D., was settled over this church, June 12, 1794. He resigned his pastoral charge of this church, Aug. 24, 1799 with a view of accepting his appointment to the Presidency of the University of Vermont. Dr. Sanders continued his ministry in Vergennes a little more than five years.

March 12, 1807, Rev. John Hough was ordained pastor, and was dismissed, Aug. 25, 1812, at his request. Shortly after he was appointed a Professor in Middlebury College, where he still continues. Prof. Hough's ministry in Vergennes was also a little more than five years, and eight years intervened between his ministry and that of Dr. Sanders. This church was destitute for about five years, after the dismissal of Prof. Hough, till Rev. Alexander Lovell was ordained to the pastoral office, Oct. 22, 1817. After 18 years of ministerial labor, he was dismissed, Nov. 10, 1835, at his own request, and was reinstalled in Phillipston, Worcester Co., Ms., Dec. 16, 1835, where he still continues.

Rev. Harvey Free grace Leavitt, the present pastor, was installed, Aug. 31, 1836. A neat and commodious house of worship was built in the summer of 1834, and was dedicated Dec. 23, 1834. This church enjoyed an interesting revival during the ministry of Prof. Hough, and 20 were added to the church in the summer of 1810. In the year ending June, 1817, 41 were gathered into the church, and 8 more at the beginning of the next year, probably all the fruits of a general revival under the ministry of Mr. Lovell. In 1830, an interesting revival was enjoyed, and 31 were added to the church. In June, 1831, a protracted meeting was held with interest, and a second in November of the same year. As the fruits of these meetings and the revival connected with them, about 30 were received to the church during the year. About 16 more were added in 1834 and 5.

In the spring of 1836, a protracted meeting was held, commencing April 6. This meeting was evidently attended with much of the Spirit's influence, and resulted in a pleasing revival which continued through the season with more or less interest. The church was at that time small and without a pastor, and felt that help must come from God. By humiliation, fasting and earnest supplications, they obtained the copious effusions of the Holy Spirit, as the result of which 185 were added to the church, a number almost three times as large as the whole church, at the commencement of the revival. The subjects of this work of the Spirit embraced a large proportion of men of talent, influence and wealth, and a goodly number of young men who are now preparing for the ministry. The next March, 1837, after a series of circular conferences held in this and other towns in the County, another protracted meeting was held with interest; and, as the fruits of a revival connected with it, more than 20 were added to the church. So God has of late, wonderfully blessed his Zion in Vergennes.

WALTHAM is a small township adjoining Vergennes, on the southeast. It was originally a part of New Haven, was set off from that town, and incorporated, 1796. The settlement commenced just before the beginning of the Revolutionary war, was soon abandoned, and resumed subsequently to the war. It was organized soon after it was incorporated, and contains 330 inhabitants. There is no Congregational church in this town. But as it shared largely in the revival of 1836, in Vergennes, it then became and probably will continue a constituent part of the Congregational Church in Vergennes.

WEYBRIDGE is a small township in the central part of the County, separated from Middlebury on the southeast by Otter Creek. Weybridge began to be settled before the Revolutionary war, but the settlers were soon dispersed. They returned soon after the war. It was chartered Nov. 3, 1761, and contains 850 inhabitants. The Congregational Church was organized, June 20, 1794. Rev. Jonathan Hovey, Jr., was ordained to the pastoral office Feb. 20, 1806, and was dismissed Dec. 9, 1816, nearly eleven years after. Mr. Hovey is now in Barre in western New York. There was a revival of religion in Weybridge, in 1803, before Mr. Hovey's settlement there, and 18 were added to the church. In 1806, the year of Mr. Hovey's settlement, 34 were added to the church,

and in 1807, the year following, 34 more. These 68 were the fruits of the same revival, in 1806.

Aug. 12, 1818, Rev. Eli Moody was ordained pastor, and was dismissed, Dec. 9, 1823. Mr. Moody was resettled in Granby, Ms., his native place, Dec. 29, 1830, as pastor of the West church. Oct. 5, 1836, he was dismissed from that church and installed the same day, pastor of the East church, in the same town, where he still continues. In 1821, during the ministry of Mr. Moody, 14 years after the previous general revival, another refreshing from the presence of the Lord was enjoyed, and 23 were added to its number, and 18 also during the year following. These 41 were doubtless the fruits of the same revival occurring in 1821.

March 8, 1825, Rev. Harvey Smith was ordained pastor. The same year they had a little refreshing and 14 were added to the church. Mr. Smith was dismissed, April 22, 1828, and resettled at Jerico, Chittenden Co., Vt. He has removed thence, and is now laboring at Moreau, Saratoga Co., N. Y. In 1831 Rev. Bowman Brown supplied this people, and, in connection with a protracted meeting, an interesting revival brought 23 into the church. July 2, 1834, Rev. Jonathan Lee was installed pastor, and was dismissed May 24, 1837. For the present, Rev. Jedediah Bushnell supplies this church.

WHITING, a small township, lying in the south part of Addison County, was chartered Aug. 6, 1763; and its settlement is said to have commenced the same year. The inhabitants were, however, driven away in the Revolutionary war, but returned soon after its close. It was organized in March, 1785, and contains 653 inhabitants. The Congregational church was organized Sept. 13, 1799. Rev. Justin Parsons was ordained pastor, Jan. 24, 1810, and was dismissed in 1812. Mr. Parsons was resettled in Pittsfield, Vt.; has removed thence and has labored in various places, on the east side of the Green Mountains; and now is supplying the church in Jamaica. In 1821 there was a pleasant revival of religion, the results of which cannot be definitely stated, on account of the defective state of the records. There was a little refreshing in 1836, and also in 1838.

*Interesting Facts drawn out of the preceding Table and Notes.*

There have been 32 Congregational ministers settled in Addison County. Six of these remain still as pastors of churches, and 26 have been dismissed.

The present pastors have been settled over their present respective charges, as follows:

1 has been settled 34 years.	1 has been settled 3 years.
1 " " 8 "	1 " " 2 "
1 " " 5 "	1 not yet a year.

Of the pastors that have been dismissed,

1 was dismissed in 1 year.	1 was dismissed in 17 years.
4 were " 2 years.	1 " " 18 "
4 " " 3 "	1 " " 21 "
4 " " 4 "	1 " " 33 "
6 " " 5 "	1 " " 35 "
2 " " 10 "	

Of the 32 pastors 23 have been graduated at some one of our New England colleges.

8 at Yale.	3 at Dartmouth,	1 at University of	1 at Harvard,
7 at Middlebury,	2 at Williams,	Vermont,	1 at Brown.

Leaving 9 who were not graduated at any College.

Of the 32 pastors, 7 have pursued theological studies at public Theological Seminaries, through a full or partial course—5 at Andover, 1 at Lane Seminary, and 1 at Auburn; 19 have pursued their theological studies with private Instructors or Professors in Colleges, and 6 others probably studied more or less with private Instructors, but with whom it is not known to us. But three of the 32 are yet known to have died.

Of the 18 churches that have been organized in the County, 6 have never had settled pastors, of these 2 do not now exist under separate organizations, but are merged into other adjoining churches; 4 churches are now feeble and destitute of the stated preaching of the gospel; 6 others are steadily supplied with preaching by means of pecuniary assistance from the Domestic Missionary Society; and 6 others still are able churches, that have long had pastors.

Five churches settled pastors within 5 years after their organization; 2 others within 10 years; 4 others within 15 years.



The six churches that now have pastors, have each been organized more than 40 years, and 5 of them have enjoyed more than 30 years of pastoral labor.

1	out of 53 years, has had 43 years of pastoral labor.
1	" 48 " " 44 " "
1	" 48 " " 39 " "
1	" 45 " " 33 " "
1	" 41 " " 31 " "
1	" 46 " " 27 " "

Of these 6 churches,

1	has had 2 pastors.
2	" 3 "
2	" 4 "
1	" 5 "

One church, that has now no pastor  
has had 4,  
And another 3.

One church that was organized in a powerful revival 53 years ago, has enjoyed 19 revivals of religion, 8 of which were general revivals, that reached more or less to all parts of the town.

Another has enjoyed 16 revivals, 9 of which were general revivals.

There have been five seasons of revivals, more or less through the County, that might, with some propriety, be called County revivals.

In the revival in 1810, 6 churches shared.

" " 1816, extending into 1817, 7 churches shared extensively.

" " 1821, 8 churches shared extensively.

" " 1831, 11 " "

" " 1835 and 1836, 10 churches, shared extensively.

Previous to 1800 there had been four revivals of religion in the County.

During 10 years, beginning with 1800, there were 12 revivals in the County.

" 10 " " " 1810, " 22 " "

" 10 " " " 1820, " 25 " "

" 8 " " " 1830, " 38 " "

There have been in Addison County as many revivals in the 7 years beginning with 1831, (that year of general revival through the country,) as there had been for 13 years previous to that, and as many as there had been for 23 years previous to that time.

## ROYAL SOCIETY OF NORTHERN ANTIQUARIES OF COPENHAGEN.

[Extract from the Regulations of the Society, translated from the French by JACOB PORTER.]

THE Society proposes as its principal object, the publishing and explaining of the works of Iceland and the ancient literature of the North. The plan which it has adopted, embraces everything that can throw light on the ancient history, the language and the antiquities of the North in general.

The Icelandic Sagas and other ancient works of the North, are published in separate volumes, in the original language with translations in Danish and in Latin. A committee, appointed for this purpose by the Society, is charged with the concerns of this publication. The object of it is to preserve in Iceland the taste for the national literature, which has prevailed there for centuries; to enable the inhabitants of the North also to understand the principal sources of their ancient history; lastly, to furnish to the learned in foreign countries the

means of deriving benefit from these works in their labors upon history, languages and antiquity.

The Society is engaged in publishing a collection of memoirs and dissertations, the design of which is to transmit to the enlightened part of the public such researches as will serve to make better known the literature and antiquities of the North.

The Society will contribute likewise to the publication of other works appropriate to its design; and, as soon as the means of its members and the gifts of its benefactors shall enable it to extend its operations, it will hold itself in readiness to profit by them, so as to diffuse still farther in other ways more light on every thing that belongs to Scandinavian antiquity.

The Society chooses as members men of letters and patrons of the sciences of known reputation, whether in the North or abroad, who take an interest in ancient literature and the antiquities of the North. It will endeavor, above all, to connect itself with the learned, who devote themselves to the study of the sciences, that are connected with the objects of its labors. The assessment on the members is 50 rix-dollars, (5½ guineas,) to be paid once for all on the receipt of the diploma. It will be added forthwith to the permanent funds, the income of which is to cover the annual expenses. Every extraordinary donation of 100 rix-dollars is added to the permanent funds and recorded with the name of the donor.

Each member connected with the Society, receives a diploma signed by the President, Vice President and Secretary, and sealed with the seal of the Society.

#### NOTES.

1. The Society has resolved to publish a complete collection of the reports concerning the voyages of discovery in America, undertaken by the ancient Scandinavians in the tenth century and afterwards.

2. The Society is making from time to time, researches among the principal ruins of the ancient European colonies of Greenland, of which some reports will be given, both in the journal of the Society, as well as in a separate work, concerning the historical monuments of Greenland. Three inscriptions, two of them in runes, have already reached us from this remarkable polar country, and we may hope that the researches commenced, being directed by some officers of government, will yield an important harvest to geography and antiquities.

3. The labors of the Society are not confined to the Scandinavian kingdom. The ancient laws of the North, the Eddas, which contain a rich mythology of Asiatic origin, the antiquities of the North, seeing some have made collections of them, and above all, the ancient historical literature, of which more than 2,000 manuscripts have been preserved to our days, have excited a lively interest throughout the whole civilized world; and their utility for the researches of the antiquary, the historian, the jurisconsult and the philologist, has been universally acknowledged. It is, therefore, with the greatest propriety that learned foreigners are received into the Society with all the rights and privileges of the natives of Scandinavia.

4. The iconographical view, above the engraved frame of the diploma, represents the following objects:—In a landscape of Iceland is seen on the left, over a hill, an altar of stone of the time of paganism; near it a helmet, a horn, a knife and a stone chisel. A genius raises or supports a tottering stone ornamented with emblems of paganism. Over against him is sitting an author of the Sagas, who writes in Gothic characters, on a roll of parchment, the runes which Saga, the historic muse of the north, who is sitting on a rock, has engraved on her buckler. One there reads these words from a song of the runes of Odin:

“Rúnar muntu finna ok rádna stafl,”

that is,

See runes and runic characters explained.

At the feet of Saga is seen a calendar engraved in northern runes on a square staff. On the right, Thule, that is, Iceland, is represented under the figure of a female sitting in a pensive attitude on a rock; she is covered with a sheep skin; her harp hangs by her side. Behind her another genius brings an urn to the throne of Saga; on the ground are two urns of less size. The block of stone on which Saga is seated, is ornamented with figures of paganism, common to monuments of this kind. There are

likewise two other stones, one on each side of her seat. On one of these we read the inscription—"Fimbuttys fornar rúnar," runes or ancient precepts of the great god. These words are from Völu-spá, Prophecies of Vala, one of the most ancient poems of the Edda. The names crowned with oak, that are seen on the reverse of the Gothic columns, are those often celebrated northern antiquaries, who deserved well from history by their commentaries on the most ancient historical works or poems of the North. At the bottom of the frame is seen the device of the Society:—"Urda ordi kvedr engi madr." No one can contradict or refute the words of Urda. These words are taken from Fjölsuinnomal in the ancient Edda. Urda, the eldest and most distinguished of the three grand destinies or fatal sisters of the North, is represented on the great seal of the Society, holding in her hand a tablet of stone. At her feet flows a river, where are swimming her two swans. One there sees likewise the Icelandic name of the Society in runes, as it is in Gothic letters on the upper part of the frame. Translation of the inscription:—"The Royal Society of Northern Antiquaries have elected as a member , whom they esteem as willing and able to contribute towards attaining the object for which they are associated."

## PATRON OF THE SOCIETY.

His Majesty, Frederic, VI., King of Denmark.

## OFFICERS.

E. C. Werlauff, Privy Counsellor of State, President of the University, and Director of the Royal Library, *President*.

Finn Magnusen, Archivist of the Realm, *Vice President*.

C. C. Rafn, *Secretary*.

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N. M. Petersen, Register of the Archives of the Realm.

C. C. Rafn, Professor.

## CONTRIBUTORS TO THE ARCHEOLOGICAL MEMOIRS.

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O. C. Ekman, Doctor of Medicine, Calmar.

L. Engelstoft, Professor.

N. N. Falck, Counsellor of State, Kiel.

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J. H. Schröder, Professor and Librarian at Upsal.

C. H. Sommer, Lieutenant Colonel, Commander at Rosenberg.

C. Thomsen, Inspector of the Museum of Northern Antiquities.

J. H. Wallman, Lecturer in the Gymnasium at Linköping.

E. C. Werlauff, President of the University and Director of the Royal Library.

C. C. Zahrtman, Captain, Director of the Archives of Hydrographical Charts.

## BRIEF SKETCH OF MIAMI UNIVERSITY, OHIO.

BETWEEN 1787 and 1792, a contract was executed by the National Legislature and John Cleves Symmes, ceding to the latter one million of acres of land, lying between the Great and Little Miami rivers, Ohio, with the provision that



one township should be reserved for a literary institution. For this purpose a township was set apart, on which Carthage near Cincinnati, has been built. It was afterwards ascertained that the greater part of the township had been alienated and sold. On account of some embarrassments attending the subject, Congress were induced in 1803, to give the Legislature power to select land west of the Great Miami equal to the original amount. Nothing definite was done till 1809, when the General Assembly of Ohio, passed an Act in the following words:—"There shall be an University established and instituted, by the name and style of the Miami University, for the instruction of youth in all the various branches of the liberal arts and sciences, for the promotion of good education, virtue, religion and morality, and for conferring all the literary honors granted in similar institutions; and the benefits and advantages of said University shall be open to all the citizens within the State." A body politic and corporate was created, distinguished by the name of the "President and Trustees of the Miami University," in which was vested the lands for the sole and exclusive use of the University. At the same time, three Commissioners were appointed to select the proper site. It was, however, finally determined by the Legislature, that the best site would be on the University township itself.

The first meeting of the Board of Trustees was held at Lebanon, June 7, 1809. At their next meeting arrangements were made for laying out the town of Oxford. From this period till 1818, the business of the trustees consisted principally in passing regulations concerning the disposal of the land. June 23, 1818, it was resolved that a Grammar School should be established. Rev. James Hughs was appointed preceptor. In 1823, Rev. Robert H. Bishop, D. D., then a Professor in Transylvania University, Lexington, Ky., was appointed President. The University began its operations in November, 1824. The first commencement was held in the autumn of 1826, at which time twelve young men were graduated.

The land granted for the use of the University consists of 23,040 acres. The amount now accruing to the college is \$5,500 per annum. A mile square has been divided into small lots for a town. The remainder has been divided into tracts of not less than 80 nor more than 150 acres. In 1817, one wing of a large college building was finished. In 1820, the main building was completed, containing a chapel, library room, rooms for recitations and for the use of the College Societies. In 1829, another building was erected, 100 feet in length by 40 in width. In 1835, an additional building was erected, and in 1837, a small laboratory. The number of rooms in all is 108.

Among the Professors who have been at various times connected with the college are John E. Annan, William Sparrow, William H. McGuffey, Thomas Armstrong, and A. S. Bledsoe. The Faculty now consist of

Robert H. Bishop, D. D., *President*.

John W. Scott, M. A., *Professor of Natural Philosophy, Astronomy and Chemistry*.

Samuel W. McCracken, M. A., *Professor of Mathematics and Civil Engineer*.

John M'Arthur, M. A., *Professor of Greek, Rhetoric and Mental Science*.

Chauncey N. Olds, B. A., *Professor of Latin and Hebrew*.

W. W. Robertson, M. A., *Master of the Grammar School*.

The present number of students in the College Proper is 141; English Scientific Department, 13; Grammar School, 50; total, 204. The whole number that have been in attendance since November, 1824, is more than 900. The number of the alumni of the College Proper, is more than 200. Between 60 and 70 have entered, or are about to enter on the Christian ministry, three of whom are foreign missionaries. The College library has 1,600 volumes; two Society Libraries have about 1,400 each; in all, 4,400. The University possesses valuable means in apparatus and specimens for promoting the study of natural philosophy, chemistry, mineralogy, etc. The location is healthful and pleasant, and the College is every way prosperous.

BRIEF HISTORY OF THE HACKNEY THEOLOGICAL SEMINARY,  
ENGLAND.

A SOCIETY called the "Village Itinerary Society," originated about the month of May, 1791, in the united efforts of the late Rev. John Eyre, M. A. of Hackney, and his Christian friends, Mrs. Mather, Edward Hanson, Esq., and Mr. David Whitaker, with a view of spreading the knowledge of the gospel, by preaching, and other scriptural means of instruction. Providence pointed out to them the destitute condition of some villages and towns in Hampshire, Surrey and Sussex, and there they began their operations. In 1801, the late Charles Townsend, Esq., joined this little band; and about the month of October, 1802, the late Mr. Eyre conferred with Mr. Collison about the plan of a Theological Seminary, for imparting preparatory instruction to pious candidates for the Christian ministry, and to give the Village Itineracy a more extended field of operation in different parts of the kingdom. In the first three months of 1803, three of the principal agents in the plan were removed by death, Messrs. Hanson, Townsend and Eyre. Mr. Townsend bequeathed £10,000 to the object. Soon after, Joseph Hardcastle, Esq., was chosen Treasurer, and Rev. Matthew Wilks, Secretary and Superintendent. The legacy was paid and invested, and the Theological Seminary commenced operations in 1803.

The Rev. George Collison is, at the present time, theological tutor, and the Rev. Samuel Ransom, classical tutor. The number of students is from 12 to 20. The studies are classical, biblical and theological. A committee of 26 gentlemen, chosen annually, manage the concerns of the Society. The following is the list of ministers educated at the Seminary up to the year 1836, with the places of their labor. Those individuals, against whose names is the following mark, \* are dead.

Alloway, William, Missionary, Jamaica.  
Aston, Thomas, Bucks.  
Bannister, Stephen, Epping, Essex.  
\*Bartlett, ———  
Bateman, Charles, Abbott's Roothing, Essex.  
Brace, W. Sussex.  
Brainsford, Charles, Missionary, Jamaica.  
Buckpit, James, Barnwell, Cambridgeshire.  
Butteau, Thomas, Norfolk.  
\*Campbell, ———  
Carlisle, S. H., Romford, Essex.  
\*Childs, Thomas, Cornwall.  
Clapson, Richard, Exmouth, Devon.  
Clark, W., Godalming, Surrey.  
Collet, Thomas, Dawley, Devon.  
Corney, George, London.  
Cornwall, W., Avebury Wilts.  
Croft, Gabriel, Pickering, Yorks.  
\*Davis, ———  
Docker, ———, Thorn, Yorkshire.  
Dorrington, John, Cornwall.  
\*Drew, James, Hoddesden.  
Dyer, John, Holderness, Yorks.  
Eastmead, William, Hull, Yorks.  
Elvey, James, London.  
Evans, David, Bognor, Sussex.  
Fermé, John, Breewood, Staffordshire.  
\*Fisher, John, Norfolk.  
\*Fisher, Peter, Gloucestershire.  
\*Francis, W., Whitstable.  
\*Garrard, Thomas  
Garthwaite, William, Wattishall, Suffolk.  
Gibson, J. Newton, Bushet, Devon.  
Gilbart, Thomas, Secretary of Irish Evan. Society.  
Gore, Larnber.  
Greenwood, J., Petersfield, Hants.  
Gregory, William, Bristol.  
\*Guard, John  
Guy, William, Clifton.  
Harris, John, D. D., Lancashire.

Harsant, John, Beaconsfield, Bucks.  
Hayden, William, Frodingham, Yorks.  
Haymes, W., Surrey, Mission.  
Hayter, Benjamin, Ingatstone, Essex.  
Heath, Thomas, Missionary, South Seas.  
Hellings, Nicholas, Devon.  
Hicks, Thomas, Cottingham, Yorks.  
Hobbs, George, Cornwall.  
Howe, James, Missionary, Barbice.  
Ivey, Robert, Yorks.  
Jenkin, ———, Cranbrooke, Kent.  
\*Jones, ———  
Jones, Absalom, Portsea.  
Jones, John, Anglesey.  
Kent, Benjamin, Barnstable, Devon.  
Little, Samuel, Mere, Wilts.  
Locke, John, Hunts.  
Maitland, W., Church of England.  
Mays, Thomas, Fordham, Cambridgeshire.  
Miall, G. A.  
Moase, John, America.  
Moreland, John, Milton.  
Moore, B., Boxford, Sussex.  
Moore, Francis, London.  
\*Mortimer, ———  
Mumford, Thomas, London.  
Mummery, Stephen, Middlesex.  
Muscutt, Edward, Brentford.  
\*Muscutt, James, Cockermonth, Cumberland.  
Muscutt, Thomas, E. Berghott, Suffolk.  
Neath, E., London.  
Newton, E., Cuckfield, Sussex.  
Nicholl, W., Surrey Mission.  
Oram, William, Benson, Oxfordshire.  
\*Parrott, Samuel, Devenport.  
Pawling, Henry, Winchmore Hill, Middlesex.  
Pearson, John, Yorks.  
Penhall, Samson, Codford, Wilts.  
\*Perks, Isaac  
Phillips, Isaac, Staplehurst.

Pinn, W., Herefordshire.  
 Porter, T., Kilsby, Northamptonshire.  
 \*Potter, Wm.  
 Raban, Samuel, Marden, Kent.  
 Radcliffe, W., Bucks.  
 Ransom, Joseph, Canada.  
 Ransom, Samuel, tutor, Hackney.  
 Reed, Andrew, D. D., Hackney, London.  
 Reeve, E., Shropshire.  
 Richards, J. E., Wandsworth, Surrey.  
 Roberts, James, America.  
 Rooke, H. J., Feversham, Kent.  
 Russ, E., Dorset.  
 Seaton, William, Church of England.  
 Scott, John, Sidbury, Devon.  
 Seaborn, Hugh, Whitstable.  
 Shawyer, Andrew, Bridlington.  
 Skeat, Isaac, Lostwithiel.

Stagg, ———  
 Skinner, W., Broughton, Wilts.  
 Slater, Martin, Wotton Bassett, Wilts.  
 Smith, John, Linfield, Sussex.  
 Tayler, Richard, Swansea.  
 Thorn, William, Winchester.  
 Tidman, Arthur, London.  
 Timpson, Thomas, Lewisham.  
 Vine, Samuel, Miss., Jamaica.  
 \*Violet, Edmunds, St. Johns, Newfoundland.  
 Walton, William, Cumberland.  
 Ward, ———, St. Johns, Newfoundland.  
 Wastell, W. P., Hackney.  
 Wells, John, Somersetshire.  
 West, John, Barking, Essex.  
 Widgery, J. W., Surrey Mission.  
 Wilks, Mark, Paris.  
 Wooley, William, Oxfordshire.

### SKETCH OF THE BRISTOL ACADEMY, ENGLAND.

A FOUNDATION for a Baptist Academy was laid at Bristol, near the close of the seventeenth century, by Mr. Edward Terrill. It was commenced on a small scale, and was conducted with considerable success for many years by the learned and pious Mr. Foskett. In 1770, an institution, called the 'Baptist Education Society,' was formed in aid of the academy. In 1793, a capital of £1,700 had been secured. Noble bequests in books and money were also made by the Rev. Dr. Gifford, Dr. Llewellyn, and alderman Bull. The society, from its commencement, has been supported by annual subscriptions, donations and bequests, and it has been the principal means of supplying the Baptist churches in general, with a succession of pious and useful ministers. About 1817, a building was erected, calculated to accommodate thirty-three students. The studies embraced some of the principal Latin and Greek classics, various branches of Mathematics, Hebrew, Greek Testament, Chaldee, Syriac, Rhetoric, Theology, and the composition of sermons. We observe Prof. Stuart's Chrestomathy among the text-books. The principal instructors have been, the Rev. Drs. Caleb Evans, John Rippon and John Ryland, Rev. Robert Hall, (the son,) and William Anderson. The president of the academy at the present time is Rev. T. S. Crisp; classical and mathematical tutor, Mr. Edgar Huxtable. A very respectable library and museum have been collected. Among those who have preached the annual sermons, we observe the names of Rev. Dr. Caleb Evans, John Ash, Samuel Stennett, John Rippon, John Ryland, F. A. Cox, William Newman, William Steadman and James Hoby, Rev. Robert Robinson, Robert Hall, senior and junior, Isaiah Birt, John Sutcliffe, Andrew Fuller, Joseph Kinghorn, John Foster, J. K. Hall, Joseph Hughes, William Anderson and John Howard Hinton.

The following ministers have been educated at this academy. The ministers thus marked \* are deceased.

Acworth, James, M. A., President of the Baptist Academy, Bradford, Yorkshire.  
 Adams, Samuel, Walgrave, Northamptonshire.  
 Aitchison, Robert, Bratton.  
 Amory, Eli, Collumpton.  
 \*Anderson, Wm., late Classical and Mathematical Tutor in the Academy, Bristol.  
 \*Ash, John, LL. D., Pershore.  
 \*Atkinson, George, Margate.  
 Aveline, George, Loughborough.  
 Bayne, Robert, late at St. Austel.  
 Baynes, Joseph, Wellington, Somerset.  
 \*Beddome, Benjamin, M. A., Bourton-on-the-Water.  
 Belsher, William, Greenwich.  
 \*Bicheno, James, M.A., Newbury, Berks.  
 \*Biggs, James, Devizes.

Birt, Caleb Evans, M. A., Portsea.  
 Birt, Isaiah M., A., Hackney.  
 Blackmore, Edward, Kington, Herefordshire.  
 Bottomley, William, Middleton Cheney, Norths.  
 Bunce, J. S., Devizes.  
 Burchell, Thomas, Missionary, Jamaica.  
 Burchell, W. F., Falmouth.  
 \*Burton, Richard, Missionary, Digah.  
 Capern, Henry, Long Buckley.  
 Carey, Eustace, London.  
 \*Chamberlain, John, Missionary, East Indies.  
 Chapman, J. M., Yeovil.  
 \*Chater, James, Missionary, Colombo.  
 Clarke, Robert, Bridgenorth.  
 Claypole, Edward, Ross.  
 Clowes, Francis, Bristol.



Coles, Thomas, M. A., Bourton-on-the-Water.  
 \*Cooper, John, Trowbridge, Wilts.  
 Coombs, William, Taunton.  
 Coulart, James, Missionary, Jamaica.  
 Cousins, James, Kingstanley, Gloucestershire.  
 Cox, F. A., LL. D., Hackney.  
 Coxhead, Benjamin, Winchester.  
 Cross, William, Thornbury.  
 \*Cuttriss, William, Ridgmont, Beds.  
 Daniel, Ebenezer, Missionary, Ceylon.  
 Daniell, Charles, Hull.  
 \*Daniell, E. C., Frome.  
 Davies, J. J., Tottenham.  
 Davies, Samuel, Crewkerne.  
 Davis, S. J., Weymouth.  
 Davis, David, Crediton.  
 \*Day, Robert, M. A., Wellington.  
 \*Dore, James, M. A., London.  
 Dore, John, Wimborne, Dorset.  
 Dore, William, Modbury, Devon.  
 Draper, B. H., Southampton.  
 \*Dunscombe, Thomas, Coate—and Broughton.  
 Dyer, John, Jr., Frome.  
 Edmonds, Thomas, M. A., Cambridge.  
 Evans, Benjamin, Blahy, Leicestershire.  
 \*Evans, Caleb, D. D., late President of the Academy, Bristol.  
 Evans, Charles, Weymouth, late Missionary in Sumatra.  
 \*Evans, David, Pill, near Bristol.  
 \*Evans, Hugh, M. A., late President of the Baptist Academy, Bristol.  
 Eyres, John, Oxley, Suffolk.  
 Fall, Edward, Rugby.  
 Finch, Thomas, Harlow, Essex.  
 \*Flint, Thomas, Weymouth.  
 Ford, John, Dublin.  
 Forster, E. L., Stony Stratford.  
 Foster, John, M. A., Stapleton, near Bristol.  
 \*Francis, Benjamin, M. A., Horsley.  
 Franklin, Francis, Coventry.  
 Freer, John, Upton-on-Severn, Worcestershire.  
 Fry, John, Coleford, Gloucestershire.  
 Fuller, Benjamin, America.  
 Geard, John, M. A., Hitchin, Herts.  
 \*Gibbon, Rees, Carmarthen.  
 Gibbs, George, London.  
 Giles, John B., Leeds.  
 Goodrich, John, Langham, Essex.  
 Gough, Thomas, Clipstone.  
 Gray, Joshua, Cambridge.  
 Gray, William, Northampton.  
 Griffin, Thomas, Hitchin.  
 Griffiths, Thomas, Jersey.  
 \*Hall, John Keen, M. A., Kettering.  
 \*Hall, Robert, M. A., Bristol.  
 Hardcastle, Charles, Watford.  
 \*Harris, Joseph, Swansea.  
 Hay, Alexander, Wantage.  
 \*Hinton, James, M. A., Oxford.  
 Hinton, John Howard, M. A., Reading.  
 Hoby, James, D. D., Birmingham.  
 Horton, Thomas, Devonport.  
 Howlet, Benjamin, Stratford-on-Avon.  
 \*Hughes, Joseph, M. A., Battersea, late Secretary to the British and Foreign Bible Society.  
 Hull, Edmund, Watford, Herts.  
 Humphrey, Robert.  
 James, John, Olney.  
 Jayne, George, Road, Northamptonshire.  
 Jones, Henry, Manchester.  
 Jones, James, Monkskirby, Warwickshire.  
 \*Kilpin, Samuel, Exeter.  
 \*Kinghorn, Joseph, M. A., Norwich.  
 \*Langdon, Thomas, Leeds.  
 Leslie, Andrew, Missionary, Monghyr.  
 Lewis, Joshua, near Chepstow.  
 \*Mack, John, Clipstone.  
 Mack, John, Professor of Natural Philosophy in the Serampore College.  
 Marshman, Joshua, D. D., Serampore.  
 Milne, John, Scotland.  
 Morgan Thomas, Birmingham.  
 Mursell, J. P., Leicester.  
 Newman, Thomas Fox, Shortwood.  
 Nicholls, Samuel, Missionary, Jamaica.  
 Overbury, Francis, Chatham.

\*Pearce, Samuel, M. A., Birmingham.  
 Pearce, William Howard, Missionary, Calcutta.  
 Pengilly, Richard, Newcastle-upon-Tyne.  
 \*Phillips, Ebenezer, Missionary, Jamaica.  
 \*Phillips, Joseph, Missionary, Java.  
 Pledge, Daniel, Margate.  
 Price, Joseph, Alcester, Warwickshire.  
 Price, Thomas, Devonshire Square, London.  
 \*Purdy, Mr., Chipping Norton.  
 Ragsdell, William, Brentford.  
 Rhodes, William, Damerham, near Salisbury.  
 Rippon, John, D. D., Park Street, Southwark.  
 \*Rippon, Thomas, London.  
 Roberts, Thomas, King Street, Bristol.  
 Robinson, William, Missionary, Serampore.  
 Robinson, William, Kettering.  
 Rodway, James, Beech Hill.  
 Roff, Robert, Swansea.  
 \*Rowe, John, Missionary, Jamaica.  
 \*Rowe, William, Weymouth.  
 Russell, Hugh, Broughton, Hants.  
 \*Ryland, John, M. A., Northampton.  
 Saffory, Philip John, Salisbury.  
 \*Saunders, Samuel, Liverpool.  
 \*Shoveller, John, Missionary, West Indies.  
 Simmons, James, Leicester.  
 Sincox, Stephen, late at Dorchester.  
 \*Smith, Elisha, Campden and Blockley.  
 Smith, Henry, Kidderminster.  
 Smith, James, Astwood, Warwickshire.  
 Souter, David, M. A., Aberdeen.  
 Sprague, Joseph Lee, Bovey Tracey, Devon.  
 Sprigg, James, M. A., Ipswich.  
 \*Stoughton, William, D. D., Philadelphia, America.  
 \*Steadman, William, D. D., late Pres. of the Baptist Academy, Bradford, Yorkshire.  
 Steane, Edward, Camberwell.  
 Steele, Thomas, Oldham, Lancashire.  
 Stennet, Joseph, M. A., late of Calne.  
 Stennet, Samuel, London.  
 \*Sutcliffe, John M., A., late President of the Baptist Academy, Olney, Bucks.  
 Sutton, Stephen, Watchet.  
 Swan, Thomas, Birmingham.  
 Taylor, Samuel, Shipston-on-Stour.  
 Taylor, John, near Nottingham.  
 \*Thomas, Benjamin, Prescott, Devon.  
 Thomas, George, near Carmarthen.  
 Thomas, Jenkin, Cheltenham.  
 \*Thomas, Micah, late Pres. of the Baptist Academy, Abergavenny.  
 \*Thomas, Thomas, Peckham.  
 \*Thomas, Timothy, Devonshire Square, London.  
 Tinson, Joshua, Missionary, Kingston, Jamaica.  
 Trend, Henry, Bridgewater.  
 Trestrail, Frederick, Newport, Isle of Wight.  
 Trotman, Daniel, Tewkesbury.  
 \*Trowt, Thomas, Missionary, East Indies.  
 Tyso, Joseph, Wallingford, Berks.  
 \*Vernon, John, Downend.  
 Waters, Thomas, M. A., Worcester.  
 Watts, John, Wotton-under-Edge.  
 Watts, John, Mazepond, London.  
 Wheeler, Francis, Moulton, Northamptonshire.  
 White, Daniel, Cirencester, Gloucestershire.  
 Williams, Daniel, Fairfield, do.  
 \*Williams, Daniel, Jr., Kingston Lisle, Berkshire.  
 \*Williams, David, Swansea.  
 Williams, Hugh, Cheltenham.  
 Wilsoa, J., Helston.  
 Yarnold, William, Romsey, Hants.  
 Yates, William, Missionary, Calcutta.  
 Yates, William, Stroud.  
 \*Young, Solomon, late President of the Baptist Academy, Stepney.

The following is the last list of students that we have seen reported.

Davies, Thomas, Castleton.  
 Webb, Edward, Bristol.  
 Dowling, William, Reading.  
 Parsons, George, Laverton.

Day, Alfred, Wincanton.  
 Millard, John, London.  
 Summers, Nathaniel, London.  
 Thomas, Thomas, Moleston.  
 Williams, Henry, Watchett.  
 Tuckett, Elias, Bristol.

Higgs, Samuel, Gloucester.  
 Butterworth, Joseph, Maze Pond.  
 Finch, Thomas C., Harlow.  
 Brown, John, Bugbrooke.  
 Morgan, Thomas, Swansea.  
 Rodway, G. W., Reading.

## COLLEGIATE EDUCATION IN NEW ENGLAND.

[The statistics respecting Maine, New Hampshire, Massachusetts, Rhode Island, and Connecticut, were prepared by the Rev. CALVIN BUTLER, of Heath, Ms.; and those respecting Vermont were prepared by Mr. JAMES D. BUTLER, of the Theological Seminary, Andover.]

IN the following tables there will be observed a little discrepancy of numbers, owing to inaccuracy in the catalogues of the colleges, or to deficiency in other sources of information on which reliance was placed: *e. g.* in the catalogue of Yale College, the residence of one student is said to be Weymouth, and as no State is named, Connecticut is implied; but there is neither town nor post-office known to be in the State of that name. So Clinton appears in the same catalogue, and in the same circumstances.

The population of New Hampshire, Vermont, Rhode Island, and Connecticut, is according to the census taken in 1830; that of Maine and Massachusetts is according to a census taken in 1837. Though the population of these States is reckoned at different times, still the comparative proportions is probably not far from being correct, as the population of Maine and Massachusetts increases much faster than that of the other New England States.

### MAINE.

Bowdoin College, in Brunswick, Me., was established in 1794, when the State, (then District,) contained about 120,000 inhabitants. It did not immediately go into operation, but its first president was appointed in 1802, and its first class graduated in 1806. In ten years it graduated 74 students; in twenty years, 263; and its whole number of graduates at the present time is 625. Its average annual number of graduates, for the last ten years, is 28.

Waterville College, at Waterville, Me., was established in 1820, went immediately into operation, and graduated its first class in 1822. In ten years it graduated 70, and its whole number of graduates now, is 145.

### TABLE,

*Showing the number of Students in the Colleges of Maine; and the States of their residence.*

	<i>Me.</i>	<i>N. H.</i>	<i>Vt.</i>	<i>Ms.</i>	<i>R. I.</i>	<i>Ct.</i>	<i>N. Y.</i>	<i>N. B.</i>	<i>Total.</i>
Bowdoin,	95	7	0	9	0	0	2	0	113
Waterville,	46	6	4	14	1	1	0	1	73
Total,	141	13	4	23	1	1	2	1	186

These students belong to the several classes as follows:—

	<i>Sen.</i>	<i>Jun.</i>	<i>Soph.</i>	<i>Fresh.</i>	<i>Total.</i>
Bowdoin,	24	27	37	25	113
Waterville,	19	16	16	22	73
Total,	43	43	53	47	186

TABLE,

*Showing the number of Students in College from the several Counties of Maine.*

	Bowd.	Wat.	Dart.	Wesl.	Harr.	Amh.	Wms.	Yale.	Union.	Total.	Popula- tion, 1837.	Inhab. to one Student.
Cumberland,	37	1	3	2	2					45	67,619	1,502
York,	6	3	5		1					15	53,781	3,585
Oxford,	5	1	4						1	11	40,637	3,644
Somerset,	4	12		1				1		18	42,963	2,387
Kennebec,	10	14		5		2				31	62,377	2,012
Lincoln,	13	5								18	60,071	3,337
Waldo,	7	4		1						12	36,817	3,068
Hancock,	2	2								4	27,979	6,994
Washington,	1						1	1		3	28,213	9,404
Penobscot,	9	2		1						12	54,994	4,582
Totals,	94	44	12	10	3	2	1	2	1	169	475,451	2,813

There are doubtless reasons, found in the settlement of many parts of the State, why there are so few young men in college that belong to this State. It appears from the preceding,

1st. That no county has so many students, as one to a thousand people; and only three counties that have so many as one student to 3,000 people.

2d. That these three counties, with 172,959 inhabitants, are educating 94 students in college, which is one to 1,840 people. This ratio would give the State 258 students. But would this be enough for the great and growing State of Maine?

3d. If all the counties should have as great a proportion of students as Cumberland county, their numbers would stand thus:—

Cumberland,	45
York, . . . . .	36
Oxford, . . . . .	27
Somerset, . . . . .	29
Kennebec, . . . . .	41
Lincoln, . . . . .	40
Waldo, . . . . .	24
Hancock, . . . . .	18
Washington, . . . . .	18
Penobscot, . . . . .	36

Total, 313

And are we to think that Cumberland county is doing all for liberal education that ought to be done? Are forty-five students enough for 67,000 people to educate? If there are, on the average, six individuals to a family in the county, then there is but one student to 250 families. May the time soon come when in this State a much greater number of young men will perseveringly seek and obtain a liberal education.

#### NEW HAMPSHIRE.

[The reader is referred, for some statements, to page 362-3 of the tenth volume of the American Quarterly Register, where an article on this subject will be found.]

The number of students in Dartmouth College, according to the last catalogue, is, Senior, 61; Junior, 56; Sophomore, 83; Freshmen, 101; Total, 301. They belong to different States: New Hampshire, 183; Massachusetts, 58; Vermont, 33; Maine, 12; Connecticut, 1; New York, 8; Pennsylvania, 2; Georgia, 2; Tennessee, 1; Canada, 1.



TABLE, Showing the number of Students in College from the several Counties of New Hampshire.

	Dartmouth.					Harv.	Brown.	Yale.	Wesl.	Amh.	Bowd.	Waterv.	Wash.	Wms.	Union.	Oberlin.	Total.	
	Se.	Ju.	So.	Fr.	Tot.													
Rockingham,	6	9	10	5	= 30	7	5	2									52	855
Hillsborough,	9	4	7	12	= 32	5	2	2									48	786
Merrimack,	6	8	7	11	= 32	1		3									37	935
Cheshire,	4	0	3	4	= 11	2	4	1	1	3	1						24	1,125
Sullivan,	4	2	4	6	= 16			1	1	1		1	1				20	984
Grafton,	2	9	11	9	= 31	1	1		3						1	1	38	1,018
Coos,	0	1	1	3	= 5										1		6	1,398
Strafford,	6	1	7	11	= 25		3	1	2		3	2					36	1,636
Total,	37	34	50	61	= 182	16	15	10	9	8	7	6	2	1	3	2	261	1,032

## VERMONT.

TABLE,  
Showing the number of Students in College from the several Counties in Vermont.

Counties.	Rank as to No. of Stu. in proportion to Pop.	Population in 1830.	Middlebury.					Vt. Univ.					Total at College in the State.	Waterville.	Dartmouth.	Harvard.	Williams.	Amherst.	Brown University.	Yale.	Wesleyan University.	Total in New England	Union.	Western Reserve.	Oberlin.	Marilla.	Jefferson.	Ham. Lit. and Theol.	Amount on Grand List of 1836 for each Inhabitant.	Total from each county	Number of Inhabitants to one Student.	Dolls. Gr. List of 1836 for each Student.	Rank in pro. to Gr. list	Rank as to No. of Stud.		
			Seniors.	Juniors.	Sophomores.	Freshmen.	Total.	Seniors.	Juniors.	Sophomores.	Freshmen.	Total.																								
Addison,	1	24,940	12	13	15	7	47	1	2	1	3	2	52	5	7		1	2			1	53	3						777	57	437	3,402	1	1		
Bennington,	7	17,470	5	1	1	1	3	1	1	1	1	1	5	4							1	13							710	14	1,248	10,333	8	8		
Caledonia,	8	20,967	1	1	1	1	3	1	1	1	1	1	4								9	39							683	39	558	3,815	2	3		
Chittenden,	2	21,775	1	3	1	5	6	5	12	33	38										1	39							5,84	1	3,981	23,246	12	13		
Essex,	11	3,981	1	1	1	1	1	1	1	5	8	10									1	9							5,60	12	9,044	11,451	9	9		
Franklin,	10	24,525	1	1	1	1	2	1	1	1	5	8										9							7,32	23	1,848	13,542	10	12		
Grand Isle,	9	3,696																				2							7,32	23	1,848	13,542	10	12		
Orange,	6	27,285	1	2	3	5	2	3	6	2	8										1	21	2						7,32	23	1,848	13,542	10	12		
Rutland,	13	13,980	1	5	2	3	13	1	1	3	2	1	2								1	30							5,39	3	4,660	25,112	13	11		
Washington,	5	31,295	3	5	2	3	13	1	1	3	5	3	2								4	30							5,39	3	4,660	25,112	13	11		
Windham,	12	31,394	3	1	1	1	4	1	1	3	5	3	8								1	30							16,21	9	2,377	14,783	3	5		
Windsor,	3	28,746	3	1	1	1	4	1	1	1	2	5	9								1	28							7,27	35	821	5,973	3	4		
	4	40,623	1	1	1	1	4	1	1	1	6	18	25								1	39							1,845	41	990	8,295	4	2		
		230,679	27	25	17	12	81	16	13	19	26	74	39	184	433	1	6	8	7	9	6	258	5	3	8	2	1	4	7	34	9	281	999	7,332		

None of those whose names appear on the last catalogues of Bowdoin, Washington, Geneva, Hamilton, New Jersey, and East Tennessee Colleges, date their residence from Vermont. Those now in other colleges from that State, if such there are, it is presumed are so few as not materially to affect the view above presented. Ninety-seven, or more than one third of all the students from Vermont, 281, are now in college out of the State. This cannot be a cause of complaint or regret to the patrons of its own institutions, since the catalogues of Vermont colleges contain the names of ninety-eight students who have repaired to them from without the State.

The column exhibiting the number of dollars on the grand list of 1836 for each inhabitant, is inserted to show that a liberal education is not uniformly prized most highly where wealth in proportion to numbers is greatest. Had this been the fact, Bennington county, which now ranks seventh as to the number of students in proportion to its population, would have stood first and foremost.

In a previous volume of this work, (vol. iii. p. 296,) the whole number of students from Vermont, at thirty-eight colleges, was stated to be 123, (erroneously printed 103,) in 1831. By comparing this statement with that in the table above, it appears that in eight years the number in college from that State has more than doubled.

The proportion of students from Addison county—one to 437 inhabitants—is not perhaps exceeded by that of any district in the Union of equal wealth and population. It is to be attributed in part to the location of Middlebury College within its limits. The sister institutions in Chittenden and Windsor counties have doubtless added many to the number of students from those sections. In each of these counties much is due to the labors of faithful and efficient ministers. A single pastor, in a town of which the inhabitants, in 1830, were 1,264, within thirty-three years saw more than thirty of the youth in his parish liberally educated.

Next to the counties in which colleges are situated, Windham, Rutland, and Orange have now, considering their population, more students in college than any others. In those counties, there have been from an early period, and are at present, the most ministers. Has the latter fact had no influence in producing the former? If academies have been the immediate cause of the great number of students from those districts, to whom more than to the clergy is the establishment of academies to be ascribed?

Much fewer students, proportionally, are now furnished by Orleans than by any other county. The grand list column shows it to be the poorest in the State—the statistics of population prove it to have been most recently settled—and those of religion testify that it has been most destitute of ministers.

#### MASSACHUSETTS.

This State has the honor of establishing the first college in the United States; and it existed sixty years without a companion in the work of education, and fifty years more before any of her younger sisters stood by her side as an equal. Nor do the people of Massachusetts yield to any in the land in attachment to sound learning, and a just estimation of its importance to the maintenance of the Republican institutions of the country, and the spirit of freedom bequeathed by our fathers to their children.

There are probably more educated men in this State than in any other according to its population; and of men thoroughly educated, whether connected with the profession of law, medicine or divinity, or with civil and political life, or with the literary men of the age.

This remark will be corroborated by considering the number of young men belonging to the State who are now pursuing a course of liberal education. There is not a college in the Northern States, which does not number some of the sons of Massachusetts among its pupils. This, with other facts, will appear from the tables on the following pages.

TABLE,

*Showing of what Counties the Students belonging to Massachusetts are residents.*

	Hart.	Amb.	Wms.	Dart.	Yale.	Brown.	Wesley.	Bowd.	Union.	Oberlin.	Total.*	Census of 1837.	People to one Student.
Essex,	16	13	1	19	10	8	7	5		3	82	93,689	1,142
Middlesex,	40	8	2	11	5	13	3				82	98,565	1,202
Suffolk,	59	4		7	14	16	3	1	2	2	108	81,984	759
Worcester,	13	24	3	17	6	6	1		3	6	79	96,551	1,222
Norfolk,	14	8		2	3	14		1	1		43	50,399	1,172
Bristol,	6	4				12			1	1	24	58,152	2,423
Plymouth,	9	2			1	12		1			25	46,253	1,850
Barnstable,		2		1	2			1	1	1	8	31,109	3,888
Dukes,						2					2	3,785	1,892
Nantucket,	1										1	9,048	9,048
Hampden,		7			5	3	4		1		20	32,627	1,681
Hampshire,	1	35	19		8		2				65	30,413	467
Franklin,		8	5	1	3	3	4		1	1	26	23,655	1,102
Berkshire,	1		26				1			1	29	39,101	1,348
Total,	160	115	56	58	57	89	25	9	10	15	606	701,331	1,170

\* There are a few students in the other New England Colleges. Washington, Ct. 6. Middlebury, Vt. 3. University of Vermont, 3, and several in Waterville: but to what counties they belong is not ascertained. These are included in the 606 at the footing of the column.

TABLE,

*Showing to what States the Students in the Colleges of Massachusetts belong.*

	Harvard	Amherst	Williams	Total.	From other States.
	<div>Sen. Jun. Soph. Fresh.</div>	<div>Sen. Jun. Soph. Fresh.</div>	<div>Sen. Jun. Soph. Fresh.</div>		
Maine.	3	3	1	6	25
N. H.	4	4	2	15	332
Vt.	1	2	1	3	2
Ms.	43	35	19	30	82
R. I.	1	1	1	3	8
Cl.	1	7	2	10	2
N. Y.	5	7	13	23	3
N. J.	3	4	11	18	8
Pa.	1	3	1	5	2
Del.	1	1	1	3	2
Md.	3	1	1	5	4
Va.	1	2	1	4	1
N. C.	1	1	1	3	2
S. C.	1	2	1	4	1
Ga.	1	1	1	3	4
Miss.	1	1	1	3	1
Louis.	2	3	1	6	3
Kent.	3	3	1	7	3
Ohio.	2	2	1	5	3
Mich.	2	1	2	5	3
Ill.	1	1	1	3	1
D. C.	1	1	1	3	2
British A.	1	1	1	3	1
Texas.	1	1	1	3	1
W. I.	1	1	1	3	1
Asia.	1	1	1	3	1
Total.	64	44	54	162	209

From the preceding it appears,

1. That of 606 students belonging to the State, 275, more than four-ninths go out of the State for their education: and that of 541 in the three colleges of the State, 209 are from other States. So that there are 65 students more belonging to the State than there are in the colleges in the State.\*

\* In New Hampshire the fact on this point is the reverse; for while there are 301 students in Dartmouth, there are, in the various colleges, only 256 that have their residence in New Hampshire; and 182 in Dartmouth which belong to that State. So that there are 45 more in Dartmouth from other States than there are in other colleges from the State of New Hampshire.



2. That Hampshire County with a population of 30,413 is educating 65 students in college ; which is one student to 467 inhabitants ; this ratio would give the State 1,500 students : Bristol County, with a population of 58,152 is educating 24, which is one to 2,423 inhabitants ; this ratio would give the State only 288 students : while at the present ratio of Barnstable County, the State would have only 180 students in college.

3. The three southeastern Counties, Bristol, Plymouth and Barnstable, with a population of 135,514 are educating 57 students at college ; which is one student to 2,377 inhabitants. The three Counties on Connecticut River, viz. Hampshire, Hampden and Franklin, with a population of 92,695, is educating 111 students, which is one student to 835 inhabitants. Why is this surprising difference in attention to liberal education ? Why are the children of the first Pilgrim fathers, with whom is the memory of the Mayflower and Plymouth Rock, so far in rear of their brethren ?

If the whole State were to educate their sons according to the present ratio of Old Hampshire County, the numbers in the several counties would be as follows :

Essex . . . . .	112
Middlesex . . . . .	118
Suffolk . . . . .	98
Worcester . . . . .	115
Norfolk . . . . .	60
Bristol . . . . .	70
Plymouth . . . . .	55
Barnstable . . . . .	37
Dukes . . . . .	4
Nantucket . . . . .	10
Hampden . . . . .	40
Hampshire . . . . .	36
Franklin . . . . .	34
Berkshire . . . . .	46
Total . . . . .	835

Is it thought that the people in any part of the State are doing too much for the education of their sons ? Is Hampshire County, with 65 students, expending too much in the cause of education, in enlightening her yeomanry ? It is often said by some that "a man is none the better farmer or mechanic for his college learning." These same individuals are strenuous advocates for a legislature of "working men." In this, every true Republican will unite : providing only, that these working men be also men of moral and intellectual cultivation. Under a government like ours, where every man is a politician, and participates in some measure in the affairs of the government, knowledge and intelligence cannot be too thorough, nor too widely diffused, nor Christian morality too strictly practiced. Farmers, mechanics and tradesmen cannot be too well educated. And where shall a young man go for education, but to the public fountains of it ? "Let no father plead inability to educate a son : " the facilities of education are multiplied and the expense of it diminished, so that it is brought almost to every man's door, and within the reach of every aspiring mind. And every dollar judiciously expended in education, will return more than a hundred fold, in character, influence, and rational enjoyment.

#### RHODE ISLAND.

Brown University was established in 1764, and was the first Collegiate institution founded by the Baptist denomination in this country. Its first class was graduated in 1769. During the war of the American Revolution, its operations were suspended ; and for four years there appear to have been none graduated ; previous to which, 60 had been graduated.

Its whole number of graduates now amounts to 1,346. The present number of students on its catalogue is, Seniors 39, Juniors 56, Sophomores 45, Freshmen 43. Total, 183. From the State of Rhode Island 42, Massachusetts 88, New Hampshire 15, Connecticut 10, Vermont 7, New York 7, Pennsylvania 4, Maryland 3, Georgia 3, South Carolina 1, Maine 1, New Brunswick 1.

TABLE,

*Showing the number of Students in College from each of the Counties in Rhode Island.*

	Brown University.					Yale.	Wash.	Wesley.	Harv.	Amh.	Waterv.	Union.	Oberlin.	Total.	Population	
	Sen.	Jun.	Soph.	Fresh.	Total.											
Providence	8	11	5	9	= 33	3	1						1	40	47,014	1,175
Bristol					= 00	1	4		1	1				5	5,456	1,093
Washington	1	1	2	1	= 5		1	1				2		9	15,414	1,712
Newport			1	1	= 2	1					1			4	16,534	4,133
Kent		1		1	= 2									2	12,784	6,392
Total	9	13	8	12	= 42	5	6	1	1	1	1	2	1	60	97,212	1,620

From the preceding it appears first, Providence and Bristol Counties, with a population of 52,480, have 45 students in college, which is one student to 1,164 people. This ratio would give the State 83 students, and the other Counties 38; which with a population of 44,732 have but 15 students; that is, one to 2,982 inhabitants. This ratio would give the State but 32 students. Secondly, That of 183 in Brown University, 141 are from other States; and that the number in the University is three times as great as the number in the colleges from Rhode Island.

Brown University has always had many, and generally the greater part of its students from Massachusetts.

Ought not the enterprising, the influential and the benevolent in Rhode Island, immediately to give more attention to education in the State?

## CONNECTICUT.

Connecticut has long been celebrated for the excellence of its literary institutions. Yale College, the second established in New England, and the third in the United States, was founded A. D. 1700, when the population of the State (then province) was variously estimated from 15,000 to 30,000. After struggling through many and great difficulties, it came in forty-five years, to take an honorable stand, but little, if any, inferior to Harvard, which was sixty-two years its senior. Their comparative standing they maintained, with various alternations of prosperity and adversity in each, for more than half a century; till for the last thirty years, Yale has been decidedly before Harvard in number of students, and the first in the country: and no other college has been so much resorted to by students from other and distant States. The two other colleges of Connecticut are of quite recent establishment.

TABLE,

*Showing the number of Students and the States of their residence in the three Colleges of Connecticut.*

	Me.	N. H.	Vt.	Ms.	R. I.	Ct.	N. Y.	N. J.	Pa.	South and West.	Foreign.	Total.
Yale College	2	10	9	59	5	156	81	7	21	57	4	411
Washington College		2		6	6	34	23	1	2	6	1	81
Wesleyan University	10	9	6	23	1	32	48	2	2	11	6	152
	12	21	15	90	12	222	152	10	25	74	11	644

TABLE,

*Showing the number of Students in Colleges from the several Counties of Connecticut.*

	Yale.	Wash.	Wesleyan.	Amh.	Williams.	Union.	Brown.	Harv.	Dart.	Oberlin.	Total.	Popula- tion, 1830.	People to one Stud.
New Haven	43	6	1		2				1	3	58	43,848	756
Litchfield	23	7	4		8	4				1	47	42,855	912
Hartford	28	8	7	6		2					51	51,141	1,002
Middlesex	12	1	8			1	2				24	24,845	1,035
New London	18	3	5	3			4	1			34	42,295	1,244
Windham	7	1	2	5	1	1	4				21	27,077	1,289
Fairfield	17	7	3	2	1	2					32	46,950	1,467
Tolland	6	1	2	1							10	18,700	1,870
	156	34	32	17	12	10	10	1	1	4	277	297,711	1,077

From the preceding it appears,

1. That of 644 students in the colleges of Connecticut, 367 (or about four-sevenths) are from other States; and that of 277 students belonging to Connecticut, only 55, (or about one-fifth) go out of the State for their education, and 222, (about four-fifths) remain in the State: which is as good a recommendation of these colleges as their most ardent friends can desire.

2. That New Haven County, with 43,848 inhabitants, is educating 58 students, which is one student to 756 inhabitants: this ratio would give the State 393 students; and that Fairfield County, with 46,950 inhabitants is educating 32 students, which is one student to 1,467 inhabitants; this ratio would give the State but 203 students. And if the State should adopt the ratio of Tolland County, the students would be reduced to 160.

If all the counties in the State were to increase their students to the present ratio of New Haven County, their number would stand thus:—

New Haven	58
Fairfield	62
Litchfield	56
Hartford	67
Middlesex	33
New London	55
Windham	35
Tolland	24

Does it appear that any part of the State is doing too much for the cause of education? And why is there so great a *disparity*, in the different parts of the State, in attention to this great subject? Is it not as important for the people in one section to educate their sons, as for those in another? for Tolland as for New Haven? There was never a time when every station of public life, civil, political and educational, more imperiously demanded the labors of men of thorough education, and sound virtue and integrity.

It may appear an important question with some, How large a proportion of the young men ought to receive a liberal education? and it may not be a very easy question *definitely* to determine. But this is certain, there is no danger of having *too many* educated, nor even hope of having *enough*, so long as any chief magistrates of States and cities, any members of Congress, any judges of Courts, or any ministers of the gospel, are men whose minds have not been liberalized by a public and thorough education.





## NOTICES OF NEW PUBLICATIONS.

1. *Memoir of Mrs. Sarah Lanman Smith, late of the Mission in Syria, under the direction of the American Board of Commissioners for Foreign Missions. By Edward W. Hooker, Pastor of the First Congregational Church, Bennington, Vt.* Boston: Perkins & Marvin. 1839. pp. 407.

We hardly know in what terms to speak of this Memoir. Nothing of the kind has interested our feelings so much, since we perused the Memoir of Henry Martyn. We have tried to analyse the effect which the book produces, and to state to ourselves the points in which its excellence consists. We are unable however, to do justice to our feelings in this particular. We cannot describe what attracts us to the last chapter in the biography of Martyn. We are drawn irresistibly to the narrative. There is a charm which an often repeated perusal has not broken. So with Mrs. Smith's memoir. A third perusal has more deeply interested us than the first. She writes in perfect simplicity, and as if entirely unconscious of her extraordinary powers. There is no effort in the style, yet it is accurate, clear and dignified, and exactly expresses the conception. A lofty imagination and "a great deep of emotions," are almost always under her control. She had a loftiness of aim, and a spirit of daring enterprise, which seemed to be in perfect harmony with the modesty and gentle attractions of an accomplished woman. Her piety was intelligent, winning and all-pervading. It shed the sweetest charms around a character which was eminently marked by the God of nature. We anticipate for the volume the widest sale and the most extensive usefulness. No one, who has the least piety, or sensibility, or intelligence, can read it without manifest improvement. We do not intend to write indiscriminate eulogies of books, but in this case we cannot prevent it. If there are faults in this volume, of which we have seen none of any importance, we have no heart to search for them.

2. *Addresses delivered at the Inauguration of the Professors of Middlebury College, March 13, 1839. Published by request of the Corporation.* Middlebury. 1839. pp. 56.

These addresses are four in number. The authors are Mr. Solomon Stoddard, professor of ancient languages, formerly a tutor in Yale College; Mr. Charles B. Adams, professor of chemistry and natural history, formerly a tutor in Amherst College, and more recently a professor in Marion College, Mo.; Mr. Alexander C. Twining, professor of mathematics and natural philosophy, late civil engineer, and formerly a tutor in Yale College; and the Rev. John Hough, professor of the English literature and education, formerly a minister in Vergennes, Vt., but for many years professor of languages in Middlebury College. Mr. Stoddard's subject is, Liberal Education, what such an education implies, how it may be acquired, and what are some of its valuable results. Prof. Adams discourses on some of the benefits which have resulted to society from the efforts of the chemist, and

other laborers in the field of natural history. Prof. Twining considers the subject of our colleges, what a college ought to be, in its religious bearings and system of spiritual means, in its plan of intellectual discipline and internal government, and in relation to science at large. Prof. Hough makes some remarks on the importance of a forcible and correct English style, and the importance of studying the principal English classics in preference to the productions of writers whose authority is uncertain, and whose character is not established. All these addresses may be read with much interest and profit. They are fraught with sound, common sense, and philosophical views. Middlebury has a faculty that cannot fail to command the respect and confidence of an intelligent public.

3. *Annual Catalogue of the Hamilton Literary and Theological Institution, 1838-9.* pp. 24.

The following is the summary of students at this flourishing institution: Resident graduates 3, theological department 16, collegiate 55, academic 29, shorter course 17, total 120. We understand that a considerable number of students have been admitted since this catalogue was published. The faculty are, Nathaniel Kendrick, D. D., Professor of Systematic and Pastoral Theology; John T. Maginnis, Biblical Theology; Thomas J. Conant, Hebrew and Biblical Literature; George W. Eaton, Civil and Ecclesiastical History; A. C. Kendrick, Greek; Stephen W. Taylor, Mathematics and Natural Philosophy; and John F. Richardson, Latin. The tutors are P. B. Spear, J. H. Raymond, and A. Lamb, Jr. A course of lectures is given annually on chemistry by William Mather, M. D. of Fairfield. The course of study in this institution is well arranged and very extensive. One of the good fruits of the establishment of this seminary is the translation of Gesenius's Hebrew Grammar by Professor Conant, just printed at the University press, Cambridge.

4. *Annual Circular of Marietta College, Ohio, with the Inaugural Address of President Linsley, delivered July 25, 1838.* Cincinnati. 1839. pp. 22.

The number of students in the College course is 56, Latin 46, Teachers' Seminary 86, total 188. The officers of the college are, Rev. Joel H. Linsley, D. D., President, and professor of Moral and Intellectual Philosophy; Henry Smith, M. A., professor of Languages; D. Howe Allen, M. A., professor of Rhetoric and Oratory and Political Economy; Samuel Maxwell, M. A., associate professor of Languages, and principal of the Teachers' Seminary; Israel W. Andrews, Tutor; Samuel Hall, assistant instructor. The professorship of Mathematics and Natural Philosophy is vacant. The Board have commenced raising a fund for the aid of pious and indigent young men preparing for the ministry. Such progress has been made that they are able to remit a considerable portion of the tuition of twenty-five or thirty students each year. The

course of studies is on the model of the eastern colleges. Dr. Linsley's Inaugural Address, which is included in the pamphlet, embraces two general divisions—thorough and comprehensive education, and the removal of the more prominent objections which are urged against our colleges. Dr. L. earnestly recommends, as we might expect, a sound and enlightened course of studies and discipline. The discourse is fraught with good sense, expressed in an earnest and vigorous style. We rejoice that Marietta College has a head who is so well able to promote the cause of education in the West, and who has so much at heart the still higher interests of morality and religion.

5. *The Comparative Value of Greek and Hebrew Poetry in a course of Liberal Study, an Inaugural Address.* By Innes Grant, Professor of Languages in Oneida Institute. Whitesboro'. 1839. pp. 14.

This is an unassuming address, and contains valuable thoughts on an important subject.

6. *An Address before the Philadelphian Society of Middlebury College.* Aug. 13, 1838. By Rev. Harvey Curtis. pp. 16.

The subject of this Address is, "The attainment of eminent piety considered in its relation to the Christian's usefulness." It is happily illustrated under the following particulars. Eminent piety improves the whole man, and thus qualifies him for more efficient action in promotion of any worthy end; it produces singleness of purpose; it suggests a better direction to effort; it secures to its possessor the favor of God, and to his enterprises the blessing of Heaven.

7. *Funeral Discourse at the Interment of the Rev. Sylvester G. Pierce of Methuen, Ms.* By Samuel C. Jackson, Pastor of the West Church, Andover. pp. 24.

Mr. Pierce was born at Wilmington, Vt., Jan. 18, 1797. He spent some time at Union College, and at the Andover Theological Seminary, but did not complete his course in either. He was installed at Draent, Ms., in April, 1829; on account of ill health he was dismissed. June 27, 1832, he was installed pastor of the church in Methuen. He died of a pulmonary consumption, May 8, 1839, aged 42. As a minister, he was distinguished for great fervency and spirituality. He was eminently successful, in various places, in winning souls to Christ. Mr. Jackson's sermon is an affectionate and interesting tribute to his memory. The text is Phil. i. 21. "For me to live is Christ, and to die is gain." The text is explained with great propriety and force.

8. *An Historical Account of Massachusetts Currency.* By Joseph B. Felt. Boston: Perkins & Marvin. 1839. pp. 243.

Mr. Felt has long been known as one of our most diligent antiquarians. His Annals of Salem and his History of Ipswich and of the neighboring towns, are among our best local histories. For a considerable period he has been industriously employed, under the patronage of the State government, in arranging the voluminous public records in the State-house, and also in preparing an Ecclesiastical History of New England, the first volume of which, we learn, is in readiness for the press. The present volume is one of the

fruits of his labors. The substance of it was delivered in two lectures before the Historical Society. It is now published, with enlargements, in a handsome form. To those who are engaged in the study of this great branch of political economy, the volume will be of much value, and to such we commend it, for their perusal. Many of the facts recorded in it, will be interesting and entertaining to the general reader.

9. *Memoir of Mrs. Elizabeth McFarland, or Full Assurance of Hope, the rewards of Diligence in the Christian life.* By Nathaniel Bouton, Pastor of the First Congregational Church, Concord, N. H. Concord: Marsh, Capen & Lyon. 1939. pp. 319.

The subject of this biography, was personally known to a large circle of clergymen and of Christians, and by them her varied excellencies were highly appreciated. All such, and we trust many others who never saw her face in the flesh, will be grateful to Mr. Bouton for his labor. The mother of Mrs. McFarland was an intimate friend of Mrs. Waters, Mrs. Mason, and of others, who formed, at the beginning of the present century, a circle of "devout women," in Boston, who were adorned with all the graces of holiness, and whose prayers were offered without ceasing for the coming of the kingdom of Christ. Mrs. McFarland evidently partook largely of their spirit. The great business of her life was to do good to all as she had opportunity, and to stand, herself, complete in the whole will of God. The volume will be eminently useful, we have no doubt, in many families in New England and through the country. In ministers' dwellings, especially, it will be a cherished book. The biographer's labors, as might have been expected, have been performed with judgment and ability.

10. *Second Annual Report of the Board of Education of Massachusetts, together with the Second Annual Report of the Secretary of the Board.* pp. 79.

Whatever may be the opinions of some of our readers in regard to the ultimate utility of some of the plans on foot in this State for the promotion of common school education, all will unite in the opinion of the high value of the annual document of the Board of Education, proceeding from the eloquent pens of the Governor, and of Mr. Mann the Secretary.

11. *An Address delivered before the Mercantile Library Association at the Odeon, Boston.* Sept. 13, 1838. By Edward Everett. pp. 40.

This Address, like every thing which Gov. Everett commits to the press, will well repay a careful perusal. The thoughts are fresh and striking, and beautifully expressed.

12. *A Discourse on the Alton Outrage, delivered at Peacham, Vt.* By Rev. Leonard Worcester. pp. 16.

This Discourse is a solemn vindication of the supremacy of the laws, and an earnest remonstrance against the outrage at Alton. Though the interest connected with the event has somewhat diminished, yet the sermon may still be read with profit.



13. *Blessedness of the Faithful Servant: A Sermon preached in Pownal, Me., Jan. 31, 1839, at the Interment of the Rev. Perez Chapin, late Pastor of the Congregational Church in Pownal. By Asa Cummings, Editor of the Christian Mirror, Portland.* 1839. pp. 52.

Mr. Chapin was born in Whately, Ms., April 29, 1783. He graduated at Middlebury College in 1803. He studied theology with the Rev. Abijah Wines of Newport, N. H., afterwards professor in the Maine Charity School. He was ordained at Pownal, in March, 1811. He died Jan. 27, 1839, in the 56th year of his age, after having sustained the pastoral relation twenty-eight years. His ministerial life, as delineated by Mr. Cummings, seems to have been one of unusual excellence and usefulness. He exhibited the scriptural requisites of a minister of Jesus Christ in an eminent degree. "He was universally and every where the efficient minister. He could encounter fatigue with more success than most ministers. He had great elasticity of body and mind. He had a well-balanced mind, a quick discernment of character, and a large and compassionate heart." Mr. Cummings's text is Luke xii. 43, "Blessed is that servant, whom his Lord when he cometh shall find so doing." This passage of Scripture is well illustrated, and the character of Mr. Chapin is drawn with uncommon discrimination and ability. The style is fresh and vigorous, and the whole discourse is every way worthy of perusal.

14. *A Sermon delivered at Williamstown, Ms., on the day of the Annual State Fast, March 28, 1839. By Albert Hopkins, Professor in Williams College. Published by request of the Students.* Troy, N. Y. 1839. pp. 21.

This sermon is founded on Ps. lxxiii. 5, "All the foundations of the earth are out of course." The text is understood by the author as asserting the existence of universal disorder among the moral elements, and at the same time indicating an analogy in this respect between the moral and material world. The discourse is written with great earnestness and solemnity, and is well fitted to the occasion on which it was delivered.

15. *An Inaugural Address, delivered Aug. 21, 1833. By Elias Loomis, M. A., Professor of Mathematics and Natural Philosophy in Western Reserve College.* New York: John F. Trow. 1839. pp. 38.

The position maintained in this Address, is, that it is essential to the best interests of society that there should be a class of men devoted exclusively to the cultivation of abstract science without any regard whatever to its practical applications; and consequently, that such men, instead of being a dead weight upon society, are to be ranked among the greatest benefactors of their race. We have examined this Address of Prof. Loomis with much satisfaction. It indicates an enthusiasm in the pursuit of science which will not fail to be attended with marked results. We rejoice to behold in a youthful professor an ardor which men of phlegmatic temperament might condemn. Without it, no high eminence, no distinguished usefulness will ever be attained in any department of knowledge or of life. The address of Mr. Loomis is crowded with interesting statements and illustra-

tions, intended to show the practical value of the mathematical sciences. The unscientific reader may peruse it with the deepest interest.

16. *Catalogue of Books belonging to the Porter Rhetorical Society, Theological Seminary, Andover, Ms., April, 1839.* pp. 54.

The Rhetorical Society in the Seminary at Andover, was formed in the year 1823. In 1825, it assumed the name, "The Porter Rhetorical Society," in honor of Rev. Ebenezer Porter, D. D., to whose liberality, in the donation of the copy-right of his popular work on Rhetorical Delivery, the Society is largely indebted for its library. The number of volumes at present contained in the library is about 2,500. They are mostly works in standard English literature. The Society of Inquiry respecting Missions have a missionary library of about the same size. This contains a large number of works in the Indian, East Indian and Oriental languages.

17. *Sermons by the late Rev. Edward D. Griffin, D. D. To which is prefixed a Memoir of his Life, by William B. Sprague, D. D., Minister of the Second Presbyterian Congregation in Albany.* New York: John S. Taylor. 1839. Vol. I. pp. 597. Vol. II. pp. 596.

An account of the principal incidents in Dr. Griffin's life, together with a notice of the funeral sermons of the Rev. Dr. Spring, and of Rev. Dr. Hopkins, President of Williams College, may be found in the American Quarterly Register, vol. x. p. 205. It is not necessary here to repeat this account. Dr. Sprague's volumes are well printed, and make a handsome appearance. Of the first volume, 270 pages are occupied with the Memoir. In the remainder of the volume, and in the second, are sixty sermons. These are on a considerable variety of subjects. They are in general highly characteristic of the eloquent author. Some of them will rank very high as specimens of pulpit eloquence. The life is written in Dr. Sprague's finished manner. The materials are well selected, and are wrought up with great skill. The task which Dr. Sprague assumed was a somewhat delicate one, inasmuch as Dr. Griffin was so lately among us, and was, for a long period, so well known, and was so intimately connected with many of our important institutions. Full justice, however, is done to Dr. Griffin's eminent talents and services, while no man or body of men will have cause, so far as we can see, to take any exception. The volumes will, unquestionably, occupy a high and permanent place in American theological literature.

18. *Truth made Simple: being the first volume of a System of Theology for Children. Character of God. By the Rev. John Todd, Pastor of the First Congregational Church in Philadelphia, Author of Lectures to Children, etc.* Northampton: J. H. Butler. 1839. pp. 424.

We find the following touching paragraph in Mr. Todd's introduction, or rather dedication of the volume to his little son. "Far away from our house, lives an aged widow. She has no children near her. She has no home. She has no money. She has been deprived of reason ever since I can remember. She does not even know her own children. That aged woman is

your father's mother! For the last twelve years, I have had the honor to provide for this afflicted woman, and to do it, I have been obliged to use my pen. For this I have written books, and every cent of the proceeds has been thus devoted. Nothing else would have ever made me an author—nothing else would ever keep me one." After an address to mothers, there follow eleven lectures on the following subjects. Is there any God? God a Spirit. God eternal. God every where. God wise. God knows every thing. God's power. Truth of God. God does as he pleases. God is holy. God is good. This volume, we predict, will be one of the most useful and widely extended of the author's now somewhat numerous publications. The prominent excellence of Mr. Todd's efforts, is, that he deeply interests children in important truth, while he enlarges their minds and elevates their conceptions. His books do not degrade the infant or the youthful understanding. The influence, both intellectual and moral, is healthful and ennobling. Thousands of children on both sides of the Atlantic will bless his memory.

19. *The Life of William Wilberforce. By his Sons, Robert Isaac Wilberforce, M. A., Vicar of East Furlough, late Fellow of Oriel College, and Samuel Wilberforce, M. A., Rector of Brighthelmston. Abridged from the London edition, by Caspar Morris, M. D. Philadelphia: Henry Perkins. 1839. pp. 544.*

The original life, as published in England, made two large and expensive octavo volumes. Dr. Morris has brought the most valuable portions of them into one cheap yet well printed duodecimo. We have read about one-third of the volume with great and unexpected interest. We had formed an unfavorable opinion of the memoir from a cursory perusal of two or three reviews in the British literary quarterlies. We should have recollected, however, that Mr. Wilberforce's religious character, as well as his independent and untrammelled political course, were any thing but pleasant to men who are mere literary characters, or mere politicians. They would insensibly, if not intentionally, undervalue or misrepresent a memoir of this description. It savors too much of spiritual subjects for them. It records the conflicts of an eminent saint in his path towards heaven. To the Christian philanthropist, it is a book full of the deepest interest. It cannot be seriously read by any one, without the most decided benefits. Dr. Morris, so far as we can judge, has performed his task with skill and with entire honesty and impartiality.

20. *Spiritual Improvement: or Aid to Growth in Grace. A Companion for the Christian's Closet. By Ray Palmer, Pastor of the Third Congregational Church, Bath, Me. Boston: Perkins & Marvin. 1839. pp. 229.*

The subjects discussed in this volume are the following: Traits of Christian character, means of spiritual progress, growth in Christian knowledge, religious meditation, relation of believers to the Redeemer, contemplation of Christ, indwelling of the Spirit, being spiritually-minded, steadfastness in piety, God and the world, uses of temptation, uses of affliction, the love of enemies, characteristics of the heavenly state, perpetuity of Messiah's kingdom, the Saviour's prayer. Mr. Palmer writes in a pure and forcible style,

and frequently with great beauty. The varied instruction which he communicates, is sound and scriptural, and well accomplishes what is promised in the title-page.

21. *The Ancient Edom, or Arabia Petraea. Published by the American Sunday School Union. 1839.*

This is a succinct and faithful account of the discoveries of modern travellers in Edom, especially in Petraea, in connection with the predictions of the Old Testament in relation to the Edomites. A large amount of valuable information is here condensed into a small space. It is derived from a careful study of the Bible, and from the journals of Burckhardt, Legh, Bankes, Irby, Laborde, Stephens, etc. It is not conveyed in the language of little children, nor was this necessary. All intelligent scholars of fifteen years of age and upwards, and all Sabbath school teachers, ought to be able to understand it.

22. *The New England Gazetteer; containing Descriptions of all the States, Counties and Towns in New England: also descriptions of the principal Mountains, Rivers, Lakes, Capes, Bays, Harbors, Islands and Fashionable Resorts within that Territory, alphabetically arranged. By John Haywood, Author of the Columbian Traveller, etc. Fifth edition. Concord, N. H.: Boyd & White. 1839.*

We have had time only to glance at this volume. Competent judges, among whom is the accurate editor of the Boston Daily Advertiser, the Hon. Nathan Hale, have expressed their approbation of it, as containing a faithful and trustworthy statement of facts. From the articles which we have read, we concur in the same opinion. The author intimates that he has performed long and wearisome journeys in the pursuit of information, and examined many hundred books, MSS., etc. We hope that he will be well rewarded. A good Gazetteer was much wanted.

23. *Historical Collections; being a General Collection of Interesting Facts, Traditions, Biographical Sketches, Anecdotes, etc., relating to the History and Antiquities of every Town in Massachusetts, with Geographical Descriptions. Illustrated by 200 engravings. By John Warner Barber, Author of Connecticut Historical Collections, Elements of General History, etc. Worcester: Dorr, Howland & Co. 1839. pp. 624.*

We noticed Mr. Barber's book on Connecticut in vol. xi. p. 92 of the American Quarterly Register. The remarks there made will apply to the present volume. An immense and exhausting amount of labor has been expended in the preparation. The author seems to have visited every part of the State in person. The numerous engravings, interspersed throughout the book, were, with few exceptions, taken on the spot, by Mr. Barber. They will greatly assist the reader, who is not familiar with the most prominent places in the State, to gain an intelligible and satisfactory idea of the principal natural and artificial objects in them. Valuable civil and ecclesiastical notices are inserted, respecting every town. There are also amusing anecdotes, traditions, Indian legends, etc. The book will be very popular and useful. We have



observed that children are captivated with its 'stories' and 'pictures.' An excellent moral feeling pervades the book.

24. *Late Works of the Messrs. Abbott.* Boston: Crocker & Brewster. 1839.

We have recently perused McDonner, (a sequel to Hoary Head,) and Caleb in the Country and Caleb in the Town, by Mr. Jacob Abbott. McDonner is written with great power, or what is better, with great truth to nature. The crowning excellence of Mr. Abbott's productions is that they are taken from *life*. They are not the cold and stereotyped delineations of the books. They are fresh from the living world. Mr. Abbott has seen with his own eyes, and heard with his own ears, and felt in his own mind whatever he describes. His pictures are as they exist in nature, not distorted, disproportioned, caricatured. In our opinion, Hoary Head and McDonner display higher powers of conception and illustration than any thing which Mr. Abbott has written. The moral effect is unquestionably good. The two 'Calebs' are well fitted to correct some very common and very bad habits in children. The "Youth's Guide to Truth and Duty," by the Rev. John S. C. Abbott, is among the most interesting works of its class. The various positions are illustrated by striking and apposite anecdotes.

25. *The House of Prayer.* By the Rev. John Harris, D. D., Author of *Mammon, Great Teacher, Union, etc.* Boston: Gould, Kendall & Lincoln. 1839. pp. 55.

This book is the substance of a discourse delivered at the re-opening of a place of worship. It is a vigorous production on a subject of the greatest practical importance.

26. *The Three Last Things: the Resurrection of the Body, the Day of Judgment, and Final Retribution.* By the Rev. Joseph Tracy. Boston: Crocker & Brewster. 1839. pp. 104.

This little work "aims to exhibit clearly, one of the many sufficient arguments by which an important truth is proved." The argument conveys the impression that the writer is in earnest. Every extraneous consideration is excluded. The most momentous truth is presented in a way which, if it fails to convince the reader, and make him solemn, it will not be the author's fault.

#### MENTAL DISCIPLINE FOR DIVINES AND STUDENTS IN THEOLOGY.

1. Reflect much on the indispensable and transcendent importance of personal piety.
2. Aim, with the most conscientious solicitude, at purity of motive in all your ministerial engagements.
3. Repress, to the utmost, the feelings of vanity and pride, and the undue desire of popular applause.
4. Let the grand points of religion have their due prominence in your discourses.
5. Aim, in preaching, at the utmost seriousness of manner.
6. Let a deep sense of responsibility at the divine tribunal secure ministerial fidelity.
7. Let there be in your discourses the

utmost clearness of discrimination between the two great classes of characters of which your hearers must necessarily consist.

8. Let pointed appeals to the heart, and direct applications to the conscience, form a prominent feature in your discourses.

9. Do not aim at a degree of originality to which you are not equal, or of which the subject does not admit.

10. Study assiduously the best way of access to the human mind.

11. In your preparations for the pulpit, endeavor to derive from the subject on which you are about to preach, that spiritual benefit you wish your hearers to receive.

12. Attach due importance to the devotional parts of public worship, and be solicitous to conduct them in a spirit of evangelical fervor.

13. Cherish earnest desires, and encouraging expectations of success.

14. Exercise an humble and entire dependence on the promised influence of the Holy Spirit.

15. Endeavor to adopt the most interesting and efficient methods of conveying religious instruction to the young.

16. Endeavor to regulate, on principles which an enlightened conscience will approve, the time devoted to pastoral visits and friendly intercourse.

17. Cultivate with daily solicitude spirituality of mind.

18. Cultivate and display Christian zeal for the interests of true religion, both at home and abroad.

19. Propose to yourself, as a model, the character of the Apostle Paul.

20. Guard against every approach to a sectarian and party spirit; and cherish the feeling of Christian love to all who embrace the faith, and "adorn the doctrine" of the gospel.

21. Do full justice to the talents and excellencies of other ministers, without the spirit of rivalry or jealousy.

22. Deem it not justifiable for a Christian pastor to indulge, beyond certain limits, in the pursuits of literature and science.

23. Suffer not the pressure of public engagements to contract unduly the exercises of private devotion.

24. Guard against levity of spirit and demeanor.

25. Cherish the strictest purity of thought, of sentiment, and demeanor.

26. Cultivate and display the most delicate sense of honor in all the intercourses of life.

27. Remember the preëminent importance of prudence and discretion.

28. Study and display that courtesy which is the essence of true politeness.

29. Observe punctuality in all your engagements.

30. Do not hastily abandon a station of usefulness, in which you have acquired a moral influence.—*Watchman of the South.*



[From the Missionary Intelligencer.]

# LIST OF THE MISSIONARY STATIONS OF THE UNITED BRETHREN ; AND OF THE MISSIONARIES EMPLOYED IN THEM, TOWARDS THE CLOSE OF THE YEAR 1837.

N. B. In this catalogue, *m.* denotes that the missionaries are married; *w.* widowed; *s.* single, or unmarried. In the enumeration of missionaries, the wives are included.

## GREENLAND.—Begun 1733.

NEW-HERRNHUT.—*m.* Brn. Lehman, Ulbricht, Mehlhose; *s.* Brn. Herbrich, Richter.

LICHTENFELS.—*m.* Brn. Eberle, Tietzen; *s.* Brn. C. Kögel, C. Lund.

LICHTENAU.—*m.* Brn. Ihrer, John Kogel; *s.* Br. Asbøe.

FREDERICKSTHAL.—*m.* Brn. Müller, Baus; *s.* Br. I. P. Lund.

Total, 4 stations; 24 persons.

## LABRADOR.—1770.

NAIN.—*m.* Brn. Lundberg, Beck, Fritsche; *s.* Br. Albrecht.

HOPEDALE.—*m.* Brn. Meisner, Glitsch, Stock; *s.* Br. Barsoe.

OKKAK.—*m.* Brn. Stürman, Knaus, Henn, Herzberg; *s.* Br. Erdman.

HEBRON.—*m.* Brn. Morhardt, Menzel; *s.* Brn. Kruth, Freytag.

Total, 4 stations; 29 persons.

## NORTH AMERICAN INDIANS.—1734.

NEW-FAIRFIELD in Upper Canada.—*m.* Brn. Luckenbach, Miksch, J. Vogler.

CHEROKEE MISSION.—*m.* Br. Clauder.

Assistant, *s.* Br. M. Vogler.

Total, 2 stations; 9 persons.

## WEST INDIES. DANISH ISLANDS.—1732.

ST. THOMAS: *New-Herrnhut*.—*m.* Brn. Wied, Damas, Menzel.

*Niesky*.—*m.* Brn. Freytag, Blitt.

ST. CROIX: *Friedensthal*.—*m.* Brn. Sybrecht, Müller; *w.* Sr. Schick.

*Friedensberg*.—*m.* Brn. Sparmeyer, Popp.

*Friedensfeld*.—*m.* Brn. Staude, Plattner.

ST. JAN: *Bethany*.—*m.* Brn. Meyer, Köster.

*Emmaus*.—*m.* Brn. Schmitz, Wedeman, Kleint.

On their passage thither, *m.* Br. Hohe; *s.* Br. Kleiner.

Total, 7 stations; 36 persons.

## JAMAICA.—1754.

FAIRFIELD.—*m.* Brn. Zorn, Elliott.

NEW-EDEN.—*w.* Br. Kochte.

IRWIN-HILL.—*m.* Br. Robbins.

NEW-CARMEL.—*m.* Br. Renkewitz; *w.* Sr. Collis.

NEW-BETHLEHEM.—*m.* Br. Haman, (appointed to the Mission in Demerara.)

NEW-FULNECK.—*m.* Br. Davies.

BETHANY.—*m.* Br. Scholefield.

BEAUFORT.—*m.* Br. Pfeiffer.

Assistants, *s.* Brn. Blandford and Vines.

On a visit in North America, *m.* Br. P. Ricksecker.

On a visit in St. Thomas, for the restoration of his health, *w.* Br. Jos. Römer.

Appointed to the service of the Mission, *m.* Br. Prince, and *s.* Sr. Götting.

Total, 8 stations; 26 persons.

## ANTIGUA.—1757.

ST. JOHN'S.—*m.* Brn. Harvey, Hartwig, Thraen; *w.* Br. Gardin.

GRACEHILL.—*m.* Br. Bayne; *w.* Br. Miller.

GRACEBAY.—*m.* Br. Möhne.

CEDAR-HALL.—*m.* Br. Zetzsche; *w.* Br. Newby.

NEWFIELD.—*m.* Br. Morrish.

On his passage thither, *m.* Br. Baun.

Appointed to the service of the Mission, *s.* Br. Haugk, and *w.* Sr. Eder.

Total, 5 stations; 21 persons.

## ST. KITTS.—1775.

BASSETTERRE.—*m.* Br. Oerter.

BETHESDA.—*m.* Br. Münzer.

BETHEL.—*m.* Br. Theodore Roemer; *w.* Sr. Scholefield.

On his passage thither, *m.* Br. Senft.

Total, 3 stations; 9 persons.

## BARBADOES.—1765.

BRIDGETOWN.—*m.* Brn. Coleman, Ellis.

SHARON.—*m.* Br. Klose.

MOUNT-TABOR.—*m.* Br. Zippel.

Total, 3 stations; 8 persons.

## TOBAGO.—1790. (Renewed 1827.)

MONTGOMERY.—*m.* Brn. Light and Coates.

Assistant, *s.* Br. Heath.

Total, 1 station; 5 persons.

## DEMERARA.—1835.

ANNA REGINA ESTATE.—Appointed to the Mission, *m.* Br. Haman of Jamaica.

Total, 1 station; 2 persons.

## SURINAM.—1735.

PARAMARIBO.—*m.* Brn. Passavant, Treu, Jacobs, Döhrman, Bleichen, M. Lund; *s.* Br. Bauch.—On the plantation.

CHARLOTTENBURG.—*m.* Brn. Voight, Hartman, Schmidt.

On his passage thither, *s.* Br. Wolter.

Total, 2 stations; 20 persons.

## SOUTH AFRICA.—1736. (Renewed 1792.)

GENADENDAL.—*m.* Brn. Hallbeck, Teutsch, Stein, Nauhaus, Sonderman, Schoppman, Brauer; *w.* Sr. Kohrhammer.

Assistant in the school, *s.* Sr. G. Hallbeck.

GROENEKLOOF.—*m.* Brn. Lemmertz, Lehman, De Fries, Franke.

HEMEL-EN-AARDE.—*m.* Br. Tietze.

ENON.—*m.* Brn. Genth, Halter, Stoltz.

ELIM.—*m.* Brn. Luttringhausen, Meyer.

SHILOH.—*m.* Brn. Fritsch, Hoffman, Bonatz; *s.* Br. Küster.

Total, 6 stations; 43 persons.

SUMMARY.—46 stations and 230 missionaries, of whom 5 are assistants in the schools.  
Increase during the year, 14 missionaries.

## LETTER FROM HON. JOHN QUINCY ADAMS.

WE have been kindly permitted to take a copy of a letter addressed by Mr. ADAMS to the officers of a literary society in Baltimore. It will be read with great interest, and is certainly a very admirable paper of its kind.—*Baltimore Chronicle*.

WASHINGTON, June 22, 1838.

Gentlemen :—I have no words to express my gratitude for the kind feelings and more than friendly estimate of my character contained in your letter of the 9th instant, and am not less at a loss for language to utter the humiliation of a deep conviction how little your panegyric has been deserved.

Were it even so far deserved that I could feel myself qualified to give you the advice which you desire, it would afford me the most heartfelt pleasure to give it, but, situated in life as you represent yourselves to be, I could scarcely name any list of books, or of authors, which I could recommend as equally worthy of attention to you all. The first, and almost the only book, deserving such universal recommendation, is THE BIBLE,—and, in recommending that, I fear that some of you will think I am performing a superfluous, and others a very unnecessary office—yet such is my deliberate opinion. The Bible is the book, of all others, to be read at all ages, and in all conditions of human life; not to be read once or twice or thrice through, and then to be laid aside, but to be read in small portions of one or two chapters, every day, and never to be intermitted, unless by some overruling necessity.

This attentive and repeated reading of the Bible, in small portions every day, leads the mind to habitual meditation upon subjects of the highest interest to the welfare of the individual in this world, as well as to prepare him for that hereafter to which we are all destined. It furnishes rules of conduct for our conduct towards others in our social relations. In the commandments delivered from Sinai, in the inimitable sublimity of the Psalms and of the Prophets, in the profound and concentrated observations upon human life and manners embodied in the Proverbs of Solomon, in the philosophical allegory so beautifully set forth in the narrative of facts, whether real or imaginary, of the Book of Job, an active mind cannot peruse a single chapter and lay the book aside to think, and take it up again to-morrow, without finding in it advice for our own conduct, which we may turn to useful account in the progress of our daily pilgrimage upon earth; and

when we pass from the Old Testament to the New, we meet at once a system of universal morality founded upon one precept of universal application, pointing us to peace and goodwill towards the whole race of man for this life, and to peace with God, and an ever-blessed existence hereafter.

My friends, if all or any of you have spiritual pastors to guide you in the paths of salvation, do not imagine that I am encroaching upon the field of their appropriate services. I speak as a man of the world to men of the world, and I say to you, *Search the Scriptures!* If ever you tire of them in seeking for a rule of faith and a standard of morals, search them as records of *history*. General and compendious history is one of the fountains of human knowledge to which you should all resort with steady and persevering pursuit. The Bible contains the only authentic introduction to the history of the world; and in storing your minds with the facts of this history, you will immediately perceive the need of assistance from geography and chronology. These assistances you may find in many of the Bibles published with commentaries, and you can have no difficulty in procuring them. Acquaint yourselves with the chronology and geography of the Bible; that will lead you to a general knowledge of chronology and of geography, ancient and modern, and these will open to you an inexhaustible fountain of knowledge respecting the globe which you inhabit, and respecting the race of men (its inhabitants) to which you yourselves belong. You may pursue these inquiries just so far as your time and inclination will permit. Give one hour of mental application, (for you must not read without thinking, or you will read to little purpose,) give an hour of joint reading and thought to the chronology, and one to the geography of the Bible, and, if it introduces you to too hard a study, stop there. Even for those two hours you will ever after read the Bible, and any other history, with more fruit—more intelligence—more satisfaction. But, if those two hours excite your curiosity, and tempt you to devote part of an hour every day for a year or years, to study thoroughly the chronology and geography of the Bible, it will not only lead you far deeper than you will otherwise ever penetrate into the knowledge of the book, but it will spread floods of light upon every step you shall ever afterwards take in acquiring the knowledge of profane history, and upon the local habitation of every tribe of man, and upon



the name of every nation into which the children of Adam have been divided.

There are many other subsidiary studies to which you may devote more or less of time, for the express purpose of making your Bible reading more intelligible to yourselves. It is a book which neither the most ignorant and weakest, nor the most learned and intelligent mind can read without improvement.

\* \* \* \* \*

I remain your friend and fellow-student for life,

J. Q. ADAMS.

MESSRS. LEWIS AUDOUN, H. D. McCULLOCH, and C. L. L. LEARY, a committee of the Franklin Association of Baltimore.

**FAITH.**—True faith utterly disclaims all ground of pretension to justification and eternal life, but on the *sole footing* of God's absolute grace, and the Messiah's finished salvation.

The *faith* of God's people is a faith *inseparably connected* with holiness and *infallibly productive* of practicable obedience. Whoever has St. Paul's *faith*, will and must have St. James's *works*.

Little *faith* goes to heaven no less than great *faith*, though not so comfortably, yet altogether as surely.

## QUARTERLY LIST

OF

## ORDINATIONS AND INSTALLATIONS.

CHARLES WALKER, Cong. inst. pastor, Wells, Maine, May 8, 1839.  
CHARLES DAME, Cong. ord. pastor, Falmouth, Me. May 29.  
C. C. BEAMAN, Cong. ord. Evang. Houlton, Me. June 25.  
ISAAC CARLTON, Cong. inst. pastor, Oxford, Me. June 29.

FRANCIS V. PIKE, Cong. ord. pastor, Rochester, New Hampshire, Feb. 20, 1839.

JOHN UPTON, Bap. ord. pastor, Chester, N. H. April 10, 1839.

NATHAN STETSON, Bap. inst. pastor, Hanover, N. H. April 18.

JAMES P. APPLETON, Bap. inst. pastor, Dublin, N. H. May 1.

JAMES R. DAVENPORT, Cong. inst. pastor, Franconstown, N. H. May 15.

STEPHEN T. ALLEN, Cong. inst. pastor, Merrimack, N. H. May 29.

WILLIAM HUTCHINS, Cong. inst. pastor, Plainfield, N. H. May 29.

JOHN WILDE, Cong. inst. pastor, Conway, N. H. June 12.

HORACE WOOD, Cong. ord. pastor, Dalton, N. H. July 10.

PHOTIUS KAVASALES, Cong. ord. Evang. Halifax, Vermont, March 14, 1839.

EBENEZER BURGESS, Cong. ord. Foreign Miss. Grafton, Vt. March 19.

SAMUEL SPARHAWK, Cong. ord. pastor, Pittsfield, Vt. March 20.

J. T. PHELPS, Cong. inst. pastor, Enosburg, Vt. May 1.

GEORGE BUTTERFIELD, Cong. ord. pastor, Wilmington, Vt. June 5.

T. S. HUBBARD, Cong. ord. Foreign Miss. Stockbridge, Vt. June 18.

LEVI H. STONE, Cong. inst. pastor, Cabot, Vt. June 19.

JACOB SCALES, Cong. inst. pastor, Cornwall, Vt. July 3.

EDWARD G. SEARS, Bap. ord. pastor, North Marshfield, Massachusetts, March 20, 1839.

CHARLES ROCKWELL, Cong. inst. pastor, Chatham, Ms. March 27.

SAMUEL HASSARD, Epis. ord. Rect. Great Barrington, Ms. April.

LEWIS PENNEL, Cong. inst. pastor, Northbridge, Ms. April 3.

ADIEL HARVEY, Bap. ord. pastor, Westboro', Ms. April 17.

EDWARD LIVERMORE, Epis. ord. priest, Boston, Ms. April 21.

NATHANIEL RIPLEY, Bap. ord. pastor, Colerain, Ms. April 25.

HORATIO WOOD, Unit. inst. pastor, Tyngsboro', Ms. May 1.

JOHN LORD, Bap. ord. pastor, East Randolph, Ms. May 1.

ANDREW POLLARD, Bap. ord. pastor, South Gardner, Ms. May 1.

FOSTER HARTWELL, Bap. ord. evang. Conway, Ms. May 2.

E. D. MOORE, Cong. inst. pastor, Kingston, Ms. May.

EDWARD A. LAWRENCE, Cong. ord. pastor, Haverhill, Ms. May 8.

HANDEL G. NOTT, Bap. inst. pastor, Boston, Ms. May 24.

THEODORE H. DORR, Unit. ord. pastor, Elliptic, Ms. May 28.

EDWARD CLARK, Cong. ord. pastor, Middlefield, Ms. June 19.

DAVID R. AUSTIN, Cong. inst. pastor, Sturbridge, Ms. July 1.

WILLARD JONES, Cong. ord. For. Miss. North Weymouth, Ms. July 4.

DAVID S. DEVENS, Epis. ord. priest, Northampton, Ms. July 10.

ALFRED GOLDSMITH, Cong. inst. pastor, Little Compton, Rhode Island, May 1, 1839.

LEVI F. BARNEY, Bap. ord. pastor, Pawtuxet, R. I. June 27.

CALEB STRONG, Cong. ord. Evang. Oxford, Connecticut, Oct. 16, 1838.

SILAS LEONARD, Bap. ord. Evang. Norwich, Ct. March 20, 1839.

CHARLES KITTREDGE, Cong. ord. pastor, Columbia, Ct. March 27.

B. B. PARSONS, Cong. ord. pastor, New Preston, Ct. April 17.

JOHN WOODBRIDGE, D. D. Cong. inst. pastor, New Hartford, Ct. April 24.

F. W. CHAPMAN, Cong. inst. pastor, Deep River, Ct. May 29.

AUSTIN ISHAM, Cong. inst. pastor, Roxbury, Ct. June 5.

SPOFFORD D. JEWETT, Cong. inst. pastor, Windsor, Ct. June 12.

E. S. SMITH, Bap. ord. pastor, Elba, New York, Feb. 27, 1839.

LEWIS M. SHEPARD, Pres. inst. pastor, Alexandria, N. Y. Feb. 27.

HENRY A. RILEY, Cong. ord. pastor, Montrose, N. Y. March 12, 1839.

A. V. H. POWELL, Pres. ord. pastor, Cherry Valley, N. Y. April 10.

MOSSES JEWELL, Pres. inst. pastor, Peruville (Groton) N. Y. April 10.

ANTHONY TEN BROECK, Epis. ord. priest, Fishkill Landing, N. Y. April 16.

HENRY BELDEN, Pres. ord. pastor, Marlborough, N. Y. May 2.

AMOS B. BEACH, Epis. ord. priest, Louisville, N. Y. May 17.

RICHARD W. KNIGHT, Ref. Dutch inst. pastor, Roxbury, N. Y. May 22.

R. R. KELLOGG, Pres. inst. pastor, Brooklyn, N. Y. June 4.

ISAAC SWART, Epis. ord. priest, Troy, N. Y. June 4.

E. T. BALL, Pres. inst. pastor, Cortland, N. Y. June 5.

E. D. G. PRIME, Pres. inst. pastor, Scotchtown, N. Y. June 12.

AMOS D. MCCOY, Epis. ord. priest, Tomkinsville, N. Y. June 16.

WILLIAM HILL, Pres. inst. pastor, Pleasant Plains, N. Y. June 18.

J. P. B. STORER, Unit. inst. pastor, Syracuse, N. Y. June 20.

SOLOMON W. MANNING, Epis. ord. priest, New Haven, N. Y. June 23.

N. H. GRIFFIN, Pres. ord. pastor, Delhi, N. Y. June 27.

SAMUEL B. JONES, Pres. inst. pastor, Bridgeton, New Jersey, May 9, 1839.

ALBERT WILLIAMS, Pres. inst. pastor, Clinton, N. J. May 14.

WILLIAM RILEY, Ref. Dutch inst. pastor, Middletown, N. J. May 26.

A. A. MARCELUS, Ref. Dutch inst. pastor, Freehold, N. J. May 29.

ROBERT DESHA MORRIS, Pres. ord. pastor, Newtown, Pennsylvania, Oct. 23, 1838.

THOMAS B. BRADFORD, Pres. inst. pastor, Neshaminy, Pa. April 29, 1839.

DAVID J. WALLER, Pres. ord. pastor, Elcomsbury, Pa. May 1.

JOHN P. WALTER, Bap. ord. pastor, Lower Merion, Pa. May 27.

ROBERT ADAIR, Pres. inst. pastor, Southwark, Pa. July 14.

JAMES M. BARLOW, Pres. ord. pastor, Ben-Salem, Pa. July 2.

ROBERT HUME, Pres. ord. Foreign Miss. Delhi, Delaware, March 18, 1839.

WILLIAM M. ATKINSON, Pres. inst. pastor, Winchester, Virginia, Feb. 2, 1839.

A. D. MONTGOMERY, Pres. inst. pastor, Halifax Co. Va. June 23, 1839.

WILLIAM W. EELLS, Pres. inst. pastor, Wilmington, North Carolina, April 28, 1839.

WILLIAM H. SMITH, Luth. ord. pastor, Charleston, South Carolina, April 21, 1839.

WILLIAM DAVIS, Pres. ord. pastor, Abbeville Dist. S. C. May 15.

ALVAN NASH, Pres. inst. pastor, Ravenna, Ohio, April 3, 1839.

ELIAS VANDERMAN, Pres. inst. pastor, London, O. April 3.

C. J. ABBOTT, Pres. ord. pastor, Mayfield, O. May 1.

WILLIAM E. CHANNING, Unit. ord. pastor, Cincinnati, O. May 10.

I. A. HART, Pres. inst. pastor, Sandusky City, O. May 14.

F. FITCH, Pres. inst. pastor, Lower Sandusky, O. May 17.

A. F. NORTON, Pres. inst. pastor, Alton, Illinois, May 9, 1839.

WILLIAM L. BROWN, Bap. ord. pastor, Ann Arbor, Michigan, Feb. 24, 1839.

Whole number in the above list, 92.

## SUMMARY.

		STATES.	
Ordinations.....	48	Maine.....	4
Installations.....	44	New Hampshire.....	9
Total.....	92	Vermont.....	8
		Massachusetts.....	19
		Rhode Island.....	2
		Connecticut.....	8
		New Jersey.....	4
		Pennsylvania.....	6
		Delaware.....	1
		Virginia.....	2
		North Carolina.....	1
		South Carolina.....	2
		Ohio.....	6
		Illinois.....	1
		Michigan.....	1
		Total.....	92

## OFFICES.

Pastors.....	75
Evangelists.....	5
Priests.....	7
Missionaries.....	4
Rector.....	1
Total.....	92

## DENOMINATIONS.

Congregational.....	34
Presbyterian.....	27
Episcopalian.....	8
Baptist.....	15
Unitarian.....	4
Lutheran.....	1
Dutch Ref.....	3
Total.....	92

## DATES.

1838. October.....	2
1839. February.....	5
March.....	9
April.....	17
May.....	32
June.....	20
July.....	7
Total.....	92

## QUARTERLY LIST

OF

## DEATHS OF CLERGYMEN.

NICHOLAS SMITH, et. 62, Cong. Bingham, Maine, May 5, 1839.

JOSHUA STONE, et. 77, Bap. New Boston, New Hampshire, March 22, 1839.

JAMES P. APPLETON, Bap. Dublin, N. H. May 1.

ORANGE GREEN, et. 34, Bap. Danby, Vermont, May 27, 1839.

WILLIAM ANDREWS, et. 28, Unit. Chelmsford, Massachusetts, Nov. 18, 1838.

JOHN BROWN, D. D. et. 53, Cong. Hadley, Ms. March 22, 1839.

SYLVESTER G. PIERCE, et. 42, Cong. Methuen, Ms. May 8.

DANIEL CHESSMAN, et. 52, Bap. South Barnstable, Ms. May 21.

RUFUS HURLEUT, et. 52, Cong. Sudbury, Ms. June 11.

JOSHUA W. DOWNING, et. 26, Meth. Boston, Ms. July 15.

WILLIAM NORTHROP, Bap. North Kingston, Rhode Island, May 30, 1839.

JEHU CLARK, et. 71, Pres. Newtown, Connecticut, March 22, 1839.

ELISHA ATKINS, et. 89, Cong. Killingly, Ct. June 14.

ALFRED HOUGH, et. 36, Pres. Vernon Centre, New York, May, 1839.

ELIHU D. HUBBELL, et. 45, Bap. Clifton Park, N. Y. May.

CHRISTOPHER HUNT, et. 38, Ref. Dutch, New York, N. Y. May 6.

JOHN DUNCAN, Bap. Cahoes, N. Y. May 22.

DAVID S. BOGART, et. 70, Ref. Dutch, N. Y. July 10.

LEMUEL MAYNARD, et. 65, Meth. Lawrenceville, Pennsylvania, Jan. 8, 1839.

L. BAKER, Bap. Erie, Pa. April 3.

ALBERT JUDSON, Pres. Southwark, Pa. April 14.

SALMON KING, Cong. Warren, Pa. April 15.

ARTHUR WAINWRIGHT, D. D. Cong. Pottsville, Pa. April 2.

JOHN SMITH, Pres. Chester, Pa. May 10.

JOSEPH RUSLING, Meth. Philadelphia, Pa. July 6.

J. HOUSEWART, et. 32, Meth. Baltimore, Maryland, Dec. 4, 1838.

JOHN I. JACOB, et. 82, Meth. Hampshire, Virginia, March 3, 1839.

JAMES M. TAPPAN, et. 37, Epis. Essex, Va. March 24.

GEORGE A. CHAPPEL, et. 34, Meth. Lumpkin, Georgia, April 1839.

ASHLEY VAUGHN, et. 30, Bap. Natchez, Mississippi, March 17, 1839.

J. W. MOODY, et. 39, Meth. Henry Co. Tennessee, Dec. 30, 1838.

SIMEON NORTON, et. 32, Meth. Columbia, Ten. March 13, 1839.

RICHARD BIEB, et. 86, Meth. Russellville, Kentucky, Jan. 25, 1839.

SPENCER COOPER, et. 52, Meth. Lexington, Ky. Feb. 8.

SILAS M. NOEL, D. D. et. 66, Bap. Lexington, Ky. May 5.

JAMES D. BROWN, et. 33, Meth. Giles Co. Ohio, Jan. 5, 1839.

FREDERICK BUTLER, et. 35, Meth. Green Co. O. March 6.

SPENCER HOWELL, et. 59, Meth. Brunswick, O. May 29.

JOHN HARDY, et. 34, Meth. Indiana, Nov. 20, 1838.

WILLIAM MEDCALF, Meth. Indiana, Ia. June 30, 1839.

WILLIAM CUNDIFF, Meth. Peoria, Illinois, April, 1839.

Whole number in the above list, 41.

## SUMMARY.

	AGES.		STATES.	
From 20 to 30.....	3	Maine.....	1	
30 40.....	11	New Hampshire.....	2	
40 50.....	2	Vermont.....	1	
50 60.....	6	Massachusetts.....	6	
60 70.....	3	Rhode Island.....	1	
70 80.....	2	Connecticut.....	2	
80 90.....	3	New York.....	5	
Not specified.....	11	Pennsylvania.....	7	
Total.....	41	Maryland.....	1	
Average age of those specified.....	49 1-2	Georgia.....	1	
		Mississippi.....	1	
		Tennessee.....	2	
		Kentucky.....	3	
		Ohio.....	3	
		Indiana.....	2	
		Illinois.....	1	
		Total.....	41	

## DENOMINATIONS.

## DATES.

Congregational.....	7	1838. November.....	2
Presbyterian.....	4	December.....	2
Episcopalian.....	1	1839. January.....	3
Baptist.....	10	February.....	1
Methodist.....	16	March.....	8
Dutch Ref.....	2	April.....	6
Unitarian.....	1	May.....	13
Total.....	41	June.....	3
		July.....	3
		Total.....	41

## JOURNAL

OF

## THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1839.

**TWENTY-THIRD ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.**

THE American Education Society held its Twenty-third Annual Meeting at the Marlboro' Chapel, Boston, on Monday, May 27, 1839, at 4 o'clock, P. M.

The Hon. Samuel Hubbard, President of the Society, not being present, the Rev. Leonard Woods, D. D., Professor in the Theological Seminary, Andover, an Honorary Vice President, took the chair.

The meeting was opened with prayer, by the Rev. Eliakim Phelps, Philadelphia, Secretary of the Philadelphia Education Society.

The minutes of the last Annual Meeting were read by the Secretary.

The Annual Report of the Treasurer, certified by the Hon. Pliny Cutler, as Auditor, was read, accepted and adopted.

The reading of the Report of the Directors was postponed to the time of the public meeting, to be held in the evening.

The officers of the Society for the ensuing year were chosen.

The Society adjourned to meet at half past 7 o'clock, P. M., in the Marlboro' Chapel, for public services.

The Society met according to adjournment.

The services were commenced with prayer, by the Rev. Israel W. Putnam of Middleboro', Ms.

An abstract of the Report was read by the Secretary.

On motion of the Rev. Hubbard Winslow of Boston, seconded by the Rev. John Marsh of New York, Secretary of the American Temperance Union,

*Resolved*, That the Report, an abstract of which has now been read, be accepted

and adopted; and be printed under the direction of the Executive Committee.

On motion of the Rev. John Codman, D. D. of Dorchester, seconded by the Rev. Nehemiah Adams of Boston,

*Resolved*, That the most grateful acknowledgements are due to Almighty God, for the signal success which has attended the efforts of the American Education Society in supplying the world with evangelical and faithful ministers.

On motion of the Rev. Aaron Warner, Professor in the Theological Seminary, Gilmanton, N. H., seconded by the Rev. John Maltby of Bangor, Me.,

*Resolved*, That this Society, in raising up ministers thoroughly and extensively educated, is worthy of the confidence and patronage of all who love the Redeemer and his cause.

On motion of the Rev. Ebenezer Cheever of Newark, N. J., seconded by the Rev. Rufus Anderson, D. D. of Boston, one of the Secretaries of the American Board of Commissioners for Foreign Missions,

*Resolved*, That, as the character of the Christian ministry is to exert an extensive and powerful influence upon the social and religious condition of the present and future generations of men, this Society prefers strong claims to the affections and favor of all classes in the community.

On motion of the Rev. Mark Tucker, D. D. of Providence, R. I., seconded by the Rev. George W. Blagden of Boston,

*Resolved*, That the present state of the Christian church and of the world demands a large increase of able and faithful ministers of the gospel.

Appropriate and interesting addresses



were delivered by the Rev. Messrs. Codman, Warner, Cheever and Tucker.

The meeting was then closed with the benediction, by the Rev. Warren Fay, D. D. of Charlestown, Ms.

OFFICERS OF THE SOCIETY FOR THE ENSUING YEAR.

*President.*

Hon. Samuel Hubbard, LL. D.

*Vice-President.*

William Bartlett, Esq.

*Honorary Vice Presidents.*

Hon. John Cotton Smith, LL. D. Sharon, Ct.  
 Rev. Ashbel Green, D. D., LL. D. Philadelphia.  
 Rev. Jeremiah Day, D. D., LL. D. Pres. Yale Col.  
 Rev. Eliphalel Nott, D. D., LL. D. Pres. Union Col.  
 Rt. Rev. Alexander V. Griswold, D. D. Boston.  
 Rev. Joshua Bates, D. D. Pres. Middlebury College.  
 Rev. Henry Davis, D. D. Clinton, N. Y.  
 Rev. Daniel Dana, D. D. Newburyport, Ms.  
 Rev. William Allen, D. D. Northampton, Ms.  
 Rev. Nathanael Emmons, D. D. Franklin, Ms.  
 Rev. James Richards, D. D. Prof. Theol. Sem. Auburn.  
 Rev. Lyman Beecher, D. D. Pres. Lane Seminary.  
 Rev. Heman Humphrey, D. D. Pres. Amherst Col.  
 Rev. Nathan Lord, D. D. Pres. Dartmouth College.  
 Rev. Francis Wayland, D. D. Pres. Brown University.  
 Rev. Leonard Woods, D. D. Prof. Th. Sem. Andover.  
 Rev. James M. Matthews, D. D. New York.  
 Rev. Sereno E. Dwight, D. D. New Haven, Ct.  
 Rev. Joseph Penny, D. D. Pres. Hamilton College.  
 Rev. John Wheeler, D. D. Pres. Univ. of Vermont.  
 Hon. Theodore Frelinghuysen, LL. D. Ch. N. Y. Univ.  
 Rev. Robert H. Bishop, D. D. Pres. Miami University.  
 Rev. George E. Pierce, D. D. Pres. West. Reserve Col.  
 Rev. Bennet Tyler, D. D. Pres. Connecticut Th. Inst.  
 Rev. Enoch Pond, D. D. Prof. Theol. Sem. Bangor.  
 Rev. Edward Beecher, Pres. Illinois College.  
 Rev. Justin Edwards, D. D. Pres. Th. Sem. Andover.  
 Rev. Thomas McAuley, D. D. Pres. N. Y. Th. Sem.  
 Zachariah Lewis, Esq. Brooklyn, N. Y.  
 Rev. Mark Hopkins, D. D. Pres. Williams College.  
 Hon. Thomas S. Williams, LL. D. Hartford, Ct.  
 Henry Dwight, Esq. Geneva, N. Y.  
 Hon. Charles Marsh, LL. D. Woodstock, Vt.  
 Hon. Lewis Strong, Northampton, Ms.  
 Hon. Edmund Parker, Nashua, N. H.

*Directors.*

Rev. Brown Emerson, D. D.  
 Rev. Warren Fay, D. D.  
 John Tappan, Esq.  
 Arthur Tappan, Esq.  
 Hon. Samuel T. Armstrong.  
 Rev. John Codman, D. D.  
 Rev. William Cogswell, D. D.  
 Rev. Ralph Emerson, D. D.  
 Rev. William Patton, D. D.  
 Rev. William Jenks, D. D.  
 Rev. Ebenezer Burgess, D. D.

*Secretary.*

Rev. William Cogswell, D. D.

*Treasurer.*

Hardy Ropes, Esq.

*Auditor.*

Hon. Pliny Cutler,

*Executive Committee.*

Rev. Warren Fay, D. D.  
 Rev. John Codman, D. D.  
 Rev. William Jenks, D. D.  
 Rev. Joy H. Fairchild,  
 and the Secretary.

*Financial Committee.*

John Tappan, Esq.  
 Hon. Samuel T. Armstrong,  
 William J. Hubbard, Esq.  
 and the Treasurer.

ABSTRACT OF THE THE TWENTY-THIRD ANNUAL REPORT.

The Directors of the American Education Society, in presenting their Twenty-third Annual Report, are more deeply than ever impressed with the magnitude and importance of the cause in which they are engaged—a cause which is most intimately connected with the highest interests of man in the present life, and with his destiny in eternity. Having been permitted to direct the varied operations of the Institution through another year, they come, feeling their high responsibility, to render an account of their stewardship to the Society and to the Great Head of the church. While reviewing the year that is just passed, in order to prepare a detailed report of their proceedings, they have been naturally led to take a survey of the Society from its commencement—to contemplate its rise, progress and results. In doing this, they have been much affected at a view of what, with the blessing of God, has been accomplished; have exclaimed in the fulness of their souls—"Hitherto hath the Lord helped us;" have felt quickened in duty, and taken courage in the pursuit of the objects which they have endeavored to promote.

The report then gives an account of the origin and organization of the Society;—speaks of its object and character; the manner of conducting its operations by Branches and Auxiliaries, by Agents and publications;—gives an account of Anniversaries;—states particularly the manner and ways in which appropriations to beneficiaries have been made;—the precaution in selecting candidates for patronage, and the importance of Pastoral supervision, as a means of sanctification to the beneficiaries.

*Number of young men assisted.*—The whole number of individuals who have received the patronage of the Society is 3,153. An exact statement in regard to all these is impossible; an approximation to the facts respecting them may be found in the following estimate:

Ordained Pastors, Foreign Missionaries, Secretaries and Agents of Benevolent Societies, and Candidates for the ministry, . . .	1,400
Now under patronage, . . .	981
Temporarily employed as instructors, . . .	150
Permanently employed as instructors, . . .	70
Entered other professions for various reasons, . . .	53
Deceased, . . .	75
Failed on account of ill health, . . .	155
Number discontinued for deficiency in suitable qualifications, . . .	137
Number concerning whom no recent information has been received, . . .	132

The number of beneficiaries assisted the past year is 981. Of these, 160 were new applicants. This number is less than was aided the previous year, and the reasons for

it are probably the pecuniary embarrassment of the country, the supposed uncertainty of obtaining assistance should application be made, and various other causes.

The number aided in each succeeding year since the formation of the Society, is, 7,\* 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040, 1,040, 1,125, 1,141, 981.

Thus it appears that the number assisted during the first five years is 618, average number in a year, 124; the second five years, 1,039, average number, 208; the third five years, 1,988, average number, 398; the fourth five years, 4,472, average number, 894; the last three years, 3,247, average number, 1,082. The average number assisted the last three years is about nine times as large as it was the first five years. May it not be hoped that the number will increase in a far greater ratio in time to come!

*Amount of Earnings*—Owing to a delinquency on the part of the officers of some of the Branches, a full account of the earnings cannot be given. The amount for manual labor and school-keeping which has been returned, is \$33,177. The sum of earnings reported from year to year, for the last thirteen years, is as follows, viz:—1827, \$4,000; 1828, \$5,149; 1829, \$8,728; 1830, \$11,010; 1831, \$11,460; 1832, \$15,568; 1833, \$20,611; 1834, \$26,268; 1835, \$29,829; 1836, \$33,502; 1837, \$39,685; 1838, \$37,844; 1839, \$33,177;—amounting in all to \$277,231.

As one important design of the Education Society is to enable and induce young men to assist themselves, by encouraging habits of industry and economy; so its friends and patrons must be gratified in seeing the young men under patronage exerting themselves with such commendable zeal towards their own support. Personal effort in sustaining themselves has a happy effect on their character, in a mental, moral, and religious view.

*Amount Refunded*.—There have been refunded by beneficiaries the last year, \$4,426 40, thus furnishing the means for the education of 13 individuals to preach the gospel of salvation. The several sums refunded to this time is as follows:—during the eleven years preceding April 30, 1826, \$339 60; in 1827, \$90 00; 1828, \$864 22; 1829, \$830 91; 1830, \$1,007 84; 1831, \$2,647 63; 1832, \$1,312 77; 1833, \$2,113 27; 1834, \$1,247 78; 1835, \$2,957 14; 1836, \$4,332 53; 1837, \$7,644 10; 1838, \$4,467 95; 1839, \$4,426 40;—making \$34,982.

*Receipts and Expenditures*.—The receipts into the treasury for the year amount

to \$55,075 50. Of this sum only \$12,668 have been received from the Treasurers of the Central American and Western Education Societies, and the Western Reserve, Illinois, and Michigan Branches. Besides this sum, \$16,174 57 have been received into the treasury of the Central American Education Society, which are not reckoned in the receipts of the Parent Society; but which have been expended in liquidating a debt which had been long accumulating against that Society, and which had very much embarrassed its operations, and in paying the current expenses of the year. Great commendation is due to their Secretary for his enterprise and efforts in making these collections, and to the friends of the cause in the city of New York and vicinity for their readiness in contributing to the object. This sum has relieved that Society from pecuniary embarrassment, and freed the Parent Society from much anxiety. Add this to the receipts of the treasury, which may with propriety be done in *this* Report, though not in *that of the Treasurer*, and the amount of the receipts will then be \$71,250 07; making a greater sum than has been received by the Society in any year except one, and in that year there were \$27,000 received by legacies. The receipts of the Society from year to year, as appears by the Annual Reports, are as follows, omitting the fractional parts, viz:—1816, \$5,714; 1817, \$6,436; 1818, \$5,971; 1819, \$19,330; 1820, \$15,148; 1821, \$13,108; 1822, \$15,940; 1823, \$11,545; 1824, \$9,454; 1826,\* \$16,596; 1827, \$33,094; 1828, \$31,591; 1829, \$30,084; 1830, \$30,710; 1831, \$40,450; 1832, \$42,030; 1833, \$47,836; 1834, \$57,818; 1835, \$83,062; 1836, \$63,227; 1837, \$65,574; 1838, \$55,660; 1839, \$55,075.

The expenditures of the Society during the year have been \$55,735, exceeding the receipts by \$659 51. This last sum, added to \$17,848 73, the debt of the last year, and it makes \$18,508 24. But as \$7,000 of the receipts, being a legacy for the Permanent Fund, must be placed to that account, and not used for current expenses, the debt of the Society at the present time is \$25,508 24, while the Permanent Fund is increased \$7,000. Though the debt of the Parent Society has been increased the last year, and increased altogether by drafts upon it from the Branches, and quite recently by the remittance to the Western Reserve Branch of a thousand dollars to pay appropriations which they could not meet; yet the Society, taking the state of its own treasury and the treasuries of all the Societies connected with it into account, is less embarrassed by more than \$10,000 than it was one year ago. All the Branches are now free from debt, and all appropriations to

\* In the above reckoning, the year of the Society, as it respects appropriations, is considered as commencing with July.

\* In 1826 the time for holding the annual meeting was changed, and the Annual Report of that year embraces a period of twenty months.



beneficiaries of the Society throughout the whole country are paid, or provision for their payment is in the hands of the agents of the treasurers. *This* could not at any time have been said for many years past. All the pecuniary liabilities are now in the debt of the Parent Society. Though this debt is large, the Directors entertain the hope that it will ultimately be met, and the Society freed from its embarrassment. They cannot, however, but express their anxiety in relation to this subject, and most earnestly call upon all the friends of the Institution to render it their sympathies and prayers, and their *greatly increased contributions*.

**Funds.**—The amount of the permanent fund is \$72,152 80 for scholarships; \$12,980 for the support of the Secretary, and for the general purposes of the Society;—making \$85,132 80.

**Library.**—The greatest earthly patron and benefactor of this Society, the late President Porter of the Theological Seminary, Andover, gave as a part of his bequest to this Society, the larger portion of his choice and excellent library. From these books, the Directors selected those which were deemed the most appropriate and useful for a library of the Society, and set them apart for this purpose, as was evidently the intention of the Donor that they should, and the remainder were disposed of for the pecuniary benefit of the Society. These books, together with a few others, purchased before and since this bequest, for the accommodation of the officers of the Society, amount to about nine hundred volumes.

**Results.**—Some years since, the Directors addressed a Circular to those individuals assisted by the Society who had entered the ministry, and in answer to the questions propounded them, they received a most interesting account of their labors, and, in some respects, the results of their labors. From these communications, it appears that the amount of labor they had performed, and the good they had accomplished is not only great, but far greater than would have been imagined. Assuming their statements as a general basis of calculation, varying only in one or two particulars, as reason obviously dictates, the following statistics will show what have been the labors, and the results of the labors of the 1,400 ministers aided by the Society.

They have taught schools and academies, in all, 2,814 years.

They have instructed 376,110 children and youth.

They have been instrumental of 2,562 revivals of religion, and of the hopeful conversion of about 210,000 persons.

There are now instructed in Sabbath schools and Bible classes in their parishes, 207,200 individuals.

They preach stately to about 420,000 hearers.

In their parishes are contributed annually for various benevolent purposes, \$280,000.

Number of young men whom they have been the means of inducing to study for the ministry, 1,054.

It will be kept in remembrance that these statements are made on the supposition, that all the 1,400 beneficiaries have labored as abundantly and as successfully, as those individuals from whom letters have been received. It is not, however, probable that this is the case in all instances, so that these estimates should, no doubt, be somewhat modified. Besides, in this number of ministers, is included many Foreign Missionaries, and some Secretaries and Agents of benevolent societies. Though these individuals have not in all respects been employed as the located ministers of this country, and therefore may not have been instrumental of the same results; yet their labors have probably been as valuable to the church.

Such are some of the direct results of the operations of this Society, while the indirect and collateral are nearly as great. These considerations magnify this cause beyond all computation.

**Conclusion.**—The success of the Society in carrying out its plans has surpassed the highest expectations of its founders. Though formed on broad and liberal principles, and, in some respects, under favorable auspices, yet they could not have anticipated such results. In view of what has been accomplished, the Directors would unite in devout ascriptions of praise—"Now, therefore, our God, we thank and praise thy glorious name.—But who are we—that we should be able to offer so willingly after this sort? for all things come of thee.—O Lord, God of Abraham, Isaac and Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee."

From the success of the past, the Directors are encouraged to look forward with hope to the future. The cause has been blessed of God, and they trust his smiles will continue to attend it. As its advancement is inseparable from the promotion of the interests of the church, the welfare of the universe, and the divine glory, it must be dear to the heart of Infinite Love. The future, then, is bright with promise. While they adore the Father of mercies, and the Giver of every good gift, and ascribe praise to his holy name for his blessings on the efforts of this Society, and gratefully acknowledge the active and generous patronage it has received from its friends, the Board feel urged by the most solemn and affecting considerations to press forward in this enterprise of benevolence with increased vigor. The justice of Sinai, the mercy of Zion, and the command of God to "preach the gospel to every creature," constrain them to adopt as their motto—*Energetic Perseverance*. Then let every Christian be persuaded to strive unceasingly in this work of benevolence for the subjection of the whole world, until it is prostrate at the feet of Immanuel, and the herald of the



Millennium shall announce—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

### THE CALL FOR MINISTERS—HOW SHALL IT BE MET?

THE rapid settlement of the Western States, the extension of the manufacturing and mercantile interests, and the opening of canals and rail-roads, within the last few years, have created many important towns and centres of influence, and call loudly for a supply of active and intelligent ministers of the Gospel. At the same time, many other communities, which were before content to live without preaching, feeling the quickening impulses of the times, awake to the conviction that they too must have the ministry, and all the attendant privileges of the sanctuary. There is thus created an almost unprecedented demand for laborers in the Gospel harvest.

*How shall this demand be supplied?* This is a question that forces itself upon the mind with intense interest. When we rise from the perusal of communications from various parts of our land,—after spelling out the tear-steeped pleadings of a mother in the woods of Michigan—or being transported in imagination to the cottages on the prairies in Missouri or Illinois—or hearing the discouraged complaint of the poor, neglected, and almost broken hearted churches in obscure valleys and corners of the older States—we feel that this state of things *must not continue*—that there *MUST BE*, at whatever cost of treasure, or consecration of men, a more adequate supply of good ministers for the dying thousands of our country. But *how* shall it be secured? This is the great problem of the day.

We advert to this subject in the hope that some few hearts, at least, will feel so much interest in it, as to make it the theme of special and persevering prayer. Every good we receive comes in answer to intercession; and if ever the voice of the faithful herald of salvation is heard stately in every hamlet in our land, it must be in connection with the deep longings of pious souls, breathed forth incessantly at the mercy seat. And we earnestly entreat pastors, and all who have influence with the churches, to bid God's people to "lift up their eyes and behold the fields, that they are white already to the harvest," and to pray to "the Lord of the harvest that HE would send forth laborers into his harvest."

In this connection, we give utterance to a feeling which we doubt not finds a place in many breasts. It is, the painful conviction that very many of those already in the sacred office, are not, as they might be, making full proof of their ministry. Let us not be misunderstood to disparage the pre-

sent generation of preachers of the Gospel. On the contrary, we regard them as, on the whole, more spiritual, more laborious, than those of almost any previous age. But what we refer to is, the fact, that *so large a number of clergymen are out of the PULPIT*. We dare not undertake to say what proportion of all the evangelical ministers in this country are employed in other stated callings than that of preaching; but if an investigation were made, we should not be surprised to learn, that from one *fourth to one third* are mainly occupied in other matters. It is true, that the management of some of the leading benevolent societies, and of colleges and theological seminaries, requires ministers of the Gospel; but, besides these, how many instances are there, where clergymen have lapsed from the pulpit into secular employments, and sometimes into situations not directly connected with the public good. When ministers find themselves pressed with poverty, cumbered with large families, or in impaired health, the temptation is very great for them to go into situations involving less responsibility, less wear and tear of the heart, and of the health, and promising a better temporal support. Nor do we doubt there are cases where this is proper. But where the result is so frequent, and each new case serves as a precedent for many successive ones, we are sure there is *something wrong*. We fear the dignity of the priest's office is losing its solemn charm; that the consecrating vow, uttered in the soul's tenderest moments, in its nearest approach to the throne—the vow registered in heaven—is forgotten on earth, and he that uttered it has declined in his enjoyment of Christ's presence, as well as lost much of his influence to do good to men.

To one who is called of God to the work of the ministry, there is this almighty support, "Lo, I am with you always." Even if other aids are wanting, the thought, that he is a devoted man, will uphold his spirit in the hour of trial. He is consecrated to Christ. The Head of the church, through his ministers, hath laid upon him the hand of authority, and separated him for the peculiar service of heaven. He is "Jesus Christ's man,"—earth has no interest in him, nor power to harm him; his only business with it is to do it good, and this *is* his business, and his *whole* business. The consciousness of this high calling renders him quite superior to the trials of the world. He walks on elevated ground, and breathes celestial air. Shall he, then, for slight reasons—we had almost said, for *any* reason—forego this great honor of being the ambassador of Christ, and lose this sustaining consciousness of divine favor and support!

If there be any, who, declining in their zeal, or oppressed by their trials, and disgusted with men, have fled, like the prophet of Israel, to the wilderness, and buried

themselves in caves of the mountains, we could pray that the Lord would speak to them in the same "still, small voice," saying, "What doest thou here, Elijah?" and directing them, "Go, return on thy way to the wilderness of Damascus."—go again to your duties—resume the labor and conflict, and you shall enjoy the succor and rewards of a minister of God!

Should this direction be obeyed, and all the ministers of the Gospel in the land, who are not absolutely disqualified by physical causes, should, with revived piety, return to the work of preaching the unsearchable riches of Christ, it might add, at once, perhaps one fourth to the numerical strength of the profession, and do much more to supply the immediate wants of our feeble churches, especially in the older States, than our education societies can accomplish in many years to come.—*Home Missionary.*

## DUTY OF SUPPORTING THE CHRISTIAN MINISTRY.

EXTRACTS from a Sermon on the duty of supporting the Christian ministry, by the Rev. BENJAMIN LABAREE, Secretary of the Central American Education Society, published in the Presbyterian Preacher.

The text is from Luke x. 7. For the workman is worthy of his hire.

The duty of active benevolence seems to be better understood and more generally practised by Christians, in the present, than in any preceding age, since the time of the apostles. The belief is becoming common, that a liberal and systematic appropriation of money, for the advancement of religion, is not less essential to Christian character, than the offering of prayer or the forgiveness of injuries. The prompt and cheerful response made to the various and repeated calls of benevolence at home and from abroad, is one of the most auspicious signs of our times. But the pleasure we take in bearing this honorable testimony to the pious liberality of many individuals and churches, is not a little diminished by some painful exceptions, that truth and justice require us to make

In the midst of wealth and luxury, the public advocate of any large department of Christian enterprise, is not unfrequently repulsed by manifest indications of displeasure, where he had every right to expect tokens of cordial approbation. Instances are not rare, in which a sordid thirst for gain seems to have acquired a complete ascendancy over every generous feeling. The heart is firmly barred against the most thrilling appeals of want or of woe, and the hand grasps its golden idol with the tenacity of a dying miser. In surveying the deplorable condition of some of our churches, one

would suppose, that the spirit of mammon had escaped from the nether world, gained access to the garden of the Lord, and seduced from their allegiance, not a few of the professed friends of Zion.

Wherever the church becomes absorbed in worldly pursuits, religion languishes, her institutions are poorly sustained, the claims of benevolence are generally unheeded, and the efforts of the minister, paralyzed. In many cases, one of the first symptoms of religious decline, is the reluctance with which Christians contribute for the support of their preacher. His services are neither appreciated nor rewarded, and to obtain the necessities of life for himself and family, he is perhaps compelled to spend a portion of his time in some secular employment. From his worldly pursuits he enters the sacred desk, like the strong man shorn of his strength, and offers in sacrifice, the sick, the lame, and the blind. Then may be seen the powerful influence of mutual reaction. The more secular the minister becomes, the less are his people inclined to support him; and the less they are disposed to aid him, the more is he devoted to the world.

The great Author of our religion has connected the prosperity of his church on earth with the instrumentality of a pious, active ministry; and has plainly pointed out many important reciprocal duties between the pastor and his flock. While the gospel herald is required to be wholly given to his work, a corresponding duty is enjoined upon those, who are profited by his instructions. They are taught that "the laborer is worthy of his hire," and are directed to afford him a competent support. This duty is in itself so reasonable and just, that we are surprised it should ever be neglected by those, who can feel the claims of justice and gratitude; but our surprise is increased to astonishment, when we remember that this neglect involves a disregard of the explicit injunction of Jesus Christ.

It is my purpose, on this occasion, in a plain and practical way, to urge upon Christians the duty of affording their pastors a comfortable and respectable support.

I come not to plead my own cause, nor to enforce my own claims, nor to seek redress for wrongs of my own. I speak by the direction of others in behalf of that class of men, who have consecrated their time, their talents, and their all, to the public good.

The first argument that I shall adduce to prove that a pious, intelligent, industrious ministry are entitled to support, shall be based upon,

I. The benefits which the civil community derive from their labors.

II. Humanity and justice require that the clergy should be supported.

III. The Divine command requires that Ministers of Religion should be supported by the Church.



IV. The practice of the primitive churches ought to stimulate Christians to the performance of this duty.

V. I derive an argument for the support of the Ministry, from the dealings of Providence with the Churches.

But some may ask, what does a comfortable and respectable support include? Without attempting to specify minute particulars, I will mention a few things that a generous people will carefully provide for, if they consult their own duty and the happiness and usefulness of their minister.

1. *Your minister should be furnished with a comfortable habitation, and decent apparel.*

2. *He must be able to educate his children.* This is a common Christian duty, but it is especially incumbent upon a minister. As he will have no estate to bestow upon his children, he ought to give them an equivalent, in a good education. Were he to teach them himself, he would interfere with the appropriate duties of his vocation, and inflict a material injury upon his people. From the avails of his salary he ought to give his sons and daughters a respectable education.

3. *He must have books.* Paul exhorts Timothy to give attendance to reading. Amid all his cares and trials the great apostle himself was accustomed to refresh and extend his knowledge in the same manner. He always remembered "his books and parchments." It is a fact much to be deplored that most of our clergy are unable to purchase such books as are really necessary to aid them in their studies. Perhaps there never was a time when ministers had greater need of such auxiliaries. The sentinel, who in these perilous times guards the walls of Zion, must be completely equipped and ever ready for action. Error, in all its Protean forms, grows rife and luxuriates in our soil. The old land marks of truth are removed, new schemes devised to rob Christianity of its glory and destroy its vital energies. Infidelity, too, has marshalled her forces and taken the field in battle array. Her banner is now waving in the breeze, alluring to her ranks, the dissolute, thoughtless multitude. Her stores of abuse and ridicule are well nigh exhausted, and she is now endeavoring to press into her service the aid of science. By deep research, she professes to have discovered, that Moses has made some important mistakes respecting the time of the world's creation; and that his account of the deluge cannot be sustained by the legitimate results of scientific investigation. Vigorous efforts are made, funds contributed, printing presses established, societies organized, and periodicals issued to oppose and overthrow the religion of Christ. The facilities that our country affords for intercommunication renders it easy for infidel societies in our large maritime cities to diffuse the poisons of their

sentiments through all the veins of this extended republic. How shall the mischievous effects of this formidable array of wickedness be counteracted? Who shall resist and drive back this desolating flood of iniquity? Who shall expose the infidel's sophistry and unmask the turpitude of his dark designs? Who will show that the declarations of science and the revelation of God are perfectly harmonious? It must devolve upon preachers of the gospel; it is their appropriate duty.

To be well qualified for the wide range of ministerial duty, those who are set for the defence and propagation of the truth, must acquaint themselves with the original languages of Scripture, must survey the extensive fields of science and literature, must be familiar with sacred and profane history, and have a general knowledge of the political and religious doings of the present age. They must be ever ready to feed their flocks with the rich and varied instructions of divine truth, must bring forth from the treasury things new and old. For these purposes they must have books. The minister who does not refresh and invigorate his mind by constant reading and study, will contract and impair his own intellectual powers, and feed his flock upon stale truths and husky repetitions. Let him have a competent salary, so that he can make a liberal appropriation yearly for mental furniture, and his people will be richly paid in the freshness and vigor of his instructions, and the cause of truth will find a more successful and efficient champion.

4. *A Minister must be an Example of Liberality.*

5. *The Minister ought occasionally to Travel for Health and Improvement.*

6. *The Minister ought to lay up something for his Wife and Children in anticipation of his own decease.*

Are you favored, my Christian friends, with the services of a faithful, devoted pastor? How do you evince your gratitude for this inestimable blessing? Do you endeavor to increase his usefulness by anticipating his wants, by sustaining him in his trials, and rendering his situation comfortable and pleasant? If you subscribe liberally to his support, are you punctual in paying that subscription? Do not forget that your minister must have something more substantial than promises. Many a one has been under the painful necessity of disappointing his creditors, because his church failed to fulfil their solemn engagements. Do not permit the reputation of your preacher to be sullied by your culpable neglect. But if you contribute promptly to his support, do you regard the appropriation in the light of charity, and do you give to your minister as you would bestow alms upon a poor mendicant? If so you will deeply wound his sensibilities and do him manifest injustice.



As well may you consider the bill of your physician, your merchant, or your mechanic, a charitable donation. If he has sacrificed the prospects of wealth, and devoted his time and talents to the promotion of your dearest interests, are you not bound by every principle of justice and of gratitude, to furnish him with the means of subsistence? Call it not charity.

Do not, I entreat you, compel your minister to obtain support from secular employments. His mind will be distracted, his heart become cold, and his services of little worth. The duties of a gospel preacher would give full scope to the powers of the tallest angel; and shall frail man pretend adequately to discharge those duties with a meagre portion of his thoughts, and a fraction of his time? Relieve him from this fatal necessity, and permit him to bring to your service the best energies of his mind and heart. If, however, he voluntarily engages in worldly avocations, and preaches mainly to advance his own temporal interests, the less you give him, the more perfectly he will be paid. That man cannot profit his hearers, who enters the sacred desk, with his mind divided between a mathematical diagram and the messages of truth, or with a bill of sale in one pocket and the bones of a vapid declamation in the other.

But do you withhold a just and generous allowance from your minister, that you may accumulate a large estate for your children? If so, Heaven will doubtless chastise your avarice and your disobedience, by compelling you to witness, as many a parsimonious Christian has done, the rum seller and the gambler rioting upon the spoils of your estate.

Look around I beseech you, and behold "iniquity coming in like a flood," and threatening to overwhelm with its turbid waters, truth and righteousness. Who shall oppose this desolating tide? I know "the Spirit of the Lord shall lift up a standard against it," but where are the *standard bearers*? If they are left to faint and to famish unsustained by the church, how can they successfully fight the battles of the Lord? Again, look abroad upon the world and behold the fields already white for harvest; *but where are the reapers*? If those now in the field are driven from their work, and compelled to minister to their own temporal wants, who shall raise up a company of youthful, vigorous laborers, to thrust in the sickle and reap this golden harvest?

If, then, Christian friends, you regard your own spiritual interests; if you would promote the present and future welfare of your families; if you can feel the claims of patriotism and philanthropy; if you would yield to the dictates of humanity and common justice; if you would obey the positive commands of God, and the express injunction of Jesus Christ, enforced by the cogent arguments of an inspired apostle; if you would

imitate the pious example of the primitive Christians; if you would listen to the voice of God's providence, speaking a language of loudest terror to the covetous, but of comfort and consolation to the liberal; if you would be moved by the piercing cries of a dying world, and would be instrumental in saving souls from death, encourage the heart and strengthen the hands of your minister, by promptly and cheerfully affording him a competent support.

### THE RIGHT KIND OF PREACHERS.

Remarks of Rev. Dr. Alexander, of Princeton, N. J.

THE church wants preachers *now*, who will be willing to make a sacrifice of popularity and worldly gain, and who will devote themselves to the word of God and prayer. The church never stood more in need of humble, holy, devoted ministers. For such laborers the harvest truly is great, and the fields white for the sickle. She wants no more "new divinity," nor "new measures," but she does need and urgently demands a set of ministers, greatly exceeding in spirituality and in profound knowledge of the Holy Scriptures, and their own hearts, those who have preceded them. "*Oh that the Lord of the harvest may raise up many such.*"

There is now an urgent demand for some men of superior abilities, and deep undisssembled piety to go into the foreign field; men of a higher standard than common, both of talents and spirituality, to occupy as leaders, important points which ought not to remain vacant. But who will go for us? Or rather who is qualified for the work in such responsible stations? Do not suppose that I underrate the wisdom, energy and diligence of our missionaries from America. I give thanks to God for endowing so many of them, with gifts which have rendered them able ministers of the New Testament. I have with gratitude admired that our missionaries have risen, in many cases, far above the expectation of their friends; and in my opinion, far above what they would have attained to, had they not become missionaries. But why do so few ministers of mature age, and some experience, give themselves to this most important work? Why is it committed almost entirely to young men, who have scarcely completed their studies, before they are shipped off to perform the most arduous as well as the most important work in the world?

### TO PIOUS YOUNG MEN.

Extract of a letter to the Secretary of the Society, from a Missionary in heathen lands.

"MY DEAR BROTHER,—At the termination of the next century, the United States will probably contain several hundred millions of inhabitants. Who then will be

looked upon as the greatest benefactor of our country? If in our day that person can be found who, to an untiring intercourse with Heaven and other qualifications, will spend his life in the sole object of endeavoring to bring forward young men for the gospel ministry, I venture to predict, that he is the man. If an individual, of whom I have been reading, who was a settled minister of the gospel for about thirty-five years, and who "introduced to the field one laborer for nearly each year of his ministry," could do so much in his very limited sphere, what might not an Agent, whose whole time should be devoted to this business, do among the one hundred and twenty thousand pious young men of our churches?

"Lift up your voice, my dear brother, and put the question to some one of the young ministers who may be qualified for such a work, whether he will not become such an Agent. If no one can be found, put it to some individual in the Theological Seminaries who will undertake the service. Should you succeed in obtaining one, let him immediately commence his work. O, how would such an agent, with divine aid, tell on the destitute parts of our country and on the heathen world! Let the agent, in the execution of his plans, put into the hands of the pious young laymen belonging to the churches, the following questions, that they may add them to the list of questions which they daily ask, when engaged in the duty of self-examination.

"O my soul! as there are six hundred millions of heathen and Mohammedans, to whom Christ has commanded his church to make known his gospel, and as this cannot be done unless many of her pious young men go forth to proclaim it, is there not reason to believe that thou art one to whom the eyes of thy Saviour were directed, when he gave this command? As this may be the case, it becomes thee to inquire into the reasons why thou dost not engage in this work. *What are they? Are they different from those which may be urged by every pious young man? Are they such as will stand the test of the judgment-day? Are they such as will enable thee to look every heathen and Mohammedan in the face then, and say, I am clean of your blood? Are they such as will enable thee to appeal to thy Saviour then, and say, Thou knowest, my Saviour, that I would have gone to the ends of the earth to proclaim thy gospel, had I been among that number, to whom thou gavest thy last great command? Art thou quite sure they are such as that the Saviour will not then apply the words to thee, which he used when addressing the man of whom mention is made in Matt. xxii. 13?"*

Let every pious young man in the land read these questions, and then ponder them well.

### EARLY RISING.

FROM March to November, at least, no cause, save sickness, or one of equal weight, should retain us in bed a moment after the sun has risen—so says Dr. Granville, in his Catechism of Health, upon whose rules, however, we cannot consent to act. The following from Time's Telescope, is more in accordance with our notions:

"Whosoever is found in bed after six o'clock, from May-day to Michaelmas, cannot, in any conscience, expect to be free from some ailment or other, dependent on relaxed nerves, stuffed lungs, disordered bile, or impaired digestion. Nothing can be done—absolutely nothing—if you do not rise early, except drugging your draughts, a luxury which the indolent morning sleeper must prepare himself to purchase dearly. We give him joy of his choice; bid him good bye, and springing out into the sunny air, we gather health from the heath, and become young again among the glittering May dew and the laughing May flowers."

"What a luxury the sons of sloth lose!" says Harvey, in his flowery Recollections on a Flower Garden; "little, ah little is the sluggard sensible how great a pleasure he foregoes for the poorest of all animal gratifications!" Be persuaded; make an effort to shake off the pernicious habit."

"Go forth," as King Solomon says, "to the fields; lodge in the villages; get up early to the vineyards;" mark the budding flowers, listen to the joyous birds—in a word, cultivate morning pleasures, and health and vigor must certainly follow.—*New York Evangelist.*

### PUNCTUALITY.

IT has justly been said that punctuality is more precious than gold, and that like the precious metal, its value increases with its scarcity. After all which has been said on this subject, and after the importance of the practice in question has been so universally acknowledged, it is astonishing that we do not find a greater number of persons disposed to maintain a convenient and obliging virtue, which is so essential to the welfare of a plodding, trading community, like our own. It is also, if we are not mistaken, a painful fact, that so far from the boasted spirit of improvement having reached us in this particular, we have greatly degenerated from the good, prompt habits of our ancestors. Certainly, this ought not so to be.

We have no wish to be censorious; but only desire to state simple facts, upon this point. We ask our reader, then, whatever may be his occupation or profession, if he has not suffered from unpardonable negligence, in this particular, either in himself or others. A neighbor agrees to meet you at your house, in a morning, before you



shall leave it for your daily business. You wait a half hour, perhaps an hour, for this purpose; but no neighbor arrives. Impatient of the hindrance, you go forth to your labors without having seen your tardy friend. Soon after you are gone, he calls at your house, of course to no purpose but to be ascertained of his negligence and folly. There may have been important business pending between yourself and neighbor, requiring immediate attention. By this delay, then, he has probably not only robbed you of your time, and diminished your confidence in him, but also seriously impaired your interest, not to mention the equal if not greater injury done to himself, by indulgence in this evil habit.

A lack of punctuality seems the more inexcusable because it is almost always wholly unnecessary. Why is it not as easy, when we know we have something to do, to perform it at the time, as to postpone it to the last moment in which it can be done. You will see some people who appear destined to be the last in every thing. They are the last to rise in the morning; the last to perform their work, and the last to retire. They invariably enter church after the services are commenced; and if they are to make a trip by stage, car, or steamboat, they are sure to arrive just when the conveyance is beyond sight and call. Such persons are frequently hurried; for improvidence of time begets a habit of being so. The most distinguished persons who have ever lived, have been remarkable for the observance of punctuality.—*Christian Watchman*.

## DIRECTIONS TO A SON IN COLLEGE.

EXTRACT FROM THE MEMOIR OF PRES. PORTER.

The following "paternal directions," written near the close of his life, for the use of one in whose welfare he felt a father's interest, exhibit his views of a parent's duty towards his son during a most important period of his life; contain counsels which it is devoutly to be wished might meet the eye and secure the attention of every youth, leaving the domestic circle for the untried scenes and temptations of a residence at college.

"1. Let no day pass without reading the Bible, and secret prayer: and if you have a pious room-mate, prayer in your room.

"2. Have a *stated time* daily for these devotional exercises.

"3. Never break a law of college, nor encourage any one to do it. To be sure of this *study* the laws.

"4. Join no combination to resist authority.

"5. Make conscience of it not to be marked on the monitor's bill—unless you are sick. Let me know how many such marks you have in a term.

"6. Next to your *devotions*, your primary care is to *get your lessons*. And as to the disposal of spare time for reading, ask Mr. — what books and in what order.

"7. Exercise should be uniform as the sun; always *before* meals, if you can.

"8. Avoid night studies after 10 o'clock.

"9. If your health *requires* it, ask *good* medical advice.

"10. As to boarding place, purchase of books, and prudentials generally, take no steps without Mr. —'s advice.

"11. I shall send no money beforehand, for your *regular* and *principal* expenses. The bills must come to me at vacations, that they may be paid at the beginning of each new term.

"12. As to minor expenses which must be paid at the time, keep an exact account to a cent, and bring it to me.

"13. Write to me whenever there is anything special. In other cases, write to me or some of the family, a journal letter or letters to be sent as you have conveyance.

"14. Take care of your *tongue*,—especially when excited be *silent*.

"15. Take care *what* and *to whom* you speak of others characters.

"16. Take care of your *temper*.—When *excited* stop . . . . . think . . . . . think . . . . . after a day or a week act, not sooner.

"If you would have your class-mates love you, *love them*: be benevolent. Be modest, kind, gentle. You cannot *force* esteem; you must *win* it. To do this, you must *deserve* it, and then in the end you will *have* it."

## EXTRACTS FROM THE REPORT ON EDUCATION,

Adopted by the New Hampshire Conference of the Methodist Episcopal Church, at Danville, Vt., July, 1838.

*We must have an educated ministry.*

It is not meant that all who enter the ministry, should be educated at the College, or the Theological Seminary, though the acquirements thus secured would, without a doubt, be very desirable for a minister of Christ, and highly conducive to his usefulness. It is meant, however, that all who engage in the ministry should be liberally and extensively educated. It may be asked, how it is possible, that a novice, or even what is termed a man of moderate information, can be expected to perform successfully, the arduous and diversified duties of an able minister of the New Testament? Are we to look upon this as an age of miracles? Are we to expect men to spring up among us supernaturally endowed—all at once armed and equipped for the holy strife? Are such remarkable gifts as the gift of tongues, the power of working miracles, and the like, conferred upon ministers of the present age? And is there not a necessity for eminent qualifications for the sacred



office now, as well as in any former period? Are not the natural heart and sin the same as in the Apostolic days? Has Satan at all changed his character, or withdrawn one of all his wiles and snares with which he aims to entrap the souls of men? Are there not the same moral battles to be fought—the same victories to be won? Are the present condition and prospects of the Church inferior in point of interest, to those of any era since the commencement of Christianity?

How monstrously absurd the idea that extensive learning is necessary for some other professions, but less so for the preacher of the gospel! What delusion could be more gratifying to the evil adversary of all our bliss! Satan objects not at all to weak and inefficient men being placed in the ministry. But God demands different kind of men for this great work. He demands workmen who need not to be ashamed, rightly dividing the word of truth—such as study to show themselves approved unto God. He demands the very best of talents and abilities: and the whole condition of the church, as well as all the circumstances of the times, and the entire spirit of the age, reiterate, more and more loudly, the same demand. If ever ordinary talents would suffice for a minister of God, they will not suffice now. Every thing around calls for men of the first abilities, the most accomplished minds, as well as of the most ardent piety, to stand forth in the ranks of the ministry of reconciliation. A mighty effort is to be made in conflict with the powers of darkness, and for the establishment of the reign of righteousness; and the great conqueror in that glorious war will lead on to the eventful strife, soldiers completely harnessed for the battle. Dr. Clarke, speaking of the qualifications of a Christian minister, remarks, "Who is sufficient for these things? Is it such a man as has not intellect sufficient for a common trade or calling? No, a preacher of the gospel should be a man of the soundest sense—the most cultivated mind, the most extensive experience;—one who is deeply taught of God, and who has deeply studied men—one who has prayed much—read much, and studied much." And in another place he advances the idea, that for no calling are these requisite qualifications so various and extensive, as for the Christian ministry.

It cannot be urged here with any degree of fairness, that in maintaining the above views, we are departing from Apostolic simplicity and faith, and leaning too strongly toward worldly maxims and worldly policy. It has long been a favorite theme with many to declaim largely concerning the ignorance and intellectual weakness of the Apostles, thence inferring, that for ministers of the present day, extensive learning and thorough education are not indispensable, if they be even desirable. But who can fail to per-

ceive that such reasoning is equally unsound in its premises, as it is illogical in its conclusions? If it be asserted that when the Apostles were commissioned to go into all the world and preach the gospel to every creature, they were destitute of extensive literary qualifications, we demand the evidence. And what can be urged in defence of so strange an assertion? Will it be the fact, that these same Apostles were, for a series of years, the constant and familiar companions of Him who is the fountain of all wisdom and knowledge; that for a long time they were students of the Lord Jesus Christ, the great master of all science, human and divine? Will it be, that they long hung upon the lips of the most accomplished teacher that ever appeared upon earth? Will it be that they enjoyed the unspeakably precious privilege of settling perfectly all questions of uncertainty and doubt at the great fountain head of truth and knowledge; thus, in a single hour, by a single lesson at the feet of Jesus, receiving perfect knowledge and entire assurance, concerning inquiries which costs *us* years of painful controversy and study, resulting after all in partial blindness, ignorance, and distressing perplexities? Or will it be urged by the advocates of Apostolic ignorance, that after having for several years, sat under the teachings of Immanuel, they were endowed after their Lord's ascension, with various splendid gifts, among which was the wonderful gift of tongues, so that they were able to proclaim immediately to any and all nations, in their own language, the great salvation of the gospel?

Contemplate an Apostle thus prepared for his work, and tell us if there be a minister of the gospel in Christendom, possessing qualifications equal to these. Where is the man who, with all his studies, is prepared to go into any nation whatever, and preach the gospel? To say that the Apostles were never educated in the schools, is to say nothing to the purpose, so long as it is a fact that they were *educated*; and educated too, under privileges which none of their successors in the ministry can hope to enjoy. To say that they were "unlearned mechanics and fishermen," and devoted no time to the pursuit of languages and other studies, is to say nothing to the purpose, so long as it is a fact that they were masters of all languages, and were able to speak with other tongues the wonderful works of God. The objector thinks lightly of an educated ministry, on the ground that the Apostles were uneducated. Let him give to us the qualifications which adorned them, and we ask no more. But if he asserts, as he must, these to be above our reach, then let him never again allude to the Apostles as examples of ignorance, or of limited endowments.

Brethren, it is high time that against all such unadvised appeals to an imaginary ignorance on the part of the Apostles of

Christianity, we should record our most deliberate and solemn protest. An enlightened and proper view of their eminent qualifications and accomplishments, must ever have an influence to elevate our notions of their high and holy office, to inspire us with the most unwearied diligence in improving and disciplining our own minds and hearts, as well as to have existing among us, down to remotest time, an eminently holy, intelligent and learned ministry.—*Zion's Herald*.

*Anniversaries of Societies connected with the American Education Society.*

CENTRAL AMERICAN EDUCATION SOCIETY.

THE Anniversary of this Society was held at the Broadway Tabernacle, New York, May 10, 1839. The Rev. Samuel H. Cox, D. D., presided on the occasion. The Report on the state of the treasury was read by Charles Starr, Esq. Treasurer of the Society. The Report of the Directors was read by the Rev. Benjamin Labaree, the Secretary of the Society, an extract from which, together with a list of the officers, may be expected in the next Journal. The meeting was addressed by the Rev. Charles White of Owego, N. Y., Rev. Ansel D. Eddy of Newark, N. J., and the Rev. Dr. Cox of Brooklyn, N. Y.; and the exercises were closed with the apostolic benediction by the Rev. Asa Hillyer, D. D. of Orange, N. J.

CONNECTICUT BRANCH.

THE Annual Meeting of this Society was held at Danbury, in connection with the meeting of the General Association, on the evening of Tuesday, June 18, 1839. The President being absent, Rev. Zephaniah Swift of Derby was called to the chair. The meeting was opened with prayer by the Rev. Mr. Punderson of Huntington. The Report of the Directors was read by the Secretary of the Society, the Rev. Samuel H. Riddel, and the meeting was addressed by the Secretary of the Parent Society, and the Rev. Messrs. Hinsdale of Blandford, Ms., Bacon of New Haven, and Baird of New York.

The following persons were elected officers of the Branch for the ensuing year,

viz: Hon. Thomas Day, Esq., *President*; Joseph Battelle, Esq., *Vice President*; Rev. Samuel H. Riddel, *Secretary*; Eliphalet Terry, Esq., *Treasurer*; Rev. Jeremiah Day, D. D., Rev. Joel Hawes, D. D., Rev. Nathaniel W. Taylor, D. D., Rev. Bennet Tyler, D. D., Rev. Chauncey A. Goodrich, D. D., Rev. Leonard Bacon, Rev. William W. Turner, Rev. Horace Hooker, Rev. Horace Bushnell, Rev. Oliver E. Daggett, Prof. Benjamin Silliman, and Prof. Denison Olmsted, *Directors*.

An extract from the Report may be expected in the November Journal.

MAINE BRANCH.

THIS Society held its Anniversary at Brunswick, on Wednesday, June 26, 1839. The meeting was opened with prayer by the Rev. J. B. Condit of Portland. The Annual Report was read by the Rev. Dr. Tappan of Augusta; and the audience was addressed by the Rev. J. W. Chickering of Portland, Rev. Joel Parker of New York, and the Secretary of the Parent Society. The Hon. Robert Pinckney Dunlap, late Governor of the State, is President of the Society, the Rev. Benjamin Tappan, D. D. is Secretary, and Prof. William Smyth of Bowdoin College is Treasurer.

CHESHIRE COUNTY AUXILIARY, N. H.

THE Cheshire County Education Society held its ninth Anniversary at Fitzwilliam, June 13, 1839. February and March is the time for making collections for the Education cause. Elijah Parker, Esq. of Keene is President of the Society, Rev. Moses Gerould of Alstead is Secretary, and Samuel A. Gerould, Esq. of Keene is Treasurer.

NORFOLK COUNTY AUXILIARY, Ms.

THE Anniversary of the Norfolk Auxiliary Education Society was held at the meeting-house of the First Church, (the church of the Rev. Dr. Burgess,) Dedham, June 12, 1839. The meeting was opened with prayer by the Rev. Calvin Park, D. D. of Stoughton, and the sermon on the occasion

was preached by the Rev. Calvin Durfee of the South Parish in Dedham. Mr. Durfee's text was from Gen. xlix. 10.

The officers chosen for the ensuing year are Nathaniel Miller, M. D., *President*: Ebenezer Alden, M. D., Rev. Ebenezer Burgess, D. D., Robert Blake, Esq., *Vice Presidents*; Rev. Samuel Cozzens, *Secretary*; Rev. John Codman, D. D., *Treasurer*; Mr. Lewis Tucker, *Auditor*; and Gen. Nathaniel Guild, *General Agent*.

The next Annual Meeting is to be held in the South Parish of Braintree, at the meeting-house of the Rev. Mr. Matthews, and the Rev. David Sanford of Medway is to preach on the occasion.

The sermon of the Rev. Mr. Durfee is printed, and extracts from it may be expected in our next. At the close of the sermon is an Appendix, containing an account of the time and place of the meeting of the Society ever since its formation, May 2, 1816, together with the name of the preacher and his text.

#### BERKSHIRE COUNTY AUXILIARY.

THE Berkshire Auxiliary Education Society held its Twenty-first Anniversary at Dalton, June, 11, 1839.

Samuel Shepherd, D. D., President, in the chair. The meeting was opened with prayer by the President, and singing by the choir. The Report of the Secretary, Rev. Joseph Knight, was read. Rev. Platt T. Holley of Sandisfield moved the acceptance of the Report; seconded by Rev. Tertius S. Clark of Stockbridge. Both of these gentlemen addressed the meeting. The Treasurer's Report was then read by the Secretary, the Treasurer being necessarily absent. Its acceptance was moved and adopted. Addresses were made by Rev. Mark Hopkins, D. D., President of Williams College, and Rev. Mr. Baird, Corresponding Secretary of the Foreign Evangelical Association.

The meeting was an interesting one, and an impulse was given to the cause, which, we trust, will be lasting.

About \$670 were collected for the cause the last year in the county.

The officers of the Society for the present year are Rev. Samuel Shepard, D. D.,

President; Hon. Robert T. Barnard, Esq., Vice President; Rev. Joseph Knight, Secretary; J. C. Furber, Esq., Treasurer; Hon. William Porter, Esq., Auditor; Additional Directors, Rev. William A. Hawley, J. Hotchkiss, H. Boice, T. S. Clark, Capt. S. Gates, Rev. E. W. Dwight, J. W. Turner, M. Hopkins, D. D., Professor Kellogg, C. F. Fenn, Esq.

#### HARMONY CONFERENCE AUXILIARY, WORCESTER COUNTY.

THIS Auxiliary held its Anniversary on Tuesday, April 16, 1839, at Uxbridge. The Report was read by the Secretary, the Rev. Hiram A. Tracy of Sutton.

The Report gives an account of what has been done, the year past, by the Auxiliary; sets forth in a concise and lucid manner the present condition, operations and wants of the Parent Society, the destitution of ministers in the United States, and the duties of Christians in view of these facts.

The meeting was addressed by the Rev. Mr. Grosvenor of Uxbridge, and the Rev. Joseph Emerson, an Agent of the Parent Society.

#### ANNIVERSARY OF THE NEW YORK YOUNG MEN'S EDUCATION SOCIETY.

This Society, which has its location in the city of New York, held its Annual Meeting December 10, 1838, in the Central Presbyterian Church. William A. Booth, Esq., President of the Society, took the chair. The report was read by the Secretary of the Society, the Rev. Asa D. Smith, and the meeting was addressed by the Rev. Leonard Bacon of New Haven, Ct. and the Rev. Joel Parker and the Rev. Dr. Cox of New York. An extract from the Report follows:

What, then, are the leading principles of the Education Society?

First of all, the Society assumes, in common with kindred associations, that "the heathen" are to be given to Christ for his "inheritance," and "the uttermost parts of the earth for his possession." There would be ample scope for our labors at present, were our own country only to be saved. But our plans and efforts have respect to *the world*, on the ground just mentioned.



And do we mistake in regard to it? Are the churches at large in error concerning the promises? Are they deluded by visions of fancy? We cannot believe it, when we remember the explicit declarations of God—so numerous and so well known that we need not repeat them. We must still hold it as an article of our faith, and as an incentive and guide to Christian action, that “all flesh shall see the salvation of God.”

It is another principle of the Education Society, that *the world is to be saved mainly by the preaching of the gospel*. Do they err in this? Saith not the Scripture, “After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of PREACHING, to save them that believe?” And did not Christ say to his disciples, “Go ye into all the world, and preach the gospel to every creature?” Has not Christianity advanced, in every age, mainly through the preaching of the word? Are not all other instrumentalities of little avail without it? Spring not churches from it, under God, and ordinances, and Christian fellowship, and all the train of gospel influences? How evident is it, that our labors are concerned with the primary means of the world’s conversion.

Another principle of this Society is, that the church are bound to do, and that a right spirit would lead them to perform, whatever is essential, on their part, to the universal proclamation of the gospel. If the word is to be preached every where, then must preachers be greatly multiplied. As prayer is one important means to such an end, Christ has expressly enjoined it on his followers. He has bidden them pray “the Lord of the harvest,” that he would “send forth laborers into his harvest.” And whatever else can be done to furnish such laborers, is obviously implied in the expression of God’s will that the whole field should be supplied with them.

We come then to the inquiry, what else *can* the church do to raise up ministers of the gospel? Is any thing besides prayer incumbent on her? A negative answer might, perhaps, be given to this question—so far, at least, as the contribution of money is concerned—had every suitable candidate for the ministry the means of securing the needful preparation. This not being the case, however—there being many worthy youth desirous of preaching the gospel, but unable of themselves to obtain an education—is not the path of duty plain? Have the benevolent misapprehended it, in believing that special measures should be taken to aid persons of this description? Shall we ascribe it to undue tenderness of feeling, or to error of judgment, that they have felt themselves urged to such measures by the pressing and pathetic calls to preachers of the gospel both from Christian and pagan lands?

But *how* shall candidates for the ministry

be aided? By private liberality, say some, rather than by societies of any description. We need only reply to such a suggestion, that unless the standard of benevolence should be greatly raised, the number fitted for the ministry in this way would be very small. There are but few whose individual contributions to the Education cause would sustain even a single beneficiary. To this we may add, however, that most of the objections urged against the education of young men by Societies, would be found to lie, with equal force at least, against the substitute proposed. In respect to the selection of beneficiaries, the supervision exercised over them, the correction of their faults, and the prompt dismissal of the unworthy, an association has, indeed, obvious advantages over an individual. It is much more likely to act from fixed and salutary principle; to be free from favoritism, caprice, instability, and undue tenderness toward the wayward. That candidates for the ministry, then, should be aided chiefly, if aided at all, by societies of some sort, is sufficiently evident.

But it may still be asked, have those in existence so discharged their high trust as to merit continued patronage? Is it so, in particular, with that to which the New York Young Men’s Education Society is auxiliary? To what conclusion would the results of its labors lead us? Here we may be met with certain oft repeated objections to it, grounded on the *character of its beneficiaries*. These relate both to their *faults*, and the *failures* among them. Let us briefly notice these two classes of objections, beginning with the last mentioned.

Many, it is said, study for a time under the patronage of the Society, and then resort to other employments; and a great waste of charity is the result. To this we reply, that a careful examination would show the number of beneficiaries who have taken this course to be much less than many suppose. The fact is, failures attract notice—they are startling exceptions—while perseverance to the end is but an ordinary virtue. It would be to the credit of the Education Society, it is believed, to compare it, as to the point in hand, with any other agency for the training of the young. Take, for example, parental influence. How often is this abortive, as to all its most important ends. In how many cases do the sons of the moral, the discreet, and even the pious, utterly disappoint the reasonable expectations of their friends. And yet who thinks of discarding parental influence? What father would infer, even from the ruin of one of his sons, the folly of all effort to prepare the others for usefulness? The truth is, failures more or less frequent, are incident to human nature under every species of training. Where is the teacher who does not sometimes grieve at the utter waste of intellect? Where is the pastor

who might not apply to some the language of Paul to the Galatians, "I am afraid of you, lest I have bestowed upon you labor in vain." Even the great Shepherd and Bishop of our souls, said to the little flock around him—the little band of candidates, so to speak, for the sacred office—"Have not I chosen you twelve, and one of you is a devil?" Failure among Christ's beneficiaries in the proportion of one to twelve! Let the opposer of Education Societies ponder this, and remember, that "the disciple is not above his master, nor the servant above his Lord."—Let it be noted further, that beneficiaries are sometimes prevented from entering the ministry by ill health, or other causes utterly beyond their control, and not implying moral delinquency. In such cases, good results, undoubtedly, from a temporary connection with the Education Society. The persons referred to, by the acquisition of knowledge, and the improvement of their mental and moral habits, become better fitted for usefulness. They are likely to feel a much deeper interest than before in whatever pertains to the success of the gospel, and to be more efficient auxiliaries to the preacher. Whatever the Society has expended on them, moreover, as well as on all others who fail to enter the ministry, is to be refunded. The obligation to this effect is peculiarly strong; and it furnishes an additional safeguard against the waste of sacred funds.

Is it reasonable, then, to withhold patronage from the Education Society on the ground we have been considering? If, in the course of its operations, there have been, as some affirm, a larger number of failures than in those of most of our other benevolent Societies, it is easily accounted for. Bibles never apostatize. Tracts are in no danger of dyspepsy, vertigo, or consumption. And the case of the missionary is very different from that of the beneficiary. The latter is young, and his character of course but imperfectly developed;—with even the rigid examination prescribed by the Education Society, however promising its result, we have no such grounds of confidence as in the case of the former,—subjected as he has been to a severe probation of eight or ten years continuance, and mature as his character must of course be. The student, besides, is far more hable to apostasy than the minister, from his being at a period of life when the heart is peculiarly susceptible of seductive influences. While human nature continues as it is, therefore, it may be expected that failures will sometimes occur among the beneficiaries of the Education Society. No human sagacity or foresight can prevent it. And the fact that the Reports of the Society occasionally disclose such failures, should rather strengthen our confidence in it, than call forth censure. It assures us of the

vigilance and fidelity with which its concerns are managed. It warrants the belief that if, through the imperfection of human knowledge, some should be received as beneficiaries who are unworthy of patronage, few if any of this description will be carried forward to the ministry. The failures referred to are, in some sense, successes. And no argument can be derived from them against Education Societies, which may not be wielded, with greater or less force, against every institution for the benefit of the human race.

But where utter failures do not occur, it is said, *faults* are often apparent of the most painful kind. With this objection our appeals for patronage are continually met. Numerous and widely scattered as the beneficiaries of the Parent Society are, most persons become acquainted with some of them; and it is no marvel if they discover, here and there, grounds of censure. Though we all believe in the perfectibility of human nature, none of us expect to witness here its perfection. Ministers of the gospel, it is believed—yea, even the most devoted missionaries—have their faults. To judge rightly of beneficiaries, as well as others, we must have strong faith in the common depravity of our race. We must remember that a *right line* is but the ideal as well of the moralist as the geometrician. It is vain to expect that even the most careful selection of beneficiaries, and the most vigilant supervisions of them—such as the rules of the Society enjoin, and its officers exercise—will ensure their utter faultlessness. Be it remembered, however, that we justify not their faults, nor ask for special charity on their behalf. Let them stand on a common footing with their fellow men. Let not the objector try them by a severer test than he applies to others who receive his confidence. As was said in relation to another point, they are young and inexperienced, their characters are in a forming state. And it is very properly the avowed design of the Education Society to sustain toward them a parental relation. When the elements of mental and moral excellence are apparent, and perfection is aimed at, it is neither parental nor reasonable to make the minor indiscretions of boyhood and early youth the ground of utter condemnation. If iniquities were thus to be marked, who could stand? What father would educate his children? What hope could be cherished concerning any of the rising generation?

It should be remembered, further, that beneficiaries are peculiarly subject to observation, and that of a critical sort. They are as "a city that is set on a hill." From the very circumstances in which they are placed, two things result;—one is, that all their little foibles become known to many—and the other, that those foibles are viewed through a medium far different from that

diffused around the domestic fire-side. The young breathe there an atmosphere of charity, in which faults are diminished and virtues magnified. To the very father who is most severe in his strictures on the conduct of beneficiaries, we might say, are your own children perfect? See you not faults in the best of them? Yet you bear with their foibles—you take the most favorable view of them—you publish them not, but seek privately to correct them. Suppose now, these children were thrown into a circle of strangers; suppose their more private walks were laid open to the inspection of others, as a student's often are; and suppose, too, the reception of charity had drawn upon them a peculiarly scrutinizing gaze; would they fare better, think you, than the subjects of your own invective?

These remarks are not designed to lower the standard of qualification for the gospel ministry. They were intended to meet the difficulties of some who have honest doubts respecting the Education cause, and to invalidate the objections of others who are predisposed to neglect it. Some of the latter class will probably never be convinced. Let a beneficiary wear a single garment a little too costly, or fall short, on a single occasion, of a suitable gravity of countenance, and it outweighs, in their estimation, all the real excellencies he may possess; yea, it is remembered, when a hundred men like David Brainard are forgotten. The attention of such persons, either from moral affinity or otherwise, seems to be specially attracted to whatever is unseemly in human nature. They are like the splenetic traveller, who turns away, as it were, from the lofty mountain, the broad river, the magnificent forest, the lovely vale, to plunge into every gloomy fen, and traverse every arid and cheerless desert. The truly candid and benevolent, however, will not only appreciate duly the general principles of the Education Society, but feel the force of the reasonings by which we seek to defend its measures.

### THEOLOGICAL SEMINARIES.

MANY objections have been made to Theological Seminaries; but one thing is certain: Students who attend a regular course of instruction in a Theological Seminary, have advantages and facilities for improvement and mental discipline, which are unknown to those who study in private. To afford these advantages, they must be fully organized—that is, a sufficient number of competent professors must be secured, to give due attention to the different branches of study, and to do justice to their several departments.

Libraries also are indispensable. These ought to be extensive and well selected, containing works on all the parts of theology

in its widest sense, composed both in ancient and modern times, together with the most popular and approved foreign and domestic periodicals of the present day, relating not merely to theology, but also to the arts and sciences and general literature.

Candidates for the ministry must take a regular and thorough course of study. The course of study in theological schools under the Old Testament dispensation, was long, leisurely and mature. No priest could enter on the full and active duties of his office, until he was thirty years of age, having devoted ten of the preceding years to diligent study and preparation. Some of the early councils decided that no man ought to be ordained to the work of the ministry under thirty years of age. It was almost impossible to get the consent of some of the most learned and devoted men of that age to receive ordination; so deeply were they impressed with a sense of their own unfitness, and of the importance of the work.

No intelligent individual can examine the plan of studies in any of our seminaries, without being convinced, that to acquire even a superficial knowledge, will require, at the least calculation, three years of diligent and laborious application. But it is amazing and humiliating to see how many step from the workshop or the plough into the ministry, with scarcely an idea in their heads, save that they have been called to preach the gospel. They perhaps do not affect to despise human learning; yet they do not see the necessity of spending so much time in preparation. They wish to take a shorter course. Instead of opening the gate, and walking decently along the prescribed path as other men, they, Samson like, lay hold of both gate and posts, and are for carrying all off together. In a word, young men had better study a while, and learn something, before they set up to be teachers of others. They may think that God has need of them sooner, but in all probability they are mistaken.—*Princeton Biblical Repertory*.

### EARLY REPUTATION.

It is an old proverb, that he who aims at the sun, to be sure he will never reach it, but his arrow will fligh higher than if he aimed at an object on a level with himself. Just so in the formation of character. Set your standard high, and though you may not reach it, you can hardly fail to rise higher than if you aimed at some inferior excellence. Young men are not in general, conscious of what they are capable of doing. They do not task their faculties, nor improve their power, nor attempt as they ought to rise to superior excellence, they have no high commanding objects at which to aim; but often seem to be passing away life without object and without aim. The con-



sequence is their efforts are feeble, they are not waked up to any thing great or distinguished; and therefore fail to acquire a character of decided worth.

Intercourse with persons of decided virtue and excellence is of great importance in the formation of a good character. The force of example is powerful. We are creatures of imitation, and by a necessary influence, our temper and habits are very much formed on the model of those with whom we familiarly associate. In this view nothing is of more importance to young men than the choice of their companions. If they select for their associates, the intelligent, the virtuous and the enterprising, great and most happy will be the effect on their own character and habits. With these living patterns of excellence before them, they can hardly fail to feel a disgust at every thing that is low and unworthy. Young men are in general, but little aware how much their reputation is affected in the view of the public, by the company they keep. The character of their associates is soon regarded as their own. If they seek the society of the worthy, it elevates them in the public estimation: as it is an evidence they respect others. On the contrary, intimacy with persons of a bad character always sinks a young man in the eye of the public. —*Western Presbyterian Herald.*

#### MOTIVES FOR ENTERING THE MINISTRY.

I MUCH doubt whether many pious young men have ever even agitated the question whether they are called of God to engage in this great business. Many, especially those who live in more remote places, where the publications of the Education, Missionary, and other Societies are to a very limited extent circulated, have, it is to be feared, but little knowledge of the moral dearth of our land and world. Or, if they have such knowledge, the subject is so seldom presented to their minds with the force it deserves, or with reference to personal duty, that but comparatively little impression is produced. Such can hardly be expected to inquire whether they ought to enter the ministry. My friend, who are you, now reading these lines? Are you one of the pious young men belonging to the American churches? Though you may be included in the number who ought to preach the gospel, you may have various reasons for concluding that you are not. Let us examine these reasons.

1. You say you cannot enter the ministry because you *have not the means* to obtain an education. But have you applied, through your pastor, or otherwise, for assistance from any Society or Board of Education? If not, can you continue to urge the want of means as an excuse?

2. You urge that you have not the *required qualifications*. Let me inquire what

qualifications you do need. Want of *piety*? Go to the foot of the cross, and lie there till you obtain it. As, however, you may form too low an estimate of your piety, you cannot confide solely in your own judgment in this matter, and consequently are under obligations to ask the opinion of judicious friends. Do you urge want of *talents*? This may be a legitimate plea; but it has been urged by some of the most eminent men which the world has produced. When God required the services of Moses, how earnest was he in argument for declining? Jeremiah said, "Ah, Lord God, I cannot speak, for I am a child."

3. Do you say, "I do not *feel that I have a call* to the ministry? If I could ascertain that I had one, I would enter on a course of preparation." But is there no way to ascertain this? It appears to me there is. Consider the momentous bearings of this question of duty. You allow that you are bound to do all the good and prevent all the evil you can in the world. By entering the ministry, with the aid of the Holy Spirit you may be instrumental in converting many of your fellow-men; in raising up preachers of the gospel; and in doing much good in various other ways. If you do not enter it, you leave the field to be filled with the natural and rapid growth of errors in doctrine and practice, which will soon amount to little less than heathenism. Go to God in humble and importunate prayer for direction; follow the indications of his Providence and the guidance of his Spirit; take counsel of his ministers; be willing to go where duty calls: and if you seriously believe *that you can glorify God more by preparing for the ministry*, and there be no valid reasons against it; then it appears to me that you are to wait for no other call; and wo be to you if, through your own criminal neglect you preach not the gospel.

To those of you, beloved brethren, who have such a belief, I will mention some of the motives which should constrain you to engage in this work:

1. Your *obligation to your Saviour* should move you. He has enrolled your name in heaven, and prepared a place for you at his right hand, where you are to drink forever of the streams which make glad the city of your God. O, had you a thousand lives to spend in the service of this adorable Being, or had you ten thousand tongues to sound abroad his praise, you should dedicate all to him who has done so much for you.

2. Your *obligations to your neighbor*. Him you are commanded to love as yourself.—Thousands of your fellow-men, who are all your neighbors, are perishing. The soul of every one of these has been pronounced by Him who has the keys of death and hell, to be of more value than the whole world. This thought alone ought to be sufficient to make you rejoice to leave

your farm, or your merchandize, or the law, or medicine, and fly to the help of any one who can possibly be rescued from so tremendous a doom.

3. *Consistency of conduct.* On your knees, at the throne of grace, you plead with your Saviour to send more laborers into the harvest. How can you spread forth your hands, while you are unwilling to do your part towards the advancement of his kingdom, and keep back a part of the price?

4. *The rewards* which await you, if found faithful. "They who turn many to righteousness shall shine as the stars forever and ever." What joy shall thrill through your bosom, in seeing the honor which those whom you are instrumental in saving, will bring to your Redeemer. You should never forget, that every soul which is saved will, through some period of eternity, bring more glory to this adorable Being than yet has been brought by all the myriads who have gone to heaven.

In consideration of what has been said, I have two questions to ask, answers to which I solemnly enjoin it upon you to give to the Head of the church.

*Do you intend to go up to the help of the Lord in this mighty work?* If so, whatever your hands find to do, do it with your might.

Are you disposed to *decline entering the ministry*, or are you *halting between two opinions*? But are you prepared to resist the calls which are made upon you? I entreat you to think well of this matter before you come to a determination in the negative. As an ambassador of the King of Heaven, I charge you to make these calls a subject of much prayer and meditation. Let the first question on your self-examination list, for morning, be, Am I going to glorify my Saviour to-day by not setting my face towards the Christian ministry?—And let your first question on your self-examination list, for evening, be, Have I gloried God to-day in not setting my face towards the ministry?—While engaged on your farm, or in your shop, or in your law or medicine, often put the question to your conscience, Do I believe my God looks down upon me with as much approbation as he would if I were now engaged in laboring in the vineyard of his Son?

Can you quietly stand still and see multitudes perish? Have you no bowels of pity? Have you no sentiments of compassion? Have you no tender concern for your perishing fellow men? If you have, I beseech you to show it, by flying to their help. How will your very knees smite together with trembling, when you see them pointing out their hands towards you in the presence of the assembled universe, and hear them saying, "There stand the men who solemnly covenanted, over the body and blood of their Lord, that they would love their neighbor as themselves;

but they loved us not—though they knew what evil was coming on us forever, they pitied us not?" How will your hearts die within you, when you hear your Saviour say, Is this the love you bear to your fellow-men, to let them sink into the fire never to be quenched, without one effort on your part to save them? Is this the way you have shown your gratitude to me, who shed my blood for you?—*Lutheran Observer.*

## CALL FOR MISSIONARIES.

Who will go for us?

THE following missionaries are urgently needed, at the missions of the American Board of Commissioners for Foreign Missions, to go out at an early day:

1. At the mission on the Island of Borneo, composed of members of the Reformed Dutch church.—Two or three ministers, a physician, and a printer.

2. *Mission to Syria.*—A physician, to reside at Beyroot; and a printer, to take charge of the printing establishment of the Board at the station.

3. *Nestorian Mission.*—A physician to take the place of Dr. Grant, at Ooroomiah; and a printer to take charge of the press at that station, which has been lying idle for two years, for want of some one to manage it.

4. *Sandwich Islands Mission.*—A physician, to give instruction in the Mission Seminary at Lahainaluna, and to practice medicine on the islands of Maui, Kauai, and Moloka; to go out with the Rev. Mr. Dibble on his return to the Islands this fall.

5. *Indian Missions.*—A teacher for the boarding-school at Dwight; and female teachers for Park Hill, among the Cherokees; for the Stockbridge Indians, near Green Bay; and the Tuscarora Indians, in New York.

Persons who may be willing to offer themselves for either of the stations named above, and ministers or others who may know suitable persons, whose services may be obtained, are requested to write to the Secretaries of the American Board of Commissioners for Foreign Missions, Missionary House, 30 Pemberton Square, Boston; or office of American Board of Commissioners for Foreign Missions, New York.

Brick-Church Chapel, New York, July 16, 1839.

## HOLY LIVING.

DAILY RESOLUTIONS OF J. C. LAVATER.

I WILL never, either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, to a private place and implored God for his assistance and blessing.

I will neither do, nor undertake any thing, which I would abstain from doing if

Jesus Christ were standing visibly before me; nor any thing of which I think it possible that I shall repent in the uncertain hour of my certain death. I will, with the Divine aid, accustom myself to every thing, without exception, in the name of Jesus Christ, and as his disciple; to sigh to God continually for the Holy Ghost; and to preserve myself in a constant disposition for prayer.

Every day shall be distinguished by at least one particular work of love.

Every day I will be especially attentive to promote the benefit and advantage of my own family in particular.

I will never eat or drink so much as shall occasion to me the least inconvenience or hindrance in my business.

Wherever I go, I will first pray to God that I may commit no sin there, but be the cause of some good.

I will never lay down to sleep without praying, nor, when I am in health, sleep longer than, at most, eight hours.

I will every evening examine my conduct through the day, by these rules, and faithfully note down in my journal how often I offend against them.

#### NEWSPAPERS, MAGAZINES AND PERIODICALS

*Published in the United States, July 1st, 1839.*

Taken from returns made to the Post Office Department.

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Rhode Island,	14
Connecticut,	31
New York, (at N. York city, 71,)	274
New Jersey,	39
Maryland, (at Baltimore, 20,)	48
Pennsylvania, (at Philadelphia, 71,)	253
Delaware,	3
District Columbia, (at Wash. 11,)	16
Virginia, (at Richmond, 10,)	52
North Carolina,	30
South Carolina,	20
Georgia,	33
Florida Territory,	9
Alabama,	34
Mississippi,	36
Louisiana, (at New Orleans, 10,)	26
Arkansas,	4
Tennessee,	50
Kentucky,	31
Ohio, (at Cincinnati, 27,)	164
Michigan,	31
Wisconsin Territory,	5
Iowa Territory,	3
Indiana,	69
Illinois,	33
Missouri,	25

Total,

1,555

Of the above, 116 are published daily, 14 tri-weekly, 30 semi-weekly, and 991 once a week. The remainder are issued semi-monthly, monthly and quarterly, principally magazines and reviews. Many of the daily papers also issue tri-weekly, semi-weekly and weeklys. Thirty-eight are in the German language, four in the French, and one in the Spanish. Several of the New Orleans papers are printed in French and English.

#### DISSENTING ACADEMIES IN GREAT BRITAIN FOR YOUNG MINISTERS.

From Mann's *Lectt. Eccl. Hist.*, xii. p. 518.

<i>When founded.</i>	
1665	Rathmel, in Yorkshire, removed to Attercliffe, near Sheffield, 1698, and back to Rathmel, Presbyterian, extinct.
1665	Taunton, Presbyterian, extinct in 1759.
1669	Shrewsbury, Presbyterian, extinct.
1710	Bristol, Particular Baptist.
1716	Kendal, Independent, extinct in 1752.
1729	Northampton, now at Wymondley, Herts, Independent, removed to London and called Coward College.
1752	Axminster, Independent, removed to Exeter.
1756	Hexmondwike, Yorkshire, Independent, extinct in 1800.
1757	Warrington, Lancashire, Socinian, extinct in 1783.
1768	Trevecka, South Wales, removed to Cheshunt 1792, by Countess of Huntingdon.
1772	Homerton, from Mile End, Independent.
1780	Abergavenny, removed to Oswestry 1782, and to Wrexham 1795, Independent.
1782	Newport Pagnel, Bapt. and Independent.
1783	Hoxton, now Highbury, Independent.
1786	Manchester College, removed to York 1803, Socinian.
1789	Gosport, Independent, Missionary Acad. Extinct.
1794	Worship Street, London, General Baptist, Socinian, (doubtful.)
1795	Rotherham, Independent.
1795	Carmarthen, Independent.
1799	Wisbeach, General Baptist, new connexion.
1800	Idle, near Bradford, York, Independent.
1803	Hackney, Independent.
1806	Bradford, Particular Baptist.
1807	Abergavenny, Particular Baptist.
1810	Stepney, Particular Baptist.
1816	Blackburn, Independent.

#### CHARITY A DOUBLE BLESSING.

THERE is no virtue in being relieved; a poor man is not a better man for the charity he receives; it brings with it an increase of duty, and calls upon him for a more sure trust on God, for greater thankfulness to him: and some obligations it lays him under, with respect to his benefactors here. And it may happen, that the charity, which is his present relief, may be a burden upon his future account; and will be so, if he misapplies the gift. But the giver has a better prospect before him; charity is the discharge of a duty, and has the general promises of obedience; it is a virtue likewise distinguished from the rest, and has its own reward; the blessings of the life which is, and of that which is to come; it is a debt which God will own at the last day; it is a treasure transferred to heaven, and will be repaid in never failing riches.—*Bishop Sherlock.*



## AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society was held July 10, 1839. The usual business was transacted, and the appropriations to beneficiaries were ordered to be paid under the direction of the Financial Committee. It was

*Voted*, That the 2d Article of Chapter VI. of the Rules of the Society be altered so as to read as follows, viz:

2. The annual amount granted to the young men in the first stage of education, shall be *sixty* dollars—*fifteen* dollars for each quarter, and the number of quarterly appropriations not to exceed *eight*; to those in the second stage, *eighty* dollars—*twenty* dollars for each quarter, and the number of quarterly appropriations not to exceed *sixteen*; and to those in the third stage, *eighty* dollars—*twenty* dollars each quarter, and the number of quarterly appropriations not to exceed *twelve*.

### *Appointment.*

The Rev. Rodney G. Dennis of Somers, Ct., was appointed an Agent of the American Education Society, with the expectation that the State of Massachusetts will be his principal field of labor. He has accepted the appointment, and will immediately enter upon the duties of his office.

Mr. Dennis has been for many years favorably known in Connecticut and Massachusetts, as an able, faithful and affectionate pastor. Some years since, he performed a short but very acceptable and successful agency in behalf of the American Education Society. He has also had experience in making collections for other benevolent enterprises. He is with much confidence commended to the Christian community in this new relation.

## REV. MR. HALL'S REPORT.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—Not long since I visited Berkshire County, Massachusetts, and my visit was attended with interest and gratification. I was cordially received by the churches and treated with respectful attention.

There is much in that county to interest, please and profit. Though its surface is broken and mountainous, yet its soil is

generally rich and fertile. The Hoosac and Housatonic rivers, which water this county, are skirted with rich and well cultivated meadows, and occasionally afford a fine opportunity for mill seats, which the enterprising inhabitants do not neglect to improve. If the earth must be cultivated that it may bring forth in rich variety and abundance; how much more important is it that mind, immortal mind, should be cultivated! And how important is it that those who are to give bias to minds and to educate them for immortality, should be well disciplined and richly imbued with the Spirit of the living God! It is the object of the Education Society to introduce men of this description into the gospel ministry.

The Connecticut and Hudson river railroad passes through the centre of this county. As I saw them pull down the high mountains and fill up the deep vallies to give an easy passage to this railroad, I was reminded of the scriptural declaration which is so full of promise and encouragement to the church of Christ. "Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." I fully believe that this and similar improvements, which make countries and nations widely separated from each other, as it were contiguous, will greatly facilitate the work now in progress to bring all nations to worship God in the beauty of holiness; and to make this earth, which has so long groaned under the burden of sin, resplendent with the divine glory.

This county is also distinguished, for its vast quarries of fine and beautiful marble, which is conveyed in large quantities to New York, Philadelphia and other parts of the United States. I saw the workmen hewing out and carrying away large blocks of marble for the noted Girard Seminary. I drew near to the quarry and then paused; and soon I was almost unmindful of the objects before me by delightful contemplation of the Temple built by Solomon, which presented itself to my vision by the law of suggestion. Some of the passages of Scripture which occurred to my mind were the following:—"And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building." "In his Temple doth every one speak of his glory." "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." As I carried out the analogy between the edifice for which that fine and beautiful marble was designed, and

the Temple built by Solomon, I could not but exclaim, *How imperfect the resemblance!* How unlike in their design and influence! In the Temple built by Solomon men were taught to serve and worship God, and were trained up for heaven; but in *this* edifice, men whom God designed to be religious beings, are to be educated without religion. And if this unsanctified learning, connected with "a carnal mind, at enmity with God," strengthened by age and example, does not make them restless and regardless of the general good, and prepare them for deeds of wickedness, it will prove irresistibly that we cannot refer to the past in illustration of the future. I wonder that the founder of this seminary had not been so far in advance of the age in which he lived and died as to have adopted "the no government scheme," and embodied it in the constitution of this seminary. He would then have shown in living examples, what men would be without either human or divine restraint! When we see, seminaries like this established in our country, how valuable does the enterprise appear in which the Education Society is engaged! How important is it that those who fear God and regard the best interests of men, should make all suitable effort to educate those who will rear a standard against the unhallowed influences that may proceed from unsanctified learning—*men* who will plant the standard of the cross in the destitute parts of our country, and preach the truth faithfully as it flows from the lips of infinite purity—*men* who will sustain the schools of the prophets where teachers feel that they are instructing and giving character to the moral subjects of the government of the just and holy God!

In this county is located Williams College, which has contributed much for many years to advance the interests of learning and religion in our country; and in the hands of an able and efficient faculty it promises to do much in future. Some of the individuals most distinguished for talent and usefulness in each of the learned professions in our country, were educated at this College. Here also were taught some of the first that engaged in the missionary enterprise. Here they felt and prayed for the heathen; and formed plans of usefulness which now commend themselves to all who pray for the prosperity of Zion and are willing to labor to evangelize the world. Here were educated Gordon Hall, Samuel J. Mills, and James Richards. I looked for the noted stack of hay where they resorted to pray for the heathen, but like its humble and devoted visitors it had disappeared. The names of these men of God are not only preserved as precious in the memory of God's people, but they are indelibly engraven on the Saviour's crown, and, when read by the assembled universe, a multitude of the heathen will rise up and call them

blessed. A number, not small, of the fourteen hundred beneficiaries of the American Education Society that have been licensed to preach the gospel, were educated at this College. Some of them, like Dr. King, have gone to the heathen, and others occupy important places in our country, where they are laboring to enlarge the borders and beautify the habitations of Zion. The talent, piety and usefulness of the beneficiaries educated at Williams College, afford much to interest the good people in that county in the Education Society. There are also other reasons to raise a general expectation that a deep interest would be taken in this enterprise. The people have for a long time been instructed by able and faithful men of God, such as Catlin, and Hyde, and Griffin. There also God has often poured out his Spirit to revive and sanctify his people and to save sinners from the error of their way. The churches *there* were also among the first that became interested in the benevolent enterprises of the day. They have for a long time directed their attention to the wants of the world, and offered prayers to God for its redemption from sin and misery. About one-fourth also of their churches are without pastors, and their relative position is such that a thousand voices from the West must continually break upon their ears, saying, "Come over and help us." These things raise an expectation in every reflecting mind that the county will be deeply interested in the Education Society. And it is gratifying that this interest is felt; and that they have contributed more this year for the Education cause than they have done in any previous year except one.

I have recently been laboring in Norfolk and Essex counties, where this Society has been well patronized ever since its commencement. The churches are disposed to respond to the call for aid and to render that assistance which the cause so imperiously demands. A further account of my labors will be given in my next report.

Danvers, June 27, 1839.

#### *Extract of a Letter from a Beneficiary.*

"I AM now expecting to ask for licence to preach, the coming spring—and to devote myself to the work for which I have been so long preparing, as soon as my term of service here as tutor expires. God has blessed me abundantly all along my way thus far, with health, with friends, with success in my studies and plans. *Money* can never cancel the debt of gratitude which I owe the Education Society for the aid which it proffered me in the hour of need. I owe to the Society—but most of all to the God of the Society—a life of untiring faithfulness and fervent prayer in its behalf, and in behalf of the great cause of benevolence in which it ministers."

## FUNDS.

## Receipts of the American Education Society, for the July Quarter, 1839.

INCOME FROM FUNDS	722 95
LOANS REFUNDED	556 90
Donation from "A Friend," 15, Do. 6	21 00

## AUXILIARY SOCIETIES.

## SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Essex Street Society, a friend 2, a gentleman 2 00	4 00
Franklin Street do. bal. of sub.	71 50
a Lady	2 00
A Friend, by Mrs. H. Homes	2 50—80 00

## BERKSHIRE COUNTY.

[John C. Furber, Esq. Lee, Tr.]

(The following principally by Rev. Job Hall, Agent.)

Becket, Cong. Soc.	12 25
Curtisville, Rev. Mr. Hurlburt's Soc.	9 82
Dalton, Rev. Mr. Boice's do.	27 50
Egremont, Rev. Saul Clark's do.	11 75
Great Barrington, Soc. of Rev. Josiah W. Turner, to const. him an H. M.	40 00
Hinsdale, Rev. Mr. Hawley's Soc.	39 30
Lanesboro', Cong. Soc.	11 25
Lee, do.	41 67
Lenox, Ch. 20, Ch. and Soc. 17	37 00
North Adams, Rev. Mr. Russell's Soc.	14 12
New Marlboro', (South,) Rev. Mr. Utley's Society	9 50
New Marlboro', (North,) Cong. Soc.	24 78
Otis, do.	5 65
Peru, do.	10 00
Pittsfield, Rev. Mr. Brinsmade's Soc.	98 02
Richmond, Rev. Eber Clark's Soc.	17 60
Sandisfield, Soc. of Rev. Platt T. Holley, to const. him an H. M.	40 00
Sheffield, Rev. Mr. Bradford's Soc.	45 07
Stockbridge, Rev. Mr. Clark's Soc.	50 61
Tyringham, do.	3 70
West Stockbridge, Centre, Rev. Mr. Kent's Society	12 00
West Stockbridge, Village, Rev. Mr. Lester's Soc.	10 00
Williamstown, North, Cong. Soc.	75 75
Do. South, do.	5 50
Windsor, Rev. Philetus Clark's Soc.	20 00—672 84

The following collections by Rev. Ansel Nash, Agent, should have been inserted in the Journal for May, 1838.

Dalton 28 47, Hinsdale, (in part.) 11 95	40 42
Pittsfield 110 00, Williamstown 109 48	219 48
	\$259 90

## ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Danvers, Rev. Mr. Braman's Soc. (Gent.) by Rev. J. Hall, Agent	47 75
2d Cong. Soc. by do.	90 08
Salem, Sabbath School in Rev. Mr. Worcester's Soc. by Mr. F. P. Webster	6 50—144 33

## ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, Mr. Samuel Morrill, by Mr. A. J. Gould	3 00
Newburyport, Mrs. Mary Greenleaf, by Rev. Jno. C. March	10 00
Ladies' Ed. Soc. by Miss Harriet Clark	3 66—16 66

## FRANKLIN COUNTY.

[Mr. S. Maxwell, Jr. Greenfield, Tr.]

Buckland, Cong. Soc. in part, by Rev. J. Emerson, Agent	34 79
Conway, Cong. Soc. by do.	78 75—113 54

## HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Ware Village, Soc. of Rev. J. E. Woodbridge, bal. of subscriptions	18 00
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## HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

Chester, Cong. Soc.	19 50
East Granville, do.	14 00
Holland, Soc. of Rev. James Sanford	17 00
Springfield, Assoc. bal. of last year	3 03—53 53

## MIDDLESEX COUNTY.

Charlestown, Rev. Mr. Crosby's Soc. by Dea. Amos Tufts	119 72
Reading, Mr. John Damon	5 00

## RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Townsend, A member of the Ch. of Rev. David Stowell, in part to const. his son, David Porter Stowell, an H. M.	25 00
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## SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Patten Johnson, Southboro', Tr.]

Holliston, Maternal Assoc. by Rev. Mr. Storrs	7 59—157 31
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## NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, 1st Parish, contribution	35 00
Ladies' Ed. Soc. to const. Miss Charlotte L. G. Fogg a L. M.	43 30
Do. Union Soc. by Rev. Mr. Perkins	38 49—116 79
Dorchester, 2d Parish, cont. Ladies' sub. by Mrs. H. Tolman	83 00
Mr. Abel and Mrs. Elizabeth Kenney, ann. sub.	12 00
East Medway, Ladies' Ed. Soc. 40 07, cont. 19 50	2 00—102 00
East Randolph, Soc. of Rev. Dennis Powers, in part	59 57
Franklin, River End Ladies' Ch. Soc. by Mrs. Electa Metcalf, Tr.	41 27
Ladies' Benev. Soc. to const. Rev. Tertius D. Southworth, a L. M. Co. Soc.	17 28
School Dist. No. 6,—17, subscriptions 26 25	15 50
Medway, Village Ch. cont.	43 25—76 03
Milton, Evang. Cong. Soc.	28 00
Medfield, do.	16 25
Randolph, 1st Parish, cont.	14 71
Roxbury, Rev. J. S. C. Abbott's Soc.	56 50
Roxbury (West) Month. Con.	84 00
Sharon, contribution	10 50
Stoughton, do.	29 25
Walpole, Ladies' Ed. Soc.	31 50
Mrs. S. Smith, to const. her son a L. M. of the Co. Soc.	26 50
West Medway, Ladies and Gents. Asso.	15 00—41 50
Wrentham, 1st Parish, Rev. Mr. Fisk, Ladies' Ed. Soc.	41 16
Gents. do.	30 00
Cont. at ann. meeting in 1st Ch. Dedham	36 00—66 00
	62 53
	877 56
Deduct expense of printing Ann. Sermon	40 76—836 80
(Principally thro' the agency of Rev. Job Hall and Rev. Calvin Durfee.)	

## PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Bridgewater, Rev. Mr. Gay's Soc.	10 33
Marshfield, Mr. Azel Ames	10 00
Do. North, Rev. Mr. Tappan's Soc. in part	3 00—23 33

## EDUCATION SOCIETY IN WORCESTER CENTRAL ASSOCIATION.

[Hon. Abijah Bigelow, Worcester, Tr.]

East Douglas, Sew. Soc. by Rev. J. Boardman	17 70
Worcester, Ladies' Asso. in Rev. Mr. Miller's Soc. by Miss Thankful Hersey, Tr.	65 25
Gents. Asso.	39 50
Soc. of Rev. Mr. Sweetser, bal. of coll.	6 25—111 00—123 70



### EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]	
Sutton, Ed. Soc. by Mr. Capron	59 06
Upton, Soc. of Rev. Benj. Wood, by Dea. Daniel Twist	46 00—105 06

### EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, S. Brookfield, Tr.]	
Barre, Soc. of Rev. Samuel A. Fay	56 25
Brimfield, Soc. of Rev. Mr. Vail	52 50
Brookfield, S. P. Rev. Mr. Stone's Soc.	50 00
Charlton, Rev. Mr. Barbour's Soc.	20 63
Hardwick, Rev. Mr. Eaton's Soc.	21 00
Southbridge, Rev. Eber Carpenter's Soc.	24 60
Sturbridge, Soc. of Rev. David R. Austin, of wh to const. him an H. M. 40, and from Cyrus Merrick, Esq. towards a Temp. Scholarship 75	181 82
Ware, (West,) Rev. Mr. Smith's Soc. in part	2 25—339 05

### EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

[Dea. Justus Ellingwood, Hubbardston, Tr.]	
Athol, Cong. Soc. by Rev. Mr. Shumway	26 00
Hubbardston, Cong. Soc. by Mr. David Ben- ner	22 00
Petersham, Soc. of Rev. Mr. Shumway, by Rev. Mr. Lord, Boston	12 45
Westminster, Soc. of Rev. Cyrus Mann	22 05—82 50
	\$1,072 53

### MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Bangor, Ladies Scholarship, in part, by Prof. Pond	8 25
Brewer, 1st Parish, a contribution, by do.	8 52
Brunswick, contribution, in part	12 00
Ellsworth, Cong. Ch. and Soc. by do.	12 75
Fryeburg, Sewing Circle, by Ann H. Barrows, Tr.	15 00
Hampten, Cong. Ch. and Soc. by Prof. Pond	16 00
Minot, Cong. Ch. and Soc.	7 75
North Edgecomb, Cong. Ch. and Soc.	11 00
New Castie, do. do.	33 01
North Yarmouth, 2d Parish	3 21
Portland, 3d Cong. Ch. and Soc.	53 00
Weld, Cong. Ch. and Soc.	5 00
Winslow, balance of contribution	1 00
Warren, Cong. Ch. and Soc.	11 00
Wiscasset, do. do.	25 00
Contribution at annual meeting of the Branch	70 20
	\$297 69

### NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Candia, by Joseph Boardman, Esq. Tr. of Rockingham Conf. of Churches	20 69
Chesterfield, individuals, by S. A. Gerould, Esq. Tr. Cheshire Co. Aux. Ed. Soc.	5 53
Dover, Cong. Soc. by Mr. E. J. Lane, Tr. of Straf- ford Co. Aux. Ed. Soc.	6 00
Dunbarton, Mrs. Thankful Caldwell and Mrs. Marg- aret Mills \$5 each, bal. to const. themselves L. M. of Merrimack Co. Ed. Soc.	10 00
Deerfield, Cong. Soc. by J. Boardman, Esq. Tr.	21 10
Fitzwilliam, Ladies' Ed. Soc. by S. A. Gerould, Esq. Tr.	56 15
Hampton, Soc. of Rev. Erasmus D. Eldridge, to const. him an H. M.	40 00
Meredith Bridge, by Mr. E. J. Lane, Tr.	40 00
Milton, Mrs. Lydia Nutter, by do. 2, Rev. G. B. Willey, 2	4 00
Newport, individuals \$ 95, " W. Gilmore 5,	8 95
towards const. himself an H. M.	15 25
Ringe, Cong. Soc. by S. A. Gerould, Esq. Tr.	10 55
Rye, Cong. Soc. by J. Boardman, Esq. Tr.	
Sandwich, J. Purter, Esq. by Mr. E. J. Lane, Tr. 1 00	
Paul Wentworth, Esq. bal. to const. Samuel Hidden Wentworth a L. M. of the Co. Soc. by E. J. Lane	10 00—11 00
Seabrook and Hampton Falls, Cong. Soc. to const. their pastor, Rev. Sereno T. Abbott, a L. M. of the Branch	30 00
Wakefield, Cong. Soc. by Mr. E. J. Lane, Tr.	8 52
West Chester, John Folsom, Esq. in part to const. him- self a L. M. by J. Boardman, Esq. Tr.	5 00
Wolfboro', to const. Rev. Jeremiah Blake a L. M. of the Branch, by Mr. E. J. Lane, Tr.	30 00
Contribution at annual meeting at Sandwich	7 71
	\$328 45

(Most of the above thro' Rev. Job Hall, Agent.)

### NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Chelsea, Cong. Church	33 95
Fair Haven, Cong. Ch. by Wm. C. Kittredge, Esq.	15 37
Salisbury, Nahaniel Spencer	2 50
Vergennes, Cong. Ch. and Soc. by Dea. Bixby	61 35
Relinquished by a former Secretary of the Branch, before it was united to the Parent Society	90 00
	\$203 17

### CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Colebrook, coll. in Cong. Soc. by Joel Lewis	30 28
East Windsor, do. in 2d Eccl. Soc. by Rev. S. Bartlett	66 29
Ellington, do. by Rev. Ansel Nash	61 83
Enfield, do. in 1st Soc. by E. Parsons	32 00
Farmington, Phebe Jones, by H. Phelps	30 00
Glastenbury, cont. in 1st Soc. by Rev. Mr. Smith	69 04
Hartford, Thomas Smith, annual donation	75 00
Hebron, cont. in 1st Eccl. Soc. by Sylvester Gilbert	14 64
Huntington, do. in Cong. Soc. by Rev. Thos. Punderson	12 00
Mansfield, a Friend	5 00
North Coventry, contribution by Rev. Mr. Riddel	25 00
Plymouth Hollow, do. by do.	40 60
Somers, do. by Rev. A. Nash	93 63
Vernon, donation, by E. L.	3 00
West Hartford, coll. by R. Cotton	64 03
The following by Stephen Deming, Esq. Tr. of Litch- field Co. Aux. Ed. Soc. viz.	
Bethlem, Church	6 26
Litchfield, 1st Society	33 93
New Preston	39 60
Plymouth Centre	29 00
Sharon, 1st Society	26 50
Southbury, Sabbath School	1 75
South Cornwall	7 85
Washington, Ladies' Education Society	22 25—167 14
	\$799 48

### CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

Brooklyn, L. T., 1st Church,	25 00
E. Hyatt	5 00
F. H. Burzher	5 00
John Rankin	50 00
L. Holbrook	20 00
James Ruthven	20 00
A. R. Moen	25 00
D. Leavitt	105 00
J. W. Spencer	2 00
Mrs. S. E. Austin	20 00
Miss E. A. Austin	10 00
D. Wesson	50 00
D. Pomeroy	10 00
J. Bointon	5 00
L. Woodhull	1 00
W. R. Wright	1 00
L. Hartt	3 00
A. Wesson	5 00
G. N. Taylor	5 00
Fisher How	100 00
A. Greenleaf	5 00
S. Putnam	2 00
Henry Richards	1 00
Mrs. Hicks, (in part,)	10 00—480 00
2nd Church, D. Perkins	50 00
Peter Morton	50 00—100 00—580 00
Connecticut Friends, N. J.	
Collection in Pres. Ch.	14 50
Danbury, Ct.	
From Cong. Soc.	22 13
Hudson, N. Y., E. Paul, by W. Rockwell	5 00
Kingsbury, N. Y., Alanson Judson	3 00
Mrs. Susan Mills	2 00—5 00
Remitted by Rev. Elisha Yale, Cong. Ch.	
Newark, N. J., Legacy of David D. Crane, deceased	50 00
Wm. Tuttle, Esq. Tr. of the late Essex Co. Ed. Soc. (dissolved)	34 00
Young Men's Ed. Soc.	200 00
A. Rankin	30 00
S. P. Smith	35 00
Isaac Nichols	25 00
Rev. S. B. Treat, 3d Church	50 00—424 00
New York City, Allen St. Ch.	
J. E. Browning and Wife	50 00
Bleecker St. Ch., Miss L. E. Aspinwall, Tr. Pres. Ed. Soc.	4 00
James Roosevelt	100 00
C. N. Talbot	200 00
David Renoud	5 00
Henry Smith	15 00
James Donaldson	5 00
Dr. Alfred C. Post	50 00
R. M. Blitchford	25 00—404 00
Brainerd Ch., William A. Booth	50 00
C. R. Robert	500 00
L. Cobb, Jr.	75 00
Jonathan Leavitt	100 00
Rev. Asa D. Smith	50 00
D. Hoodly	50 00
B. W. Meriam	50 00

A Friend	250 00
D. Brown	100 00
John F. Trow	3 00—1228 00
Brick Ch., James Brown	50 00
Broadway Tabernacle,	
David Hale	100 00
Mrs. David Hale	20 00
Leah Ann Jackson	1 00
J. C. Crane	10 00
Mrs. Dr. Pierson	10 00
Fielding S. Yant	50 00
Thomas S. Doremus	25 00
Rev. Joel Parker	25 00
Miss Eliza Van Doren	1 00
M. S. Peet	5 00
Miss Rhoda B. Walker	2 00
Miss Ann Holme	2 00
George Dryden	5 00
Martin Euler	5 00
A. S. Ludlow	1 00
H. P. Lombard	5 00
William Colt	1 00
William P. Luff	1 00
S. Redington	5 00
Robert Lewis	5 00
J. Briggs	10 00
A. Horton	2 00
N. B. Wilber	5 00
Rev. George R. Hoswell	10 00
"L. P. C."	2 00
John Gustin	20 00—328 00
Carmine Street Church,	
Coll. in part by Rev. Mr. Downer	17 00
Central Presbyterian Church,	
J. M. Halsted	50 00
J. W. Quincy	10 00
W. T. Cutter	25 00
J. C. Baldwin	50 00
O. Halsted	100 00
Rev. J. C. Brigham	10 00
J. B. Thompson	50 00
M. W. Williams	25 00
Isaac Ford	5 00
O. R. Kingsbury	5 00
Roe Lockwood	37 50
James Miller	10 00
B. C. Jenoe	1 00—398 50
Duane St. Ch., Joseph Otis	150 00
C. O. Halsted	300 00
William M. Halsted	200 00—650 00
Fourth Free Church, Wm. B.	
Humbert, (in part.)	100 00
Robert R. Johnston, (in part.)	10 00
H. P. Clark	2 00
C. B. Hatch, (in part.)	2 50
Dr. L. Hallock	5 00
Mrs. Elizabeth Buckley	50 00
Mrs. Fanshaw	2 00
Francis Colton	2 00
Mary Bird	50—124 50
Laight St. Ch., A. R. Wetmore	50 00
Madison St. Ch., Coll. in Church	51 30
Mercer St. Ch., G. U. Richards	10 00
J. B. Sheffield	10 00
E. B. Huntington	2 00
E. H. Blatchford	5 00
C. H. Booth	5 00
William E. Shepherd	5 00
David Codwin	50 00
O. Bushnell	25 00
John S. Taylor	10 00
George A. Bicknell	5 00
P. Perit	100 00
T. S. Nelson	50 00
A. Bigelow, Jr.	50 00
James Boorman	50 00
Mrs. J. Boorman	25 00
George P. Sulpman	25 00
B. P. Butler	25 00
R. H. McCurdy	50 00
George R. Ives	50 00
Rev. T. H. Skinner, D. D.	100 00
R. T. Haines	300 00
James R. Gibson	25 00
Mrs. E. Smith	3 00
John Wiley	5 00
Mrs. Maria Murray	10 00
W. S. Kellogg	5 00—1000 00
Murray St. Ch., G. A. Arnoux	5 00
Jacob Kershaw, (in part.)	50 00—55 03
Pearl St. Ch., Leonard Corning	20 00
A. P. Halsey, (L. M.)	40 00
Collection in Church	52 61—112 61
Seventh Presbyterian Church,	
Collected by Stephen Haff	751 32
Spring St. Ch., Richard Evans	25 00
Eliph Clark	10 00
S. H. Pierson	5 00
A. W. Huntington	5 00
A. M. L. Scott	20 00
Mathias Clark	20 00
William W. Patton	1 00
S. H. Higgins	1 00
Mrs. T. Kelsam	2 00
Mrs. Van Saun	1 50
Mrs. Berry	1 00

Miss Cochran	1 00
Miss Forshee	1 00
G. S. Chapin	1 00
Susan Williams	1 00
M. T. Wallace	10 00
J. Ramsey	3 00
P. P. Schools	50 00
William Mesler	5 50
Cash	50
Mrs. Mathias Clark	2 00
Charles Starr	10 00
Mrs. Charles Starr	1 00
Edgar P. Starr	5 00
B. W. Edgar	5 00
Mrs. D. Jaques	50
Tunis Morrell	5 00
Mrs. Evans	1 00
Samuel Stiles	20 00
James Stansbury	5 00
Miss J. L. Poinier	50
Miss M. Poinier	50
Mrs. Bumstead	1 00
Miss Betsey Thompson	3 00
M. Burr	2 00
Miss Amanda O'Neil	1 00
Miss Elizabeth Day	2 00
George C. Dayton	10 00
Miss Maria H. Carew	1 00
Collected by Mrs. Halsted	34 00
Mrs. M. Kinney	50
Miss Horton	5 00
Mrs. David Patterson	3 00
Mrs. Crane	2 00
Mrs. Rowley	1 00
Miss I. A. Cave	50
Mrs. E. Reynolds	3 00
Mrs. Mary Crow	1 50
Mrs. and Miss Francisco	1 00
Coll. at Monthly Concert	22 34—313 34
Tenth Presbyterian Church,	
Coll. in part by Rev. Mr. Spees	5 87—5,589 44
Troy, 1st. Ch., from James Raymond,	
Esq., Tr.	132 00
2d. Ch., Eliphalet Wilkes, 2 S. S.	150 00—282 00
	\$6,922 07

## UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

Boonville 12 50, Cooperstown, C. Smith 10	22 50
Colchester, "A Friend" 20, Cortland 6 17	26 17
Coventry, 2d Ch. 18 35, Cassville 9 62	27 97
Camden 34, Delhi 13	47 00
Deposit, John Peters, L. M. in part	20 00
Denmark, Abner Johnson, L. M	40 00
Easton, Rev. E. D. Willis	1 00
Franklin 23, Gilbertsville, Abijah Gilbert, coll.	
of L. M. 30	53 00
Hannibal 15 75, Head of Delaware 10	25 75
Homer 71 00, Harper's Field 10 25	81 25
Jefferson 5, Meredith 12	17 00
New Haven (a bal.) 3, Potsdam 60	63 00
Rome, 1st Ch.	32 46
Ladies of do. to const. Rev. Mr.	
Dwight A. L. M.	40 00
2d Church	30 00—102 46
St. Lawrence Co., N. Sackrider 5, Mary Sack-	
rider 1 06, Dea. Sanborn 9 50, Rev. P.	
Montague 1 25, Rev. J. B. Taylor and	
Wife 5 50, Truman Smith 6, A. Sykes 3	21 31
Upper Norfolk	8 00
[The above by Rev. D. Clark, Jr., Sec. and Ag't.]	
Irwin, by R. Kimball	6 75
Oneida Assoc. by Rev. L. Brewster	7 84
Trenton, D. J. Nichols	75
Mary M'Leland, by Rev. Mr. Savage	1 00—16 31—572 75

WESTERN EDUCATION SOCIETY OF  
NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

Auburn, 1st Ch. 116 23, 2d Ch. 72 14	188 42
Canandaigua, Ladies' Soc. half Schol.	37 50
Candour, coll. 7 07, Chili, a bal. 11 50	18 57
Elbridge, coll. 15 60, Genoa, H. Dwight 50	65 80
Illica, coll. 83, Ladies' Soc. 17 25	100 25
Jordan, coll. 30, Newark Valley, coll. 12 45	42 45
Ogden, coll. in part, 20, Ouego, coll. 81 11	101 11
Scottsville, coll. 49 75, Trumansburgh, coll.	
32 10	81 85
Weedsport, coll. 4, York, a bal. 25	29 00—665 75
[The above by Rev. Timothy Stillman, Sec.]	
Whole amount received	\$13,861 89.

## Clothing received during the Quarter.

Franklin, N. H. Ladies' Ed. Soc. a parcel by Dea. Moulton,	
valued at \$14 00.	
Newport, N. H. Ladies' Sew. Soc. a bundle by Dr. Alexander	
Boyd, valued at \$3 25.	
New Ipswich, N. H. Ladies' Reading and Charitable Society,	
by Mrs. Hannah Johnson, Sec. a box, valued at \$19 13.	
Rowley, Ms. by Col. Eben. Hale, Tr. Essex Co. North Aux. a	
bundle, containing shirts, &c.	







T. Moore, Boston.

REV. SAMUEL WILLARD, M. A.

*Vice President of Harvard University.*

*Engraved for the American Quarterly Register.*

# AMERICAN QUARTERLY REGISTER.

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## MEMOIR OF REV. SAMUEL WILLARD, M. A.

VICE-PRESIDENT OF HARVARD UNIVERSITY.

[By JOSEPH WILLARD, M. A., Counsellor at Law, Boston.]

SAMUEL WILLARD was the second son of Major Simon Willard, who came from the County of Kent in England in 1634, and first settled at Cambridge. His house and garden were in Water street, and he owned a farm on the west side of Charles River—including, I believe, "Simon's Hill," which, according to tradition, took its name from him. Simon Willard was, with the Rev. Messrs. Bulkley and Jones, among the first settlers of Concord in the fall of 1635; and represented that town at almost every session of the General Court from 1636 to 1654, when he was chosen a member of the Court of Assistants. He held the latter office by annual elections till his death, April 24, 1676—and was for more than twenty-two years and until his death, chief in command of the military force of Middlesex.

SAMUEL WILLARD was born at Concord Jan. 31, 1639-40, and graduated at Harvard College in 1659. The clergyman of the place was Rev. Peter Bulkley, whose instructions, doubtless, had much influence in forming the early character of young Willard. After finishing his studies he preached in Groton. I find him there as early as 1662. The following extracts are from the records of Groton :

"March 18, 1663.—Mr. Willard desired if God move his heart thereunto to continue still with us for our further edification." A twenty acre lot was granted to him, also one hundred and twenty acres in addition.

"Voted, That if Mr. Willard will accept of it he shall be their minister as long as he lives." Mr. W. accepts, "except a manifest providence of God appears to take him off."

"Voted, That Mr. Willard shall have the town's interest in the house and lands that were devoted by the town for the ministry, provided they may meet in the house the Lord's day, and upon other occasions of the town in meetings."

Sept. 10, 1663.—£40 granted for his salary, "and if God be pleased to dispose of his and our hearts to continue together after 1663 the expiration of the year, hope by approving of him and he of us, we shall be willing to add unto his maintenance, as God shall bless us, expecting that he shall

continue unto our poverty, if God shall please to deny a blessing upon our labors. Year to begin July 1, 1663."

His salary was increased from time to time till it reached £80.

No particulars in relation to his ministry at Groton have come down to us. It should seem from the foregoing extracts that he was held in esteem by his people. But the town was a new settlement, remote from the general population of the Colony, its population sparse, and his influence doubtless somewhat limited, and probably his opportunities for literary improvement were bounded by a like circumscription. Such as he had it is manifest he must have made the best use of.\*

Mr. Willard continued to be the pastor and teacher of the church in Groton, where his father and one of his brothers then resided, till March, 1676, when the town was attacked and destroyed by the Indians, and the inhabitants were dispersed. "The providence," says Mr. Pemberton in his funeral discourse, "that occasioned his removal to this place (Boston) was an awful judgment upon the whole land, yet was eventually a mercy in this respect, that it made way for the translation of this bright star to a more conspicuous orb—where his influence was more extensive and beneficial; and in this it was a great blessing to this congregation, (Old South,) to this town, nay to all New England." p. 70.

I have no means of knowing where he passed the two succeeding years. Probably, however, it was in Boston or the neighborhood, where his friends chiefly resided. He was installed over the Old South Church in Boston, March 31, 1675, O. S., as colleague with Rev. Thomas Thacher. Here his sphere of usefulness was much widened, and those talents of which his native modesty had somewhat impeded the manifestation, became more generally known, and the excellence of his learning was held in more just estimation. From this time till his death, a period of more than twenty-nine years, he continued at the Old South, assiduously devoted to the duties of his sacred office.

His writings were numerous. Cotton Mather alone exceeded him in the number of his published works. They were chiefly sermons, with a few controversial tracts.† During his life forty-two distinct publications appeared, embracing some seventy sermons and several other pamphlets. Among the latter were two of a controversial character, written in reply to George Keith the Quaker. Keith, with all his fanaticism, was a man of great shrewdness, and no mean opponent. He argues with a good deal of force, and often to advantage. He gave much trouble to the clergy of Boston for a series of years. Mr. Willard's pamphlets were published in 1681 and 1703. In 1690 he joined with James Allen, Joshua Moody and Cotton Mather in a defence of the principles of the New England churches against a very fiery attack made upon them by Keith the year before in a volume published in Philadelphia. The war was carried on with abundant zeal on both sides, and crimination and recrimination filled every page.

After Mr. Willard's death, a volume of "Sacramental Meditations Preparatory for Communion" was published. It contains many valuable suggestions for the guidance of the devout, and the strengthening of the timid; and like most of his other works is full of the high toned theology of the age. There was also published a thanksgiving sermon upon the return of

\* "At first in his younger years his Master committed to his pastoral care a flock in a more obscure part of this wilderness; but so great a light was soon observed through the whole land, and his Lord did not design to bury him in obscurity, but to place him in a more eminent station, which he was qualified for." (Rev. Mr. Pemberton's Funeral Sermon, p. 70.)

† See the list of his publications at the close of this article.



a young gentleman from his travels. This was preached on the return of his son Josiah, I suppose, who was afterwards Judge of Probate for the County of Suffolk, and Secretary of the Province of Massachusetts Bay.

The principal work of Mr. Willard was his *Body of Divinity*, which was first published after his decease, under the editorial charge of his successors, the Rev. Messrs. Sewall and Prince. This was the first folio ever printed in this country. The circumstances in which it originated were the following. Besides the public services of the Sabbath, Mr. Willard maintained other exercises for the religious improvement of his people, among which was particularly distinguished a course of expository lectures on the Assembly's Shorter Catechism, first delivered in a compendious and familiar form to the children of his congregation, and afterwards enlarged into elaborate discourses to the number of two hundred and fifty, which he delivered monthly on Tuesdays in the afternoon, in his public congregation, commencing Jan. 31, 1687-8. "These lectures," it is stated, "were heard with a great relish by many of the most knowing and judicious persons both from town and college." Two hundred and forty-six of these discourses were written out in full before his death, to the end of the one hundredth question of the Catechism, which contains the explanation of the preface to the Lord's prayer. The rest of the volume is composed of the notes used in his former and shorter expositions. The volume consists of 914 pages. The preface by Sewall and Prince commences thus: "The late Reverend and learned author of the following lectures has been so universally and justly admired and celebrated in these parts of the world, for his eminent capacity, piety, wisdom, his deep and perspicuous insight into the most deep and difficult points of divinity, and his most judicious and accurate manner of expressing and clearing, as well as most useful application of them, that there is no need of our setting forth his character, either for the information of his countrymen, or their inducement to peruse the large composure that now presents itself to their view. We need only say '*it is Mr. Willard's*,' and it is enough to recommend it to their high respect and diligent attention; and that it falls not short of his other excellent performances, which, as well as his rare accomplishments and conduct while alive, have deservedly gained him so great a fame and esteem among us." The Rev. John Barnard, in a "Sketch of Eminent Ministers in New England," in a letter to Dr. Stiles, published 1 Mass. Hist. Coll. x. 167, says of Mr. Willard, "He was a hard student, of great learning for that day, of a clear head, solid judgment, excellent both in preaching and in prayer, an exemplary Christian, pleasant in conversation, whose name is had in remembrance among us, and his works praise him."

A writer in the *Panoplist*, for 1806, on the "Neglect of the Old Divines," after mentioning the great value of the writings of Owen, Baxter, Leighton, Flavel and Bunyan, continues thus, "Our own country was by no means deficient, even at the early period mentioned, in divines of the same general character. Among a variety of others, we may distinguish WILLARD, who has illustrated all the capital topics of theology, with a degree of sagacity, judgment and learning, which entitles his name and writings to affectionate and lasting veneration."\*

For a highly wrought character of Mr. Willard as delineated by his colleague and successor the Rev. Mr. Pemberton, in his funeral sermon, some idea may be formed of the reverence with which his memory was regarded. And yet charged as it is with manifold praise, he remarks in

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\* See Dr. Wisner's *History of the Old South Church, Boston*, pp. 14, 89.

his "Epistle Dedicatory," that "he has had the satisfaction to have said less of Mr. Willard in this sermon than he was fully persuaded was his due."

"His discourses," says Mr. Pemberton, "were all elaborate, acute and judicious; the matter being always weighty, and his subjects well chosen, suited to the state of his flock, and every way adapted to make them wiser and better. His common discourses might have been pronounced with applause before an assembly of the greatest divines." "His style was masculine, not perplexed, but easy as well as strong." His delivery was characterized by "gravity, courage, zeal and prudence, and with tender solicitude for perishing souls, and, when the matter required it, no man could speak with greater pathos and pungency." "He knew how to be a son of thunder to the secure and hardened, and a son of consolation to the contrite and broken in spirit." "His public prayers were always pertinent and pathetic, animated with a spirit of devotion," and characterized "by an uncommon compass of thought." As a pastor, he was distinguished for "prudence, faithfulness and impartiality." "All his talents and acquisitions were consecrated" to the service of Christ, and over the whole, it is said, was shed the lustre of a "remarkable and unaffected modesty," and a "spirit truly pacific."

The following anecdote has been recorded in proof of the excellence of his delivery. Mr. Treat, a minister of Eastham, married a daughter of Mr. Willard. The matter of his sermons, it is stated, was excellent, but it was greatly injured by the badness of his manner. After his marriage with the daughter of Mr. Willard, he was sometimes invited by the latter to preach in his pulpit. Mr. Willard possessed an agreeable delivery and an harmonious voice, and as a natural consequence, he was generally admired. Mr. Treat having preached one of his best discourses to the congregation of his father-in-law, in his usual unhappy manner, excited much dissatisfaction. Several persons waited on Mr. Willard and begged that Mr. Treat might not be invited into the pulpit again. To this request Mr. Willard made no reply; but he desired his son-in-law to lend him the discourse, which being left with him, he delivered it, without alteration, to his people, a few weeks after. The hearers were delighted, and requested a copy for the press. "See the difference," said they, "between yourself and your son-in-law. You have preached a sermon on the same text as Mr. Treat's; but while his was intolerable, yours was excellent."

There was no doubt of his learning. He was a severe and patient student, especially in theology, the engrossing subject of the period. His works, apart from their doctrinal character, show a well disciplined mind, abounding in sound views, with masculine sense and a wide reach of thought; while "a melodious voice and graceful delivery," gave him great power as a pastor and teacher.

He seems to have exercised charity towards those who differed from him, beyond what was usual, at that period, and certainly where the difference was only modal, it was something gained. He was more catholic than his brethren in a day when catholicism was considered no great virtue. "We have," says Edward Randolph, in speaking of him, "in Boston, one Mr. Willard, a minister, brother to Major Dudley. He is a moderate man, and baptizeth those who are refused by the other churches, for which he is hated." (Hutch. Col. Papers, 533.)

But that which marked him as in advance of the great mass of the community in which he lived, was his conduct in the witchcraft delusion. To go with the crowd, whether right, or in questionable matters, is very

easy, and for the bulk of mankind, who have more or less of mental timidity, is very common. But to stand out almost singly in an age of superstitious darkness, when the wise and good, the leaders of society in church and state, yield to a strong delusion, and gloomy fears of the powers of the nether world, who are believed to be about one's path, and, though invisible, to be mingling with men, alone and in the assembly, at such times to come forth and brave the awful delusion; nay more, to be active in opposition to it, and to leave succeeding generations to do justice to motives, manifests extraordinary courage, piety and discernment.

Mr. Willard early saw through the infatuation which was so thoroughly infused among the people, and by which almost every one else was blinded—an infatuation if not created yet marvellously promoted, by Cotton Mather.\* He openly opposed it in public and private, he preached against it, and wrote and published a pamphlet on the subject, entitled, "Some Miscellany Observations respecting Witchcraft, in a Dialogue between S. and B." 1692. Mr. Brattle, in his letter of October 8, 1692, thus speaks of him—"I cannot but think very honorably of the endeavors of a Reverend person in Boston, whose good affection to his country in general, and spiritual relation to three of the Judges in particular, has made him very solicitous and industrious in this matter, and I am fully persuaded that had his *notions and proposals* been hearkened to, and followed *when these troubles were in their birth*, in an ordinary way, they never would have grown to that height which now they have. He has as yet met with little but unkindness, abuse and reproach from many men; but I trust that in after times his wisdom and service will find a more universal acknowledgment, and if not, his reward is with the Lord." (Mass. Hist. Col.)

After times have done justice to his wisdom and service. The "unkindness, abuse and reproach" he met with, and to which all are exposed who step out of the beaten path, have passed away, and all the glory of devotion to truth and duty remains and ever will remain. Sewall, one of the judges referred to in Mr. Brattle's letter, when time and reflection had cleared away the strong delusion which had possessed him, came forward like an honest man and acknowledged his error. His confession was read from the pulpit by Mr. Willard. (Calef.)

The accusers, doubtless from the course which Mr. Willard had taken in detecting their wicked designs, repeatedly cried out upon him, and would have rejoiced to sacrifice him with Mr. Burroughs and other worthy and innocent persons, to their deadly resentment. But his character before the public was too exalted, and the affections of his people too strong to suffer a hair of his head to be injured, and persecution against him assumed the milder forms of "unkindness and reproach."

Gov. Andros early in his administration gave trouble to Mr. Willard and his congregation. He demanded the use of the Old South Church "for the common prayer worship." Sewall says that Mr. Willard "discoursed his Excellency about the meeting-house in great plainness, showing they could not consent." How the matter issued, I have not by me the means of information. I believe, however, that those who were of the "common prayer worship," used the church after the services of the congregation

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\* Much ridicule has been unnecessarily heaped upon our fathers for these transactions. "It should be recollected that similar occurrences had been much more general in England not long before, where more were put to death, as witches, in a single county, in a short space of time, than have suffered for this alleged crime, in all New England, from the first settlement; that such men as Lord Chief Justice Hale sanctioned and participated in those proceedings; and that the 'contagion,' as it has been appropriately called, undoubtedly spread to New England from the mother country. It was one of those aberrations of imagination and judgment, which sometimes pervade and agitate whole communities; which we contemplate with wonder but cannot explain."—*Dr. Wisner's Hist. Discourses*, p. 88.



were over for the day. I find that Mr. Ratcliffe, the Episcopal clergyman, under the protection of Andros, in the spirit of mischief, in October, 1687, sent to Mr. Willard to leave off sooner, which he refused to do, and accordingly "the Governor sent for him in the night." No calamity scarcely could be imagined by the Puritans less tolerable than this interference of the Episcopalians with their places of worship. It was a grievous usurpation, closely allied to the general tyranny of the administration of Andros. Sewall, in his Diary, complains of the rattling of guns during public worship; "'twas never so in Boston before." And then the Church of England men were present during worship, a matter doubtless of sore vexation to pastors and people, when we consider the situation and feelings of the two parties.

Mr. Willard was for a considerable number of years connected with the college. He was for several years one of the Fellows, having been elected in 16—, and on the resignation of President Mather, Sept. 6, 1701, in consequence of an order of the General Court that the President should reside at Cambridge, he was placed at the head of the College, with the title of Vice President. Mather had resigned because he was unwilling to leave his parish with which he had continued his connection during the whole period of his presidency. And for the same reason Willard had the title of Vice President, though having the full power of President. He, therefore, while he discharged the duties of his new office, continued his relation to the Old South Church.

On the same 6th of September, the General Court passed a resolve, "that Rev. Samuel Willard, nominated for Vice President of the College, be desired to take the care, &c., of the college and students thereof according to the late establishment made by this Court, and to manage the affairs hereof, as he has proposed in his answer to this Court, viz., to reside there for one or two days and nights in a week and to perform prayers and expositions in the Hall, and to bring forward the exercise of analysing." His salary was fixed at "fifty pounds," with ten pounds in addition, "for his more than ordinary expenses in his attending the same services."

This service he continued until within a few weeks of his death. Of the manner in which he performed his duties as head of the College, see Pemberton's funeral sermon, Peirce, &c.

The last commencement at which he presided, was July 2, 1707.\* The following extracts from Judge Sewall's Diary, contain some account of the last few weeks of his life:

"Monday, August 11, 1707.—Mr. Willard goes to Cambridge to expound, but finds few scholars come together, and moreover was himself taken ill there which obliged him to come from thence before prayer time.

"Tuesday, August 12.—Between 6 and 7 I visited Mr. Willard, to see how his journey and labor at the college had agreed with him, and he surprised me with the above account; told me of a great pain in his head and sickness at his stomach, and that he believed he was near his end. I mentioned the business of the college. He desired me to do his message by word of mouth, which I did Thursday following, to the Governor and Council. Quickly after I left Mr. W., he fell very sick and had three sore convulsion fits, to our great sorrow and amazement.

"Thursday, August 14.—When the Governor inquired after Mr. Willard, I acquainted the Governor and Council that Mr. Willard was not capable of doing the college work another year. He thanked you for

\* For a few additional statements respecting Mr. Willard's character as a President, see History of Harvard University, by Alden Bradford, LL. D., in the American Quarterly Register, ix. 346.

your acceptance and reward. Governor and Council order Mr. Winthrop and Mr. Brown to visit the Rev. Mr. Willard and thank him for his good service the six years past. Sent down for concurrence, and Deputies concur.

"September 12, 1707.—Mehitable Thurston tells me Mr. Willard was taken very sick. I hoped it might go off, and went to dinner. When I came there, Mr. Pemberton was at prayer, near concluding; a pretty many in the chamber. After the prayer many went out. I staid and sat down, and in a few minutes saw my dear pastor expire. It was a little after two, just about two hours from his being taken. It was very surprising; the doctors were in another room consulting what to do. He administered the Lord's supper and baptized a child last Lord's day; did it with suitable voice, affection, fluency. Did not preach.

"Feria Secunda, 7th, 15th.—Mr. W. is laid by his tutor in my tomb till a new one can be made.\* Bearers, Dr. Mather, Mr. Allen, Mr. Thomas Bridge, Mr. C. Mather, Mr. Wadsworth, Mr. Colman; Fellows and Students went before. Mr. Pemberton led Madam Willard. Governor and his lady had rings. Bearers, scarves and rings. The Lady Davie and Lady Hobbie were there. Son Sewall led his sister, Paul Dudley he being gone to Plymouth Court. Very comfortable day."

President Willard was twice married. His first wife was Abigail Sherman daughter of Rev. John Sherman† of Watertown, and Mary his wife. They were married August 8, 1664. Mrs. Willard's mother was daughter of Mr. Launce, a gentleman of ancient family in Cornwall, whose wife was a daughter of Lord Darcy, Earl of Rivers. By this wife Mr. Willard had six children, all of whom were born in Groton, viz. 1st, Abigail, born 1665, whose first husband was Rev. Benjamin Estabrook of Lexington, and second, Rev. Samuel Treat of Eastham; their daughter, Eunice Treat, married Rev. Thomas Paine, father of the late Judge Robert Treat Paine of Boston. 2d, Samuel, born March 17, 1667, died unmarried. 3d, Mary, married David Melville. 4th, John, born September 8, 1663, H. U. 1690, who after travelling abroad, settled as a merchant at Kingston in the island of Jamaica. He married Miss Sherburne. John was father of Rev. Samuel Willard, H. U. 1723, settled in the ministry at Biddeford, Maine, and died October 25, 1741, æt. 36. Samuel of Biddeford, married Abigail, daughter of Samuel Wright, Esq., of Rutland. Mr. Wright's wife was daughter of Jonathan Willard son of Major Simon Willard by his third wife, Mary Dunster, sister of President Dunster. Rev. Samuel of Biddeford, was father of Dea. William Willard of Petersham,‡ of the late Rev. Dr. John Willard§ of Stafford, Ct., H. U. 1751, and

\* This new tomb is in the Granary burying ground, and belongs to the heirs of the late Robert Treat Paine.

† The following epitaph inscribed upon the tombstone of Mr. Sherman, in the old burying ground in Watertown, was written by Mr. Willard:

"Johannis Shermani maximæ pietatis, gravitatis, et candoris viri,  
in theologiâ plurimum versati;  
in concionando vere Chrysostomi;  
in artibus liberalibus præcipue mathematicis incomparabilis:  
Acquitamensis ecclesiæ in Nov: Angliâ fidelissimi pastoris:  
Collegii Harvardini inspectoris et socii:  
Qui postquam annis plus minus xlv Christo fuit Υπηρέτης,  
in ecclesiâ fides,  
morte maturâ transmigravit,  
et a Christo palmâ decoratus est,  
A. D. MDCLXXXV Augusti,  
Ætatis suæ LXXII:  
Memoriæ.

‡ Father of Rev. Dr. Samuel Willard of Deerfield, Ms.

§ Father of the late Rev. John W., of Lunenburg, Vt., and of the late Rev. Joseph W. of Lancaster, N. H. The latter was father of Hon. John Dwight Willard, formerly Tutor at Dartmouth College, and now of Troy, N. Y. and one of the Judges of the Court of Common Pleas.

of Rev. Joseph Willard, President of Harvard University. 5th, Elizabeth, died unmarried in 1722. 6th, Simon, born 1676, H. U. 1695, was a merchant in Boston, married widow Elizabeth Walley, and died in 1712 or 1713. 7th, Edward, by his second wife, Eunice Tyng, (daughter of Edward Tyng, Esq., of Dunstable, and sister of Gov. Joseph Dudley's wife,) born July 6, 1680, who died unmarried. 8th, Josiah, born June 21, 1681, H. U. 1698, chosen tutor at Cambridge, August 10, 1703; was Secretary of the Province of Massachusetts from 1717 till the time of his death, December 6, 1756; Judge of Probate for Suffolk from 1731 till 1745, when he resigned, and one of His Majesty's Council from 1734 to 1756. (For his character, see Funeral Sermon by Dr. Sewall, poem by Judge Oliver, Hutchinson's Hist. Mass., vol. iii. p. 50, &c., &c.) 9th, Eunice, died unmarried. 10th, Richard, born 1684, who entered Harvard College, June 29, 1697, æt. 13, and was drowned at Cambridge the same day. 11th, William, who became a wealthy merchant at Port Royal\* in the island of Jamaica and died, I believe unmarried, before 1717. 12th, Margaret, born December 3, 1687, who married Capt. Thomas Child of Boston. 13th, a second Edward, who died unmarried. 14th, Hannah, who married Judge William Little. 15th, Sarah, who died unmarried. 16th, a second Eunice, born July 16, 1695, who died unmarried. 17th, a second Sarah, born, June 10, 1697, who died unmarried. 18th and 19th, a third and 4th Edward who died unmarried. 20th, a second Richard, a merchant in Boston.

Mr. Willard's father was married when he came from England. His first wife was, according to the tradition in the family, Mary Sharpe. He here married second, Elizabeth Dunster, or as I have seen her called, Isabell Dunster, and third, Mary Dunster. They were, perhaps, both sisters of President Dunster. I have not been able to ascertain whether Mr. Willard was of the Dunster family, or was a son of Major Simon, by the first marriage. His great grandson, however, President Joseph Willard, as I have before stated, was a descendant, on the maternal side, from Mary the third wife of Major Simon, whom President Dunster, in his will, calls, "my sister Willard."

The following is a list of Mr. Willard's publications, viz :

*Published in his lifetime.*

1. Useful Instructions for a Professing People in times of great security and degeneracy: in three Sermons from Jer. vii. 12; Isa. xxvi. 9, and xxi. 11, 12. Anno 1673.
2. The Heart Garrisoned: an Artillery Election Sermon from Prov. iv. 23. 1676.
3. A Funeral Sermon upon Governor Leverett, from Ezek. xxii. 30, 31. 1679.
4. The Duty of a People that have renewed their Covenant, from Josh. xxiv. 22, 23. 1680.
5. Animadversions upon the New England Anabaptists' fallacious narrative. 1681.
6. The Fiery Trial no Strange Thing, from 1 Pet. iv. 12. 1682.
7. Covenant-keeping, the way to Blessedness: in several Sermons from Ps. ciii. 17, 18. To which is added, A Sermon upon the necessity of sincerity in renewing Covenant, from Ps. lxxviii. 37.
8. The Child's Portion: in several Sermons from 1 John iii. 2. 1684. To which are added, The Righteous Man's Death, a presage of Evil: a Funeral Sermon upon Major Thomas Savage, from Isa. lviii. 1. 1681. The Only Way to prevent Threatened Calamity: an Election Sermon, from Jer. xxvi. 12, 13. 1682. The Plots against God's people detected and defeated, from Prov. xxi. 30. 1682.
9. The Esteem which God hath of the Death of his Saints: a Funeral Sermon upon John Hull, Esq., from Ps. cxvi. 15. 1683.
10. Mercy Magnified on a Penitent Prodigal: in several Sermons from Luke xv. 11, &c. 1684.

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\* Now Kingston.



11. A Brief Discourse of Justification. 1686.
12. Heavenly Merchandize: in several Sermons from Prov. xxiii. 23.
13. A Brief Discourse concerning the ceremony of laying the hand on the Bible in Swearing. 1689.
14. The Barren Fig Tree's Doom: in several Sermons from Luke xiii. 6, 7, &c. 1691.
15. The Mourner's Cordial against Excessive Sorrow: in several Sermons from 1 Thess. iv. 13.
16. The Danger of taking God's name in Vain, from Deut. v. 11.
17. Promise Keeping, a Great Duty, from 2 Cor. i. 18.
18. The Sinfulness of worshipping God with Men's Institutions, from Matt. xv. 9.
19. Some Miscellany Observations respecting Witchcraft, in a Dialogue between S. and B. 1692.
20. The Covenant of Redemption. 1693.
21. Rules for Discerning the Times, from Matt. xvi. 3.
22. The Law established by the Gospel, from Rom. iii. 31. 1694.
23. Reformation the Great Duty of an Afflicted People, from Levit. xxvi. 23, 24.
24. The Character of a Good Ruler: an Election Sermon from 2 Sam. xxiii. 3.
25. Impenitent Sinners Warned and Summoned to Judgment: in two Sermons from Ps. v. 5; and Heb. ix. 27. 1698.
26. The Man of War: an Artillery Election Sermon from 1 Kings xix. 22. 1699.
27. Spiritual Desertions Discovered and Remedied: in several Sermons from Ps. xxx. 7.
28. The Blessed Man: in several Sermons upon the 32d Psalm. 1700.
29. The Perils of the Times Displayed, from 2 Tim. iii. 5.
30. The Fountain Opened, and the National Calling of the Jews: in several Sermons from Zech. xiii. 1. To which is added, Evangelical Perfection, from Matt. v. 48.
31. Love's Pedigree, from 1 John iv. 19.
32. Morality not to be relied on for Life, from Mark x. 21.
33. A Remedy against Despair: two Sermons from Ps. xxv. 11.
34. The Christian's exercise by Satan's temptations: in several Sermons from 1 Chron. xxi. 1. 1701. To which is added, Brotherly Love Described and Directed: two Sermons from Heb. xiii. 1.
35. Walking with God: two Sermons from Gen. v. 24.
36. The Fear of an Oath, from Eccl. ix. 2.
37. The Best Privilege, from Rom. iii. 1, 2.
38. Prognostics of Impending Calamities: a Funeral Sermon upon Lieut. Governor Stoughton from 2 Kings xxii. 20.
39. The Checkered State of the Gospel Church, from Zech. xiv. 6, 7.
40. A Brief Reply to Mr. George Keith. 1703.
41. The Just Man's Prerogative, from Prov. xii. 21. 1706.
42. Israel's True Safety, from Rom. viii. 31. 1704.

*Published after his death.*

43. A Thanksgiving Sermon upon the return of a Young Gentleman from his Travels, from Ps. lxvi. 20. 1709.
44. Sacramental Meditations. 1711.
45. A complete Body of Divinity, in two hundred and fifty Lectures on the Assembly's Shorter Catechism. Boston, 1726.

"There are also," say Messrs. Sewall and Prince, "many other excellent treatises prepared by the author for the press, viz :

Directions to the Candidates for the Ministry.

Several Sermons upon the Sacrament of the Lord's Supper.

Expositions upon the whole of the Psalms.

The Epistles to the Romans, Corinthians, Galatians,

with many others which the world may be also obliged with if due encouragement be given."

The preface to Rev. John Higginson's Legacy of Peace was written by him.

## BIOGRAPHICAL NOTICES OF DECEASED MINISTERS OF NEW HAMPSHIRE.

[By the Rev. HENRY WOOD, Hanover, N. H.]

NOTE.—The years 1836–7, were distinguished for the mortality among the Congregational ministers of New Hampshire. In the interval between the meetings of the General Association, not less than ten out of about one hundred and twenty, finished their labors, and gave up to their Master an account of their stewardship, viz: Rev. Samuel Wood, D. D. of Boscawen; Rev. Samuel Hidden of Tamworth; Rev. Asa Piper of Wakefield; Rev. Nathaniel Porter, D. D. of Conway; Rev. Seth Farnsworth of Hillsborough; Rev. O. G. Thatcher of Bradford; Rev. J. P. Fisher of Deering; Rev. Everts Worcester of Littleton; Rev. Joseph Gibbs of Haverhill; Rev. Josiah Webster of Hampton; besides Rev. Moses Dow of Plaistow, who had never been settled over a congregation in the State. Some of these ministers were full of years, and their lives had been signalized by usefulness; others were young, ardent, able, and full of promise. The impression made at the time, by so mysterious a providence, upon the minds of their surviving brethren, was deep and serious; and it was a natural desire, that in some humble way, a record might be made of names of brethren so much venerated and loved. In obedience to such a desire, the facts were collected which are embodied in the following brief notices. For a while however the design of publishing them was abandoned, by being anticipated by the editors of the American Quarterly Register, in their notices of the lives of Dr. Wood and Rev. Mr. Hidden. At the request of others, the remaining articles are now given.—In the mean time the *Rev. Moses Bradford* deceased; and facts being at hand pertaining to his life, it was thought desirable they should be incorporated with the rest.

Most of the subjects of these notices lived in comparative obscurity; patiently and cheerfully pursuing the humble, yet ennobling work of the ministry; God's "hidden ones," better known in heaven than on earth. Beyond the circle of personal intimacy and friendship, these sketches may fail to interest; it is hoped, however, indulgence will be shown to the claims of private affection and retiring worth.

### JOSIAH WEBSTER.

Rev. JOSIAH WEBSTER, the son of Nathan and Elizabeth Webster, was born in Chester, N. H. Jan. 16, 1772. Both of his parents were professors of religion, which they adorned by the consistency of a pious life, and endeavored, by prayer and early instruction, to make the inheritance of their children. His father was a farmer barely in circumstances of comfort, with patient and laborious industry providing for the wants of a large family of eleven children, one of whom died in infancy. It is not strange that with feeble health on their part, the parents were unable to furnish more than a common school education for their numerous issue. *Josiah*, the eldest of the children, continued with his father, occupied in the common business of a farmer, till his sixteenth year, when he went to reside with an uncle, whose affairs he managed in his many and long absences. At this time, his advantages had been such as barely to qualify him to instruct a district school; and he had formed the purpose, either to engage in trade, or pursue the occupations to which he had been trained. From a brief narrative which he left behind him, we learn that he was the subject of early and abiding religious impressions; and though he had no prospect, nor indulged a thought of a public education, still as far back as his twelfth year, he felt a strong desire to become a minister of the gospel. He writes in his narrative, "I do not remember the time when I was not troubled and distressed. I used, when a boy—a child—to play with the children; but when I went home, and retired to my bed, my conscience distressed me. My mind was often disturbed by the

thought of my follies. But these thoughts I always concealed; for I did not think there was any thing like true religion in them." In this state of mind, and with the acquisition of only sufficient property to defray the expense of preparation for college, upon the condition of a rigid regard to economy; distressed and discouraged by the opposition of his friends to the plan he had conceived; in his nineteenth year he repaired to the Rev. Mr. Remington of Candia, under whose hospitable roof he commenced the studies requisite for admission to college. Afterwards he spent a year under the tuition of Rev. Dr. Thayer of Kingston, and completed his preparation at the academy in Atkinson. It was at Kingston, while he was receiving instruction from that humble Christian and devoted pastor, Dr. Thayer, that he indulged the first hope of reconciliation to God, and the commencement of the Christian life. A deeper consciousness of sin than he had ever felt before, pressed upon his heart; so full of distress and alarm, that for several days he was unable to pursue his studies. After a season of deep conviction, light broke out upon his mind "like a morning of summer, just as the sun rises, when the winds are hushed, and a solemn but delightful stillness prevails every where, and the face of nature smiles with verdure and flowers. He had no raptures, but all was quiet and happy." From Atkinson he took a journey of more than eighty miles to Dartmouth College, for the mere purpose of examination and admission, as the diminished state of his finances left him without the means of remaining a single week to enjoy its advantages. Returning to Atkinson, he pursued his studies under the instruction of the Preceptor, Stephen P. Webster, (now Hon. S. P. Webster of Haverhill,) till the spring of 1795, when with little improvement in the state of his funds, he rejoined his class in college, and with much difficulty completed his first year. Returning to his father's after commencement with the hope of raising money from his friends to remove his crushing embarrassments, and yet disappointed in every application he made, with a heavy heart once more he set his face towards college. By a mysterious providence of God, as he was pursuing his lonely way, he fell in company with a stranger, who learning his condition, without solicitation offered to relieve his necessities by a loan of money to be repaid whenever his circumstances and convenience should permit. The traveller was ascertained to be a merchant of Newburyport.

After graduating in the year 1798, without delay he commenced the study of theology with the Rev. Mr. Peabody, the minister of Atkinson, with whom he continued about a year, when he was licensed to preach the gospel by the Haverhill Association, met at Plaistow. Soon after, he was invited to preach as a candidate for settlement in the parish of Ipswich, Ms., called Chebacco, but now constituting the town of Essex; where, November, 1799, he was ordained. For six years and a half he was the minister of this parish; at the expiration of which time he asked for a dismission on account of the inadequacy of his support. Receiving an invitation to preach to the church at Hampton, N. H., vacant by the removal of the Rev. Dr. Appleton to the presidency of Bowdoin College, he was installed, June, 1808. His salary was principally from the avails of a fund, bequeathed by "the most gracious Timothy Dalton," the second minister of the town, who was ordained 1639, and died 1661. In many respects the state of religion in Hampton was any thing but desirable at the time Mr. Webster entered upon the duties of pastor. Intemperance had obtained a prevalence to which most other towns were strangers; and entrenching itself in the peculiar occupations of a portion of the people, bid defiance to all common means of aggression. Two religious societies had also existed in the town, though of the same denomination. Arminian views of theology were extensively embraced, united with hostility to the doctrines of distinguishing grace, and ignorance of experimental religion. At the same time, some individuals were found, waking up to correct sentiments, and desiring to be fed with the sincere milk of the word. In this divided state at the time of the removal of Dr. Appleton, with little prospect of uniting in selecting a minister themselves, the two parties agreed to settle the individual who should come recommended by Rev. Dr. Buckminster of Portsmouth, and Rev. Dr. Dana of Newburyport, with whom personally they were well acquainted, and in whose sound judgment the churches generally reposed a deserved confidence. Dr. Dana had once preached



to them as a candidate, and received an invitation to settle, which he saw reasons for declining. They concurred in recommending Mr. Webster; and the result was his settlement as pastor of the two churches, united.

During his ministry at Hampton, he was permitted to enjoy various seasons of refreshing from the presence of the Lord. In 1809 there were auspicious indications, with some cases of conversion, though not a general revival. In 1819 a general interest pervaded the town, and the revival entered the church as well as the world, convincing many of the reality of divine influence, and the truth of experimental religion, who had before derided and opposed these doctrines. Another season of religious interest was enjoyed in the year 1823; as the fruits of which eleven were added to the church. But the largest success attending his ministry was witnessed in 1827, when fifty were received into the communion of the church. The origin of this work of grace is worthy of notice. "In the spring of 1826," the pastor records, "the state of religious feeling was low. Three of the brethren inquired much upon the subject, solicitous to know what could be done to promote a better state of things. They felt at length that they would humble *themselves* before God, and carry the church to the throne of grace. They entered into a solemn covenant, that they would spend one hour in each week in united but private prayer, God helping them, until the blessing of the Holy Spirit should be granted. In the autumn of the same year, the Holy Spirit descended with great power; men, stout hearted and proud, who had always opposed the doctrines of grace, were made to bow. Many, besides those who obtained the hope of reconciliation to God, became convinced of the truth. Numbers, as we trust, are yet to be gathered into the church, as the fruits of this revival. Twenty years ago the current of feeling in this place was strongly against experimental religion; now it is decidedly in its favor. The change has been wonderful, much greater than ever I expected to see. I desire to be thankful, humble, and give all the praise to God, the Father, Son, and Holy Ghost." In 1832, there was an additional refreshing, which resulted in eighteen cases of hopeful conversion. Besides these seasons of special interest, there were solitary cases of conversion and additions to the church nearly every year of his ministry.

It deserves to be recorded to the lasting honor of Mr. Webster, that he perceived the evil effects of the use of ardent spirits, at a period when the eyes of even good men were generally closed to the subject. Almost from the first of his ministry, he preached against intemperance; and for years before the temperance reformation, observed entire abstinence from all that intoxicates. Even from many ministers of that day, he not only failed of receiving co-operation, but encountered opposition and ridicule. He was also deeply interested in the cause of education. To his influence and agency, the academy in Hampton, one of the most respectable and flourishing institutions in the State, is indebted for much of its character and usefulness. Attached to the faith and institutions of our fathers, the doctrines of grace he understood, and loved, and preached, to the very close of life; and with what effect, we have already seen. There were one hundred and thirty-five members in the church at the time of his installation, and one hundred and seventy were added during his ministry. His last public act, was the preaching of the sermon at the ordination of his son, Rev. John C. Webster, at Newburyport, as seamen's preacher at Cronstadt, Russia, March 15, 1837. Before this he had been afflicted with a severe cold, attended with a slight inflammation of the lungs. Anxious however to perform the service assigned him on that occasion, he made an effort his health was unable to sustain. The day following he returned home, and taking his bed, remarked, that he thought his work on earth was done. "Well," said he, "if it be so, I know not with what act I could close life with more satisfaction." The inflammation upon his lungs rapidly increasing, with no available means of resistance, he gradually declined, till he breathed out his spirit into the hands of his Redeemer, March 27, 1837, aged 65. During his sickness his mind was often alienated; but in lucid intervals he uniformly expressed confidence in the mercy of God, and cast himself upon the blood of atonement. His funeral sermon, preached by the Rev. Dr. Dana, is highly commendatory of his ministerial qualifications devotion to his proper work, and his extensive usefulness.

Mr. Webster was married to Elizabeth Knight, daughter of Maj. Eliphalet Knight of Atkinson, N. H. They had seven children, five sons and two daughters; the daughters died in early life. The sons are still living. Eliphalet, the eldest, is a practising physician in Hill, N. H., and a member of the New Hampshire Medical Society; Josiah, the second, is a farmer in Illinois; John Calvin, the third, graduated at Dartmouth College in 1832, at Andover in 1835, and is now settled in the ministry at Hopkinton, Ms.; Joseph Dana, the fourth, was also graduated at Dartmouth College in 1832, now resides in Washington, D. C., and is a United States' topographical engineer at Milwaukee, Wisconsin Territory; Claudius Buchanan, the fifth, was graduated at Dartmouth College in 1836, and has since been engaged in teaching and surveying in Illinois.

The following is a list of the sermons of Mr. Webster which have been published. The *Mystery of Godliness: a Sermon* delivered at Thomaston, Me. June 15, 1809, at the Installation of Rev. John Lord to the pastoral office in that place. Text, 1 Tim. iii. 16. A Sermon preached July 10, 1811, at the ordination of the Rev. Joseph W. Dow to the pastoral care of the First Congregational Church and Society in Tyringham, Ms.; to which is added the Charge by Rev. Jacob Catlin of New Marlborough, and the Right-hand of Fellowship by Rev. Alvan Hyde, D. D. of Lee. Text, Ezek. xxxvii. 1—4, 10. A Sermon, delivered at Newburyport, Nov. 26, 1812, on the evening of public Thanksgiving in Massachusetts. Text, Ps. ii. 11. Christ on his way to enlarge his Kingdom, and to Judge the World: a Sermon delivered before the General Association of New Hampshire at their Annual Meeting in Haverhill, Sept. 21, 1819. Text, 2 Peter iii. 4. The Church Triumphant: a Sermon delivered at the North Church, Newburyport, at the Ordination of Rev. John Calvin Webster as Seamen's Chaplain at Cronstadt, the Port of St. Petersburg, Russia, March 15, 1837; to which is added the Charge, the Fellowship of the Churches, and the Special Instructions given on the occasion. Text, Daniel vii. 27. Published by the Newburyport Seaman's Friend Society. This sermon was his last, and was delivered only twelve days before his death.

#### EVARTS WORCESTER.

Rev. EVARTS WORCESTER, the son of Rev. Leonard and Mrs. Elizabeth Worcester, was born at Peacham, Vt., March 24, 1807. Both in the line of his father and mother, he stands connected with families distinguished in the ecclesiastical history of New England, for the number of individuals they have furnished for the Christian ministry, and the character and talent with which they have adorned it. On the paternal side, were four brothers; *Rev. Noah Worcester, D. D.*, first settled at Thornton, N. H., and afterwards resided at Brighton, Ms. *Rev. Samuel Worcester, D. D.*, of Salem, Ms., the first Secretary of the American Board of Commissioners for Foreign Missions. *Rev. Thomas Worcester*, of Salisbury, N. H., and *Leonard*, the father of the subject of this notice, who alone survives. A sister also, married a minister, who removed to the west, where both deceased some years ago. On the side of the mother, who was the youngest daughter of Rev. Samuel Hopkins, D. D., of Hadley, Ms., there were nine sisters, four of whom, besides herself, were the wives of Ministers. One half-brother also was a minister. Of the grandsons of Dr. Hopkins, eight have entered the ministry: *Rev. Gardiner Spring, D. D.*, of New York; *Rev. Samuel Spring*, East Hartford, Ct.; *Rev. Samuel H. Riddell*, Glastenbury, Ct.; *Rev. Samuel Hopkins*, Saco, Me.; *Rev. Erastus Hopkins*, Troy, N. Y., and three sons of Rev. Leonard Worcester; viz., *Rev. Samuel Austin Worcester*, a graduate of the University of Vermont, and Missionary to the Cherokees; who for the offence of preaching the gospel to the heathen, was imprisoned in the penitentiary of Georgia; *Rev. Evarts Worcester*, the subject of this notice, and *Rev. Isaac R. Worcester*, who studied medicine with reference to a foreign mission, and succeeded his brother as pastor of the church in Littleton, N. H. Another brother, *Leonard Worcester, Jr.*, graduated at Dartmouth College, 1825, with the design of entering the ministry; but feeble health forbidding, he devoted himself to the profession of teaching, first in a High School for young ladies, in Worcester, Ms., and afterwards in a similar school in Newark, N. J., much

respected and beloved, he died of consumption at Walpole, N. H., on his return to Newark from a visit to his father in the year 1836; *John Hopkins Worcester* graduated at the same college, 1833; 1835-6 was tutor, and is now preparing for the ministry; *Isaac Reddington Worcester* studied medicine, and received the degree of M. D. 1832, and practised medicine for some time at Leicester, Ms.

*Evarts Worcester* received his Christian name out of the respect his parents bore to the lamented Jeremiah Evarts, Esq., the second Secretary of the American Board, who was for a time the Preceptor of the Academy in Peacham, and a member of Mr. Worcester's family. With the limited means of most country clergymen, and a large family for which provision was to be made, his father doubted the possibility of meeting the expenses necessarily connected with furnishing this son with a liberal education. While this subject was still agitated and undecided, Mr. Evarts made his southwestern tour for the inspection of the Missionary stations among the Indians; in an interview with the oldest brother, connected with one of these stations, the conversation turned upon the namesake of Mr. Evarts at home; and so much did Mr. Evarts become interested in him from the account he heard, that he decided at once no means should be left untried to secure to him the advantages of a public education. Nor did he forget the subject in the many cares demanding his attention, and the high responsibilities which his office devolved upon him. Soon after his return to Boston, he wrote a letter to the father, and another to the son, urging the measure he had conceived in the distant wilderness, and at the same time forwarding \$25, as a small encouragement to the attempt he so much desired. Admirable man! who left both the world and individuals his debtors; though his luminous career of beneficence was ended before the subject of his hopes and benefactions had fully developed a mind, active, ardent, resolute, like his own.

Commencing a course of preparatory study at the excellent academy in his native place, he was qualified to enter Dartmouth College, 1826, and graduated, 1830; distinguished for the activity and vigor of his mind, the extent of his acquisitions, the purity of his moral character, and the correctness of his principles; and holding out assurances to those who knew him, of a large measure of public usefulness. Such was the order of his mind, that while he excelled in every department of study—languages, mathematics, intellectual and moral philosophy—he was equal in all. For nearly two years following his graduation, he was engaged as Preceptor of the Academy in Peacham, for a long time one of the most flourishing and well conducted schools in Vermont, to the great acceptance of both pupils and parents. But with all his talents and scholarship, and with all the influence of Christian example and instruction, which he had enjoyed under the roof of a venerated father, he was still “without God, and had no hope in the world.” While he was engaged in the Academy, the town was visited with a powerful revival of religion; the divine influence reached his heart; and after a season of most painful conflict, he consecrated his soul and life to the Redeemer of men, and connected himself with the church under his father's care. For the year 1833, he filled the office of tutor at Dartmouth College, and having in the mean time occupied himself with the study of theology, under the direction of judicious guides, he was licensed to preach the gospel, 1834. In April, 1835, he was invited to supply the pulpit at Littleton, N. H., for a few Sabbaths only; he acceded to the proposal, and in June commenced his labors with his accustomed ardor and resolution, although he did not entertain the remotest thought of remaining in the place beyond the few weeks for which he had engaged. His services, however, proving very acceptable, securing for him the confidence and affections of the people, and awakening a deep interest, especially among the youth, to whose instruction and welfare he particularly devoted himself, and urged by an importunity that would not be denied, he abandoned the previous purposes he had cherished, in the conviction that duty required him to continue in the field to which an unexpected Providence had called him. He was accordingly ordained as pastor of the church in Littleton, March 17, 1836; on which occasion his father preached the sermon. In May he was married to Miss Ann Shurtleff, daughter of the Rev. Roswell Shurtleff, D. D., Professor in Dartmouth College. The week



following, he suffered from hemorrhage at the lungs, soon after closing a public religious service. To escape the anxiety and excitement connected with the sight and solitudes of an affectionate people, he was removed to the bosom of his father's family; and though he revived for a season so as to encourage the hope of his recovery, he soon relapsed; and wearing away under a disorder so fatal to his family, he at length, with entire resignation and joyful hope, returned his spirit to the Redeemer he loved so well, but was permitted so briefly to serve, October 21, 1836, aged 29. The attachment of his people was peculiarly strong. They made the most generous efforts to establish and sustain him; they visited him in his sickness with expressions of the tenderest kindness, and acts of large liberality; and they came at last in crowds to weep over his dust, as amidst blasted hopes they committed it to the tomb. Great was his promise of usefulness in the cause of religion and letters; such was the estimate in which his talents and scholarship were held, that he was solicited to accept a professorship in two different colleges, which he declined; and while many young men of less ability and prospect of success, turn away from a country parish, as a field too poor and contracted for their ambition, Mr. Worcester, conscious as he must have been of his powers, was content, in obedience to the call of duty, to become the minister of a plain and a remote parish, at the foot of the White Mountains; nor could higher zeal have animated him, and greater pleasure have been felt from success, had he preached to the most numerous and refined congregation, with rapturous applause attending every appearance in the desk. But he was cut off in the midst of his days—at the outset of his labors—in the midst of the most confident hopes; still “he was resigned to die,” as he said with almost his last words; “because he thought the Master he served had higher duties for him to perform in a better world.”

#### JABEZ POND FISHER.

Rev. JABEZ POND FISHER, was born at Wrentham, Ms., October 7, 1763, and graduated at Brown University, September, 1788. It is not known with whom he studied theology; he received license to preach the gospel from an association of ministers convened at Dighton, June, 1790; and in March of the following year, entered upon the work of the ministry. Not long after he commenced preaching, he visited Hillsborough County, N. H., and received an invitation to settle at Deering, where he had labored for some months with acceptance, which he declined. Upon leaving Deering, he was ordained over the church in Nottingham West, now Hudson; where he continued in the discharge of the duties of pastor for several years; health failing, he asked for a dismission, upon receiving which, he removed to York, Me., where he was engaged in the instruction of youth till the restoration of his health. For some months after this period, he preached in the town of Camden; receiving an invitation in the mean time to settle at Boothbay, he was installed over the society in that place, whose pastor he continued for seven years. During his ministry in Boothbay, his labors were attended with a season of special success, in a revival of religion, as a part of the fruits of which, thirty-one persons were added to the church in one day. After his dismission from Boothbay, Mr. Fisher was employed for four years in the service of the New Hampshire Missionary Society; at the close of which period, he was solicited to supply the church in Deering, the field of his early labors, and removing his family to that place, he performed the duties of pastor for five or six years, though he was never installed as minister of the society. After a short sickness, he died December 13, 1836, aged seventy-three years. He was married to Miss Fanny Auld of Boothbay, who survives him.

Mr. Fisher was naturally shrewd and clear sighted; though from quickness of temper and eccentricity of manners, his opinions seldom received the regard to which they were entitled. Independent in his judgment, and strong in his attachment to the simplicity of the pilgrim faith, he was always the frank and fearless advocate of what he regarded the truth, without deference to individuals or sects. At a meeting of the General Association of New Hampshire, the delegate from the Presbyterian church presented a copy of the Constitution of

the body he represented. Amidst a crowded house, and with all eyes turned upon the speaker in the distance under the galleries, Mr. Fisher arose with a *Bible* in his hand; and addressing the moderator, said—"Sir, I hold in my hand the *Constitution of the Congregational churches*; and to return the courtesy of our Presbyterian brethren, I move that we send them a copy." His habits of economy, originally dictated by necessity, eventually became a defect of character, when his circumstances were easier, and required less retrenchment; at the same time he was not incapable of liberal acts, as is testified by the records of many of our benevolent societies, of which he was either a member, or to their funds a contributor. With small resources, feeble health, and interrupted employment, he acquired not only a competence but abundance, which he left in a large estate to his children.

#### MOSES BRADFORD.

Rev. MOSES BRADFORD was born at Canterbury, Ct., August 6, 1765. He was a descendant of the famous William Bradford, the second Governor of Plymouth Colony, who was a native of the north of England; for ten years a voluntary exile in Holland with the congregation of Rev. Mr. Robinson, and embarked, September 6, 1620, with the first company which set sail for New England. The following names show his lineage from that ancestor—William Bradford, the second Governor; William, Lieut. Governor; Thomas; James; William. The father of Mr. Bradford was a substantial farmer, respected for his good sense and consistent piety. His mother was distinguished as an intelligent and devoted disciple of Christ. Moses was her fourteenth child, whose birth she survived but an hour. In the last moments of life, she called for her infant son, gave him a name, and in earnest prayer dedicated him to God, with the desire and hope that he might live to become a preacher of the gospel. At the age of twelve or thirteen years, he was sent to reside with an elder brother, who was then living at Danbury, Ct. This brother was educated at the College of New Jersey, and had the reputation of a good scholar, an able preacher, and a skilful classical instructor. In his family and under his tuition, this younger brother was educated, till he was qualified to enter the senior class of Dartmouth College. To the same class belonged Rev. Dr. Parish, and Prof. John Hubbard; three only of its members survive. He graduated in 1785, at the age of 20. From college he returned to his brother's, who had been for some years the pastor of a church in Rowley, Ms., with whom he pursued the study of theology for a year, and then was licensed to preach the gospel.

When he was invited to Francestown as a candidate for settlement, the population of the town was small, and the professors of religion few: and these few were divided into two feeble churches of different denominations, each of which was tenacious of the peculiarities of its own order. Through the prudence and healing influence of Mr. Bradford, a kind and permanent union was effected; and September 8, 1790, he was ordained to the work of the ministry; which he pursued without interruption till the time of his dismissal, January 1, 1827. He removed to Sullivan in 1833, where he resided till he removed in 1837, to Montague, Ms., where he died, January 14, 1838. For six or eight years he had labored under accumulated disease, which for the most of the time, had disabled him for prosecuting the active duties of the ministry. Still his ruling passion was strong in death; when confined to his sick room, with his mind overclouded and erratic, through the pressure of disease, he would inquire for vacant parishes, and insist upon making an excursion to preach. Shortly before his decease, he was aroused from the lethargy in which he had long reposed, by the voices of all his surviving children gathered around his bed, as they joined in prayer, and read the hymns, and sung the tunes which once were so familiar and delightful to him. Asking to be raised in the bed, he looked upon them with a countenance beaming with benevolence, and thanked them for the unfailing kindness they had manifested to their sick and dying father. They asked if he felt resigned and prepared to die. Pausing for a few moments, he replied, with a sententiousness and modesty peculiar to himself—"I have a hope."

Mr. Bradford was married to Dorothy Bradstreet, of Rowley, who died 1792, by whom he had two children, one of whom died in infancy, and the other still survives. For his second wife he married Sarah Eaton of Francesstown, by whom he had ten children, five only of whom survive. Three sons have received a liberal education, and entered the ministry—*Samuel Cleaveland*, graduated at Dartmouth College, 1818, formerly settled at Columbia, N. H., now residing at Montague, Ms.; *Moses Bradstreet*, graduated at Amherst College, 1825, settled first at Montague, now in Grafton, Vt.; *Ebenezer G.*, graduated at Amherst College, 1827, settled first at Colebrook, N. H., now in Wardsborough, Vt.; *David*, who received the degree of M. D., at Dartmouth College, 1832, where he had attended the lectures of the Medical Institution, is established in his profession in Montague.

Mr. Bradford possessed a mind naturally vigorous and discriminating; its characteristic was strength; he loved argument, and embracing no opinion himself without examination; he did not attempt to form the opinions of his hearers by an appeal to authority, or the imposition of his own sentiments; for all things he demanded a reason; for all he was ready to give one. When his opinions were once formed, they were not to be shaken; and what was independence and conviction only, was sometimes liable to be taken for obstinacy and intellectual pride. Though he delighted in reasoning, he was not incapable of emotion. While he instructed, he also impressed; if his mind communicated light, his heart sent forth heat; especially in his earlier ministry, was the fountain of pious sensibility, deep, full, and overflowing; and his lips, moved by the fire within, poured forth eloquence, as he discussed the great themes of the gospel. He was a great reader; his attachment to books was a passion; on no subject was he uninterested; and possessing a retentive memory, capable of commanding what he had read to come up in proper time and place, on no subject he discussed was he uninteresting. His public prayers were remarkable for various excellence; they were fervent, at the same time they were humble; they were rich in thought, and adapted to the different circumstances of the individuals composing the congregation, without the charge of affectation and art. Few men have better understood the doctrines of the gospel, or regarded them with a sincerer affection. Believing the great principles of the orthodox faith, without a shade of distrust; feeling their daily influence upon his own heart, and on them reposing his hopes of salvation, he preached them fearlessly, tenderly, constantly; and Heaven set the seal of approval upon the course he pursued, in the uncommon success attending his ministry. No church in New Hampshire has advanced from such small beginnings to the numbers and strength to which it has attained—embracing at this time 500 members; and no town, in morals, industry, education, intelligence, and liberality, is a better witness of the excellent influence of an able, evangelical ministry. Besides other seasons of special interest, one is distinctly remembered and recorded, which occurred in 1812-13, and continued for nearly a year. As the fruits of it, 101 members were added to the church during the year, besides other individuals, who referred their hopes to that revival, when they united with the church even fifteen or twenty years after. Individuals also were seeking admission into the church, when there was no general interest; and in some instances, six or ten would become the subjects of renewing grace in the course of a few weeks, in a time of no prevailing excitement. The value of any particular ministry is seen, not only in its immediate effects, but in the condition in which it hands down a parish to other laborers; and of his successors, in no common measure blessed of Heaven in the work of preaching the gospel, it may be said—"Other men labored, and ye are entered into their labors." He sought to be practical by being doctrinal; and possessing the rare faculty of "rightly dividing the word of truth," he preserved his parish from the wildness of ignorant enthusiasm on the one hand, and from the frost and barrenness of a merely intellectual orthodoxy on the other. Justly was he placed among the most able and effective ministers of New Hampshire in his day; and long will his memory be affectionately cherished by those who shall follow.



## ASA PIPER.

Rev. ASA PIPER, the first minister of Wakefield, was born at Acton, Ms., March 9, 1757. His father, Josiah Piper, a respectable farmer, discovering an early inclination in this his youngest son, for reading and the acquisition of knowledge, with that prompt and noble spirit which characterizes so many of the laborious cultivators of the soil in New England, was induced to commit him to the tuition of the Rev. Mr. Swift, the minister of the parish, who like many other excellent clergymen of the past generation, to whom the country will never know its obligations, in the absence of academies fulfilled the double office of minister and preceptor: and not a few were the young men from his own parish and the neighboring towns, whom he prepared for college. Entering Harvard University at the commencement of the revolutionary war, Mr. Piper graduated in the year 1778. The time of his conversion he could never determine; definite as was the period, the manifestations of the spiritual life were so gradual and silent, that he could only say, in referring to the subject: "Whereas once I was blind, now I see." After leaving the university, he pursued the study of theology with Rev. Mr. Adams, the successor of Mr. Swift; and from the association with which Mr. Adams was connected, received a licence to preach the gospel; though the date cannot be ascertained. For several years subsequent to his licensure, he preached in various towns in Massachusetts; but the longest period at Wellfleet on Cape Cod. When he came to Wakefield, N. H., the town, like most of the region, was but recently settled, and hardly had put off its savage dress. With the fortitude and self-denial of the ministers of that day, he did not refuse to share in the toils, the deprivations and sufferings incident to those who entered the unbroken forests, amidst which they erected habitations for themselves, and a house for the worship of God. Sept. 22, 1785, he was ordained the first minister of the town, and pastor of a church, which was gathered on the same day, consisting of five males and four females. For a settlement, the town granted him a lot of land, on which he lived, with another tract remote from inhabitants, and useful only for its fuel and timber. His salary was stipulated at \$250; which was poorly and irregularly paid, inconsiderable as it was. He continued to discharge his duties as the minister of the town, for twenty-five years; at the close of which period, 1810, he relinquished his contract with the town, reserving to himself the use of the parsonage with such privileges as he was entitled to enjoy by his continued relation as pastor of the church. His ministry was attended with peculiar trials and embarrassments. In the region generally, as well as in his own town, there was little unity of religious faith, little liberality in sustaining the institutions of the gospel, and but the feeblest spirit of education. An intelligent and able ministry was not appreciated: the most ignorant assumed the office of teachers: and as an inevitable consequence, there was an almost universal outbreak of extravagance and fanaticism. Immediate inspiration was claimed from heaven; and some substantiated their commission as approved ministers of the gospel, by appealing to the fact, that they could preach, whilst the world knew that they could not read. It is delightful to witness the improved state of things in the entire region; academies are springing into existence around the beautiful lake of Winnipiseogee, and in the winding vallies formed by its mountains and hills; the spirit of education is becoming universal, among the very classes which once found a sufficient reason for discarding a minister, in the fact that he had been to college, and learned Latin, and was even suspected of having studied Greek: and as a consequence of this improvement in knowledge, religious extravagance is becoming obsolete; the claim to inspiration is abandoned; and they are demanded for teachers to others, who have first been taught themselves. On the day Mr. Piper dissolved his connection with the town, he presented a communication which was entered on the records, from which the following is an extract. "At the time of my induction into the important and solemn office of a religious teacher in this place, the people were few in number; they had but imperfectly subdued the wilderness, and fears were entertained by some that the people would not be able to fulfil their engagements, without bringing poverty and distress upon themselves. But a view of the present state of the

town, will show how groundless were these fears. Instead of those temporary humble cottages first erected, and which they would now hardly think sufficient to shelter their herds, you behold comfortable and even elegant habitations. Thus has a kind Providence blessed us; and thus is there exhibited to my eyes irresistible proof that what I have received from the town, has not impoverished them. In justice to myself, I must say I have ever cherished a lively sympathy with the people, and made it my constant endeavor to lighten the burden, and not to forget the poor and unfortunate; 'in all their afflictions I was afflicted.'" After his connection with the town had ceased, Mr. Piper continued his labors, till the last fifteen years of his life, when an asthmatic affection prohibited his performing more than occasional services; with the exception of two or three terms of missionary labor in the State of Maine. His preaching was nearly confined to his former parish, and was almost gratuitous. Sept. 17, 1828, Rev. Samuel Nichols was ordained as his colleague: during whose ministry of five years, he had the pleasure of seeing the church enlarged and strengthened, which he had planted under so many discouragements forty-three years before. After the dismissal of Mr. Nichols, Mr. Piper occasionally officiated to the church and society, till they were provided with a pastor in the Rev. Nathaniel Barker. His death was sudden, occasioned by a disorder of the heart, May 17, 1835, in the 79th year of his age.

The talents of Mr. Piper were of a respectable order, though his support and situation were unfavorable to their cultivation; he was particularly fond of historical studies; and the benevolent disposition and good sense he uniformly exhibited, secured to him the confidence and respect of those who knew him. Sound in his views of the gospel, he commended his principles by an exemplary life; and great as were the discouragements which attended his ministry, the advance of education in the town, which now enjoys the advantages of an established and flourishing academy; the more liberal views entertained of the proper support of the ministry; the perpetuation of the glimmering light of truth in his parish and region, till under the less embarrassed labors of his successors, it has become strong and clear, evince that he did not labor in vain, and spend his strength for nought.

Mr. Piper was married to Mary Cutts, daughter of Hon. Edward Cutts of Kittery, Me., who was for many years Judge of Probate for the County of York. With her he continued in the marriage state for fifteen years, when she deceased. Their children were eight, five of whom arrived to manhood, and who, with one exception, have for years been professors of religion, which they have adorned and promoted by a consistent life. In the year 1802, Mr. Piper married for his second wife, Sarah Little, daughter of Rev. Daniel Little of Kennebunk, Me., who deceased in the year 1827.

#### SETH FARNSWORTH.

Rev. SETH FARNSWORTH, was born in Charlestown, N. H., January 14, 1795. Neither of his parents was professedly pious; and the father, embracing the doctrine of Universalism, tainted the confiding mind of his child with the same sentiments. The father died in the early years of his son; still so strong was the parental influence exerted upon a young heart, that he often mentioned to his particular friends, the struggle he endured in abandoning opinions he desired and endeavored to believe. With his mother he parted during his college course. In a revival of religion in the adjoining town of Claremont, in the year 1816, he indulged the hope of reconciliation to God through the blood of the cross. The conflict in his mind was protracted and severe; but his subsequent life, in its gentleness, and humility, and tender sympathy with the convicted and desponding sinner, illustrated the value of a thorough work of the law. He gave up all for Christ; his opinions—his talents—his heart—his life; and desirous of the largest measure of usefulness in the cause of the Redeemer, in the spring of 1817 he entered Union Academy; and in 1818, having completed his preparatory course, he became a member of Dartmouth College, and graduated in 1822. In the various departments of study he maintained a respectable standing, though the excessive diffidence to which he was

almost a victim, concealed from eyes not familiar, a great share of his strength, proficiency and various excellence. By his class mates he was universally beloved, for the kindness and meekness of his heart, his inoffensive deportment and his humble walk with God; and to the faculty of college he commended himself by habits of diligence, punctuality, and a conduct which neither received nor deserved reproof. For a part of the two years following his graduation, he studied theology under the instruction of President Tyler; and receiving a license to preach the gospel from the Orange Association at Hanover, November 4, 1823, he engaged in the service of the Vermont Missionary Society, and labored with much acceptance in various destitute towns in that State. In the autumn of 1824, he received an invitation from the church in Raymond, N. H., to become their pastor, where he was ordained, November 3, of the same year. His ministry in Raymond was of ten years' continuance; during which time his labors were crowned with four seasons of refreshing from the presence of the Lord—in the years 1825, 1826, and 1831, 1832, when large accessions were made to the church. For reasons which he deemed sufficient, having resigned the charge of the church in Raymond, he received invitations to settle in the fall of 1834, from the churches in Essex and Morristown, Vt., both of which he declined from an unwillingness to resume the pastoral office immediately, though he engaged to supply the church in Essex for a year. November 22, 1836, he was installed as pastor over the church in Hillsborough, N. H., on the same day with the dedication of a new house for the worship of God. In the new circumstances of their condition—a neat and commodious edifice for public worship—a pastor universally confided in and beloved—with union and strength among themselves—every thing looked auspicious for the interests of the church, and betokened long prosperity. These flattering prospects God was pleased suddenly to blast; after a few months of earnest labor, their pastor sickened of a lung fever, and in despite of the skill of the profession and the assiduities of an affectionate people, he died, March 16, 1837, in the 42d year of his age. His departure was remarkably triumphant; and though it will not be commemorated like that of many distinguished servants of God, whose spheres of labor were more conspicuous, and whose talents were more popular and brilliant, it was perhaps as full of the divine presence, and sweetened with as much of the joys of heaven. As he drew near his end, all the graces of the Christian spirit seemed to be called into fresh and vigorous exercise; faith and hope, love and joy filled his soul. Being told that his case was very doubtful; that indeed there was but little prospect of his recovery; raising his eyes and hands to heaven, he said—"The will of the Lord be done." Inquiring of a neighboring minister who called to see him, what was the religious state of the churches in the vicinity, he addressed his visitant: Brother,

"My soul can pray for Zion still,  
While life and strength remain."

After a short interval of repose, clasping his hands, he exclaimed—"O, my God! how sweet, how sweet is the employment of heaven! Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Impatient almost to depart, he said—"O my soul! when wilt thou be at rest? Come, blessed Saviour! Oh that I had wings! I would fly to thine arms." On the morning of the Sabbath on which he died, after a short interval of repose, opening his eyes, he saw his wife standing by his bedside with their youngest child in her arms. "That dear child," said he, "I love; I have faith that the covenant promise will be fulfilled in its case; *I do believe*; yes, *I do believe*, that dear child will become a child of grace." At another time, he lay for some minutes as though listening to the sound of distant music, and trying to catch the song, and tune his voice to the praise. Opening his eyes, he exclaimed—"My friends, I thought I was in glory; I have just come from the world of bliss. What happiness to sing with the angels! Oh could I mount up with them, I would join in their praise." After he had taken his farewell of his family, he lay for some time in a quiet repose; opening his eyes again, he said to his wife—"What views have I had



of glory! such as I never had before. I have been swimming; yes, I have been swimming in an ocean of bliss." The clergyman who officiated for him, on the Sabbath as he was going to the house of worship, inquired if he had any message to deliver to his people. "Yes," was his reply; "I have a message for my dear people; tell them my last message to them is this—That they receive with meekness the ingrafted word, which is able to save their souls; and that they be doers of the word, and not hearers only, deceiving themselves." He would have added more; but strength failed him, and after a few hours he expired.

Mr. Farnsworth was married to Amanda Utley of Hanover, by whom he had three daughters, two of whom survive. His wife did not long outlive her husband; she died January 17, 1838.

#### ORLANDO G. THATCHER.

REV. ORLANDO G. THATCHER was born in Grafton, Vt., July 2, 1795. Left an orphan when he was young, by the decease of both of his parents; and destitute not only of the means of procuring an education, but of providing for his actual wants; like many others whom God designs to be the heirs of his grace and instruments of extensive usefulness, he was cast upon the protection of Divine Providence, and the sufficiency of the resources of an active mind. At an early age, he was committed to the care and instruction of a cabinet-maker in Keene, N. H., in whose shop he served out the time of a regular apprenticeship. His means of education in this situation, were of course limited, but whatever they were, they were improved to the extent of his ability. Under the labors of Rev. David Oliphant, who was then minister of Keene, the Holy Spirit visited the place in a revival of religion; during which Mr. Thatcher became a subject of divine grace, and united with the Congregational Church; this occurred in the year 1815. Looking out from his narrow shop upon a world lying in wickedness and wo, he desired to communicate the hopes he cherished, and the joy he felt, to all that live. Accordingly, prompted by the noble purposes religion is sure to inspire, even in the lowest minds, in the spring of 1817 he repaired to Union Academy, Plainfield, to commence a course of study preparatory to the Christian ministry. August, 1819, he entered Dartmouth College, at which he graduated in 1823. Diligent in his studies, observant most scrupulously of the requirements of the institution; if he did not excel as a scholar, he was at least respectable for his attainments; whilst for stability of character, the uniform predominance of conscience, a high tone of spirituality, and devotedness to the promotion of religion among his fellow-students, he rose far above the common standard of piety. An extensive revival of religion in College drew out his whole heart, and was promoted by his untiring efforts and prayers; and when the interest in others had subsided, it continued the same with him, which he attempted in every judicious way to fan, and keep alive till the termination of his course. The year following his graduation he devoted to theological studies, under the instruction of President Tyler; and was licensed to preach the gospel by the Orange Association, August 4, 1824. In the month of September of the same year, he repaired to Colebrook, under the direction of the New Hampshire Missionary Society, to sustain the feeble interests of religion in that and the neighboring towns. A field so large, so destitute of religious institutions and instructions; so remote from ministerial sympathy and coöperation, being the extreme north of the State, was adapted to a spirit like his, which was invigorated by obstacles, and made tender and compassionate by the sight of sin and suffering. The more fully to execute the office of an evangelist, he was ordained at Orford, February 1, 1835, to the full work of the Christian ministry. Returning to his apostolic bishopric, embracing the greater part of the County of Coos, with only one Congregational minister located in its bounds, and that one at the distance of more than 30 miles, he resolved "to make full proof of his ministry," by an active devotion to the interests of his numerous and scattered charge. Nor were his labors unaccompanied by success; he was encouraged by two revivals of religion which strengthened the things which remained, and were ready to die, and

the good influence of which is seen in the improved moral and religious condition of the place at this day. After five years of laborious service in this destitute region, he received an invitation to become the pastor of the church in Bradford, over which he was installed, December 2, 1829. Here again, he saw the efficacy of the gospel in an interesting revival of religion, besides the success which attended his unremitting labors in seasons of spiritual declension. Individual cases of conversion occurred, when the church seemed to pray without faith, and labor without hope, and even at times to abandon effort. During his last sickness, unable for five weeks to lay his head upon his pillow, he still manifested a spirit most uncomplaining and resigned. In the violence of his distress, he would often say—"It is all right; it is just as it should be. Yes, it is all right." As death drew near, unable to say much, and at times laboring under a partial mental alienation, still he manifested, that as his hope and refuge were in Christ, so his consolations were neither few nor small; and August 19, 1837, he returned to his Redeemer the spirit which had been washed in his blood, and from the time he first knew his grace, devoted to his service. So uniform and vigorous was his piety, that it was once remarked of him, that "however severe might be the moral winter around, his zeal was never frost-bitten."

Mr. Thatcher was married to Maria Utley of Hanover, by whom he had two children, one of whom survives.

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### FOREIGN UNIVERSITIES.

The following is a translation of a notice which appeared lately in a Russian journal.

#### "GENEALOGY OF UNIVERSITIES.

The most ancient of the *German* Universities is that of Prague, which was founded in 1348. That of Vienna was founded in 1365; Heidelberg, 1386; Leipsig, 1409; Rostock, 1419; Griefswalde, 1456.

*British.* Oxford in the beginning of the thirteenth century; Cambridge, 1257; St. Andrews, 1412; Glasgow, 1454; Aberdeen, 1506; Edinburg, 1682; Dublin, 1591.

*Italian.* Bologna, 1158; Naples, 1224; Padua, 1228; Rome, 1245; Pisa, 1333; Turin, 1405; Florence, 1438.

*Swiss.* Geneva, 1368; Basle, 1459.

*Spanish.* Valencia, 1209; Salamanca, 1250; Valladolid, 1346; Saragossa, 1474; Seville, 1504; Grenada, 1631.

*Dutch.* Leyden, 1575; Groningen, 1614; Utrecht, 1636.

*Belgic.* Lüttich, 1816; Ghent, 1816; Brussels, 1834.

*Danish.* Copenhagen, 1475.

*Swedish.* Upsal, 1476; Lund, 1666.

From this it appears that the most ancient Universities exist in Spain and Italy; but these cannot be compared with similar institutions in the other kingdoms of Europe. The Italian Universities have greatly degenerated. Those of Spain are in the most wretched condition; many have neither professors nor students. A few Universities support with honor the antiquity of their origin; among these are the English, and some of the German. In France, since the time of Napoleon, the title of Universities is given to twenty-six academies or high schools situated in different cities."

# Complete List of the Congregational Ministers in the County of Bristol, Ms.

FROM ITS SETTLEMENT TO THE PRESENT TIME.

By the Rev. Jonathan Longley.

EXPLANATION.—The following mark † signifies installed, ‡ settled as colleague, and — did not graduate.

Towns and Churches.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settlement.	Resignation.	Death.	Age.
Attleborough	Matthew Short	Dorchester	1685	Harvard	1707	Nov. 12,	May 31,	Sept. 4,	41
	Ebenezer White	Dunstable	1702	Harvard	1704	Oct. 17,		May 14,	80
	Habijah Weld	Templeton	1758	Harvard	1723	Oct. 1,		Feb. 9,	78
	John Wilder	Pomfret, Ct.	1779	Dartmouth	1784	Jan. 27,	Nov. 28,		
	Thomas Williamst	Sutton		Yale	1800	Sept. 29,	Dec. 11,		
	Charles J. Warren	Middleborough	1716	Brown	1826	Feb. 23,	July 8,		
	Peter Thacher	Bridgewater		Harvard	1737	Nov. 30,	Oct. 26,	Sept. 13,	70
	Ebenezer Lazell	Millbury	1769	Brown	1788	Nov. 21,	Jan. 3,		
	Nathan Holman	Berwickshire, Scotland	1788	Brown	1797	Oct. 14,	May 22,		
	John Ferguson	Schenectady, N.Y.	1814	Union	1832	Feb. 27,	March 25,		
Berkley	Samuel Tobey	Norwich, Ct.	1759	Harvard	1733	Nov. 23,	June 19,	Feb. 13,	
	Thomas Andros	Danvers	1796	Dartmouth	1818	March 19,	July 31,		
Dartmouth	Ebenezer Poor†	Parsonsfield, Me.	1806	Bowdoin	1829	June 17,			
	J. U. Parsonst	Hollis, N. H.	1771	Harvard	1794	March 14,		Nov. 16,	37
Dighton	Daniel Emerson	Sandwich				Oct. 14,			
	Peter Crocker	Rochester							
Dighton	Jonathan King	Boston	1803	Brown	1828	March 24,			
	Francis Horton	Dighton				Dec. 1,	Oct. 31,		
The other Society.	Thomas T. Richmond	Plainfield, Ct.		Harvard	1706	July 17,	April 23,		
	Nathaniel Fisher	New Ipswich, N.H.					Dec.		
	John Smith†	Attleborough					Oct. 5,		
	William Warren	Raynham	1775						
	Preston Cunningham					Dec. 26,			
	Abraham Gushee					Sept. 23,			



[illegible]

[illegible]

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Born.</i>	<i>Where Ed.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Resignation.</i>	<i>Death.</i>	<i>Age.</i>
Taunton( <i>continued</i> )	Josiah Crocker	Barnstable	1722	Harvard	1738	May 19,	1765	Aug. 28,	1774
	Caleb Baraunt†	Danbury, Ct.	1737	New Jersey	1757	Feb. 2,		Aug. 23,	1776
	Elias Jones	Woodbury, Ct.							
	Ephraim Judson	Stafford, Ct.	1737	Yale	1763	June 15,		Feb. 23,	1813
	John Foster†	Boston				Jan.		Jan.	1821
Parish	John Pipon	Conway		Harvard	1792				
	Luther Hamilton	Lebanon, N. H.	1795	Williams	1817	July,	Nov.		
	Andrew Bigelow†	Groton		Harvard	1814	April 10,			
	Samuel W. Colburn	Lebanon, N. H.		Dartmouth	1808	Aug. 29,			
	Alvan Cobb	Carver	1788	Brown	1813	April 19,			
Trin. Cong. ch.	Chester Isham	West Hartford, Ct.				Feb. 18,			
	Erastus Maltby	Northford, Ct.		Yale	1820	Jan. 18,			
	Samuel Hopkins	Boxford	1815	Amherst	1821	Nov. 23,			
Spring St. ch.	No Congregational minister, as yet has been settled.								
Westport									

## Notes

### ACCOMPANYING THE PRECEDING STATISTICS.

THE County of Bristol was incorporated in 1695. It contains nineteen towns and thirty Congregational societies. In 1820 the population was 39,955, and in 1830 it was 49,020; making an increase in ten years of 9,065. It is bounded on the north by the county of Norfolk, on the east by the county of Plymouth, on the south by the Atlantic Ocean and the State of Rhode Island, and on the west by the State of Rhode Island.

### ATTLEBOROUGH.

Attleborough was incorporated in 1684. Previous to that time the territory that is now included in this town was within the jurisdiction, but not within the chartered limits of Rehoboth. The inhabitants were subjected to the municipal authority, and had all the rights of freemen of that town. It was properly a plantation of Rehoboth. It has not been ascertained when the first Congregational church was formed in this town. Mr. Short was the first settled minister. Soon after his ordination difficulties arose between him and his people which finally resulted in his dismission. He continued in this town only about four years, having preached one year before his ordination. Of the previous or subsequent history of Mr. Short but little is known. He removed from this place to Easton and became the first settled minister of that town.—Mr. White was the second minister that was settled here. He was minister of the town seven years; and he remained here till his death. So far as appears, he gave general satisfaction.—The third minister was Mr. Weld. He was distinguished for his usefulness in the ministry; and he was highly respected as a man at home and abroad. He united, to an uncommon degree, the affections of his people, for the period of nearly fifty-five years during which he was their pastor. He was a man of talents and respectable acquirements;



and he was extensively known. He died in the ministerial office. From the time of his death till the settlement of the next minister, a term of more than seven years, the people in the first precinct were supplied by many different preachers. Previous to this time the second parish had been set off.—At length Mr. Wilder was settled over the first precinct as the next minister. He was in the pastoral office upwards of thirty-two years. He was dismissed and has since died. He continued to reside in the place till his death.—Mr. Williams succeeded him in the pastoral office. He continued here some more than three years. He had been settled before in Providence, R. I. and in Foxborough, Ms. He has since been settled in Hebronville and he has preached in Barrington, R. I. and in several other places.—The next settled minister was Mr. Warren. He continued in office a little more than two years and was dismissed. He has since been settled in Plymouth and Weymouth, Ms. and Wethersfield and Canterbury, Ct. Since his dismission from this place the church have had no settled pastor. They have been, however, supplied for the most part of the time by different persons. Rev. Samuel W. Colburn, who had been previously settled in Taunton and in Abington, preached to them for two years. They were then supplied for some time by a Mr. Morley. They are now supplied by Rev. Benjamin Ober, who had been previously settled in West Newbury. He has been with them for two years and is expected to continue for the present.

The whole of this town was included in one parish or religious society till April 7, 1743, when it was divided, and the East Parish, or precinct, was set off as a distinct religious society. Mr. Thacher was the first minister who preached here. He commenced August 20, 1743, but was not ordained till November 30, 1748, about five years. The church in this parish was formed at the same time in which their first pastor was ordained. Mr. Thacher continued in the pastoral office nearly thirty-six years, when he was dismissed by vote of the parish. He had, a few months previous to his dismission, suffered an attack of the palsy, which rendered him unable to perform the duties of his station, and of which he died September 13, 1785, in the 70th year of his age. He preached in this town about forty-one years. He was a highly respectable and useful man, and a worthy minister of the gospel. He published a discourse on the death of Rev. Mr. Weld, which has been reprinted; a small volume of his sermons was also republished in 1798, by his son, entitled, "Select Discourses on Practical Subjects." After the dismission of Mr. Thacher and before the settlement of another minister, they were supplied by several preachers.—Mr. Lazell was the next settled minister. He continued here about four years and was dismissed. He afterwards resided in the State of New York, where it is understood that he has since died.—Mr. Holman was the next minister that was settled. He was in the pastoral office about twenty-one years. He has published several occasional discourses. Religion was revived under his ministry. He has continued to reside in the place ever since his dismission, and he has preached occasionally in the neighboring towns.—Mr. Ferguson was his successor. He formerly lived in Providence, R. I. He studied theology with Rev. Dr. Park. He was a useful minister, and he was in office about thirteen years. He published *Memoirs of Dr. Hopkins of Newport*, and several occasional sermons. He was not graduated at any college but he received the honorary degree of M. A. at Amherst. He is now settled in the ministry at Whately.—Mr. Crane is the present pastor and minister in this place. He studied theology at Auburn, N. Y. The church and society in the place are at present united and harmonious.

#### BERKLEY.

Berkley was originally a part of Taunton. It was set off and incorporated by the name of Berkley in 1737. By the act of incorporation the town was required to build a meeting-house and settle a minister. A Congregational church was organized November 2, 1737, consisting of eighteen members. There have been several partial revivals, in which numbers have been added to the church; but the most general was in 1807, when between eighty and ninety were constrained to make a public profession of religion. Mr. Tobey was the first pastor of the church. He was ordained soon after the church was formed and he continued in office till his death. He was a very respectable man, an orthodox and worthy minister of the gospel, generous, given to hospitality, affectionate to his people, ever ready to administer to their temporal and spiritual wants and by them much beloved. He died suddenly, February 13, 1781. It appears that from the time of his death the church had no pastor for about seven years.—Mr. Andros was then settled their next minister, and he continued in office for more than forty-six years, when he was dismissed. He continues to reside in the place and occasionally preaches. He represents the town at present in the legislature of the Commonwealth. Mr. Andros in early life was a soldier of the Revolution in the first part of the war. He was afterwards captured on board of a privateer and confined with many others in the old Jersey Prison-ship at New York. He has given to the public an interesting narrative of

his captivity, confinement and escape, in a little work entitled, "The Old Jersey Captive." He was not favored with a collegiate education. He pursued classical studies at the academy in Plainfield, Ct. In 1790 he received the honorary degree of M. A. at Brown University. Mr. Andros is a man of good abilities and acquirements. He has been a sound and useful minister of the gospel. And besides the small work above-named he has furnished several publications, to wit: "An Essay, in which the doctrine of a positive divine efficiency exciting the will of men to sin, as held by some modern writers, is candidly considered." "A volume of sermons adapted to the particular benevolent operations of the day;" and also a considerable number of occasional discourses.—Mr. Poor was the third pastor of the church. He was installed, and he continued in the ministry in this place but little more than two years. During the time there was no special attention to religion, but several persons were added to the church. He had been previously settled for about six years and an half in Beverly in the county of Essex. He afterwards preached for two years in Edgarton, on Martha's Vineyard; after which he came to this town.—Mr. Parsons is recently settled in this place. He is the present pastor of the church in Berkley. He has been a missionary for a few years in the State of Indiana. He has published sundry miscellaneous works, including an analytical system of teaching orthography, a biblical analysis, and several occasional discourses. He studied theology at Andover.

#### DARTMOUTH.

Dartmouth was incorporated in 1664, and it included at the time of its incorporation the present towns of Dartmouth, Westport, New Bedford and Fairhaven. It is understood that this town was first settled by Quakers. The first Congregational church within the present limits of this town was formed in consequence of the labors and preaching of Rev. Curtis Coe in the year 1807. Mr. Emerson was ordained the first pastor of the church the same year, and he died November 16, 1808. He was a native of Hollis, N. H. Having been graduated at college he studied law with the Hon. Samuel Dexter of Boston; but not having a taste for the practise of it he engaged in mercantile pursuits in Wilmington, N. C., then in Charlestown, Ms., and afterwards in his native town. While there he became pious and joined the Congregational church. Though successful in business he felt it his duty to relinquish it and preach the gospel. After studying divinity with his brother Joseph, then residing in Beverly, he commenced preaching. Having spent a year or two as a missionary he settled in the ministry at Dartmouth, but his days and his labors were soon finished. He was a very excellent man; a worthy minister of the gospel, and much beloved by his people. His death was triumphant. His widow still survives and resides at Hollis, N. H. He had six children, five of whom still live.—Mr. Crocker was at first ordained as an evangelist, April 24, 1816, to labor in Dartmouth and Fairhaven; and this continued about a year, after which he labored wholly in this town. He left the place in 1821 under unfavorable circumstances.—Mr. King was the next minister of this place. He was pastor of the church for about six years and his labors were blessed. He has since preached in Tiverton, R. I., in Dighton and Scituate, Ms.—Mr. Horton was settled in this place about two years and his labors were blessed and religion was revived. He has since been settled in Brookfield.—Mr. Richmond was the next minister that was settled here and he preached in the place about five years. Under his ministry religion was revived and the church was built up and increased. He was obliged to leave in consequence of ill health. He is however at present able to preach and has some prospect of a resettlement in the ministry.—Rev. Abel Manning has supplied the people in this place for about a year, since Mr. Richmond was dismissed. But he has now left the place and is preaching in Barrington, R. I.

#### DIGHTON.

Dighton was originally a part of Taunton; and it so continued till 1712, when it was set off and incorporated by the name of Dighton. It is not known when the Congregational church was first gathered, nor is it known exactly when Mr. Fisher, the first pastor, was settled; as no church records for a long space of time were preserved. It appears that there was a precinct before the incorporation of the town and it is probable Mr. Fisher was ordained over the church and precinct about the year 1710. He lived to an advanced age and continued in the ministry till his death. He was a good man and a worthy minister of the gospel. He was a native of some part of the county of Norfolk, and it is believed of the town of Dedham.—Mr. Smith was settled a colleague with Mr. Fisher about the year 1772. He continued in the ministry till December, 1801, when he was dismissed from his pastoral office; and the following year he removed to the State of Pennsylvania, where it is understood that he died. He was in the ministry in this place nearly thirty years.—Mr. Warren succeeded Mr. Smith in 1802 and was for a time exceedingly popular, but he lost his popularity and was finally dismissed about the year 1815. He became a practitioner in medicine. His reputation

for purity of character was not in all respects fully sustained. He left the town, and his subsequent history is imperfectly known. He went to the State of New York and it is understood that he has since died.—Mr. Cummings was installed here December 26, 1827, and was dismissed October 5, 1835. He had been settled before in Lebanon, N. Y. He has since been settled in North Wrentham, whence he has been recently dismissed in consequence of ill health.—Since Mr. Cummings left this people they have had no minister settled. Rev. Jonathan King preached to them one year. They have been but partially supplied. And such was the case with them previous to the settlement of Mr. Cummings. They were supplied but a part of the time. They received in the course of that period and also in past years of a later date some missionary assistance. They are not now perfectly united and harmonious. And the prospect at present of the settlement of the ministry among them is rather unfavorable.—Mr. Gushee preaches in the meeting-house in the southerly part of the town. He was settled September 23, 1803. He is the first that has been ordained in that part of the town. He has been settled now almost thirty-five years and he is still in office.

### EASTON.

Easton was originally included in what was called Taunton North Purchase. It was afterwards a part of Norton, which was incorporated as a town and included in it at the time the present towns of Norton, Mansfield and Easton, in 1711. Easton was set off from Norton and incorporated as a town in 1725. It is not known when the church was first gathered in this town as no records for a long time from its formation were preserved. Mr. Short was the first settled minister in this place and he died in office. But neither the time of his settlement or death has been ascertained. He had, before he came to this town, been settled in Attleborough.—Mr. Farrar was the second minister that was settled. He was however in office but a short time. He took a journey to visit his friends; he died and never returned to his people in this town.—Mr. Belcher was the next minister that was settled. The time of his settlement is not known. Nor can it be ascertained how long he was in the ministry or when he was dismissed. He became deranged and left the place. And it is understood that he carried away with him the records of the church.—Mr. Prentice was the next minister. He had been previously settled in Grafton. He was installed in Easton November 18, 1747. He was considered a *New Light*. He was suspended from the discharge of his public ministry November 12, 1754, and in April following removed with his family to Grafton where he had been formerly settled. His subsequent history is imperfectly known.—Mr. Campbell was the next minister. He was in the ministry in this place for nineteen years. He was dismissed and was afterwards resettled in Charlton where he continued about ten years. He was the son of Rev. Mr. Campbell of Oxford. He was respectable for his mental powers, literary attainments, and religious character.—Mr. Reed was the next minister that was settled. He had a quiet and peaceable ministry in this place of more than twenty-five years. He was much beloved by his people and died in their esteem.—Mr. Sheldon was the next and he is the present minister in this place. He has been in office now upwards of twenty-seven years and his labors have been very signally blessed. During his ministry the church has been visited at different times with seven revivals of religion and it has been very much increased in numbers. A great change has also been produced in the general and in the religious character of the town.

### FAIRHAVEN.

Fairhaven was originally a part of Dartmouth. It was afterwards included in New Bedford and so continued till 1812, when it was set off and incorporated by the name of Fairhaven. In 1794 the Congregational church was organized, consisting at the time of twenty-six members. Mr. Weston was their first pastor. He was ordained in 1795. Nothing worthy of special notice occurred during the greater part of his ministry. The first revival of religion that was ever known in this place commenced in 1805 and extended into 1806. As the fruits of that revival rising two hundred were united with the church. In 1808 Mr. Weston was dismissed from his pastoral relation. He was afterwards appointed collector of the port of New Bedford. This office he held for a number of years. He then removed to the western part of the State of New York and there died. A division of the church took place in 1811. Subsequently a new church was organized.—Mr. Wheeler was ordained over one of the churches in 1813 and he continued his pastoral relation for five years. The other church had no settled pastor. They were however generally supplied. Soon after the dismissal of Mr. Wheeler, which took place in 1818, the two churches were reunited and they had the Rev. Mr. Jewett settled over them who continued their pastor for two years.—In 1822 Mr. Gould took charge of the church and people in this place. And during his ministry there



have been added to the church more than two hundred persons. The church and society are at present perfectly united and harmonious.—It may be proper to remark that Mr. Wheeler has been settled since he left this place, in Candia, N. H. He is now in the State of Ohio. Mr. Jewett had been settled before he came to this town, in Lebanon, Me. He has since been settled in Scituate and Carver. Mr. Gould had been settled before he came to this town in Dracut, Ms. and in Darien, Ga.

### FALL RIVER.

Fall River was originally a part of Freetown and so continued till 1803, when it was incorporated as a town by the name of Fall River. In 1804 the name was changed to Troy. About the year 1833 the name was changed again to Fall River. The first Congregational church was formed January 9, 1816, consisting at the time of five members, three males and two females. Mr. Read was the first pastor. He was in office a little more than two years. He has since been pastor of a church in Ware, but is now dead.—Mr. Smith succeeded him in the pastoral office in this place. He had been previously settled in Portland, Me. and since been settled in Catskill, N. Y. He is now settled in New Bedford. He was pastor of the church in this place a little more than four years.—Mr. Fowler, the present pastor, was installed his successor July 7, 1831. He had been previously settled for eleven years in Plainfield, Ct. He has given to the public a few productions of his pen. Among these there are a disquisition upon the evils of using Tobacco, and a series of lectures upon the mode and subjects of baptism; both of which have been very highly commended. "Since its organization the church in Fall River has been favored with the dews of divine grace, during a large portion of its existence; and with four seasons of special revival, to wit: In the winter of 1826-7, when about sixty were added to the church; in the winter of 1831-2, when about fifty were added to the church; in 1834, when about fifty were added to the church; and in 1836, when more than one hundred were added to the church. These displays of the mercy and love of a faithful covenant-keeping God, the church would record with admiring gratitude and humble praise." The present number of members in the church is three hundred and twenty. It may be proper to add that a part of the Congregational church and society of Fall River reside in Tiverton, R. I.

The Unitarian Society in Fall River was incorporated March 9, 1832. It was organized in the following April, and it was supplied with preaching by different persons from that time till September 24, 1834, when Mr. Briggs was ordained their first minister. He continued with the society till November, 1837, when in consequence of an invitation to another place he was at his own request dismissed from his charge. He was installed in Plymouth, to which place he had been invited as a colleague with Rev. Dr. Kendall, January 3, 1838. The society are now destitute of a settled minister, yet they are generally supplied with preaching.

### FREETOWN.

Freetown was incorporated in the year 1683 and it included at the time the present towns of Freetown and Fall River. It was originally known or at least the northerly and westerly part of it by the name of Assonet. In the year 1748 there existed a Congregational church near the centre, in the westerly part of the original town and not far from the present dividing line of Freetown and Fall River, of which Mr. Brett was the pastor; he was in office from 1748 to 1773 or thereabouts. Mr. Brett was dismissed and left the place a little before the commencement of the war of the Revolution. The church was broken up by the war; they had no stated supply afterwards, several of the members removed their relation to Berkley, their meeting-house was occupied by the Baptists, and the church finally became extinct. There was a small settlement of Indians in this town, about one hundred in number, situated a little to the east of North Watupper pond now included in Fall River. A school-house was built for them at the expense of the colony and a school was supported by the town. The school-house was also occupied for a meeting-house where Mr. Brett was engaged at the time of his settlement to preach at least once a month to the Indians. A few of these Indians still remain, having their residence at the same place and in the present town of Fall River. A church was formed in the North part of the town in Assonet village in the summer of 1807, consisting of seventeen members, four males and thirteen females. They were supplied for a part of the time but not steadily for a number of years by different preachers, yet they had no settled pastor till 1829, when Mr. Raymond was installed. He had been settled before for a number of years in Chatham. He continued in this place about seven years. He now preaches in Bridgewater.—After the dismissal of Mr. Raymond, the church was supplied for the most of the time till June, 1837, when Mr. Robinson, their present pastor, commenced his labors among them. He was ordained May, 1838. He studied theology at Auburn, N. Y.

## HEBRONVILLE.

This society is formed from the towns of Attleborough, Seekonk and Pawtucket. Their meeting-house stands upon the dividing line of Attleborough and Seekonk. The church in this place was gathered by the labors of Rev. Thomas Williams. It was organized December 25, 1827. Mr. Williams was installed the first pastor, January 1, 1828. He had been previously settled in Providence, R. I. and in Foxborough and Attleborough, Ms. He has since preached in Barrington, R. I. and in several other places. He continued in this place about four years and was dismissed at his own request. He was succeeded by Mr. Simmons who is still in office. The church has not been favored with any particular revival of religion since its formation but it has received considerable additions to its numbers. The society in this place, though small, is united and harmonious; and the prospect in regard to the future is favorable.

## MANSFIELD.

Mansfield was originally a part of Taunton. It was afterwards included in Norton. In 1731 it was incorporated by the name of Norton North Precinct. It contained at that time about twenty or twenty-five families. The first parish meeting was held August 31, 1731. In 1770 it was incorporated as a district by the name of Mansfield. It was incorporated as a town with town privileges about the year 1775. As near as it can be ascertained it appears that the church was gathered on the same day on which the first minister, Mr. White, was ordained; and if such was the fact it must have been February 23, 1737. Mr. White was, from all that can be learnt of him, an amiable man and a worthy minister of the gospel. He was much esteemed by his people. He died in office.—Mr. Green was the second pastor of the church and he continued in the work of the ministry nearly forty-seven years. He died suddenly on the 4th of July at Norton, where he had gone to attend on the celebration of our Independence. He was a worthy man and a good minister. He lived in much peace and harmony with his people, and he was held by them very deservedly in high esteem.—Mr. Briggs was an amiable and interesting man and he lived quite happily with his people and he possessed their confidence. For about four years before his death his health was impaired and he suffered from mental derangement. In consequence of this he was led to request a dismissal from his pastoral relation to his people. He was accordingly dismissed and has since died.—Mr. Sayward succeeded him. He was dismissed in about two years from his ordination. His dismissal is thought to have taken place in consequence of an anti-abolition riot. By that outrage the society became divided and very much injured. The prospect in regard to the resettlement of the ministry in the place is at present unfavorable.

## NEW BEDFORD.

New Bedford was originally included within the limits of Dartmouth. It was incorporated by the name of New Bedford in 1787; it included the present town of Fairhaven till 1812, when that became a separate town. It is evident a Congregational church was formed at a somewhat early period in the original town of Dartmouth and within the present limits of New Bedford and Fairhaven, yet the time of its formation has not been ascertained. Indeed as access has not been had to the ancient records of the church for a long space of time from its formation, very few particulars in regard to its history and in regard to the ministers that preached in the place during that period have been learnt with any degree of certainty. It is believed however that the first minister that was settled was a Mr. Hunt. There is but little known of him. It is thought that he preached, died and was buried there.—Mr. Peirce was probably the next minister. His tomb-stone shows where his remains were laid. From that it appears that he was born in the year 1700, that he was in the gospel ministry sixteen years, and that he died March 3, 1749. This is all that is learnt of him.—It is probable the next minister was a Mr. Cheever. But nothing very particular is at present known of him. It is supposed however that he was settled for a few years, that he was dismissed and left the town.—Dr. West was probably the next minister that was settled. He was a man of strong powers of mind. In college he gained a rank among the most distinguished of his class. He was ordained in this place in the year 1761. He was a member of the convention for forming the constitution of Massachusetts. He was chosen an honorary member of the Academy of Arts and Sciences at Philadelphia, and a member of the Academy of Arts and Sciences at Boston. In the latter part of his life his memory almost entirely failed him. He resigned his charge in 1803 and removed to Tiverton, R. I. where he passed the remainder of his days with his son who is a physician in that town. He died in Tiverton and was buried at New Bedford and within the limits of the present town of Fairhaven. He possessed an original mind, of vigorous

powers. During the last thirty years of his life he used no notes in preaching. It was his practice, when he was not in his own pulpit, to discourse upon any text which was pointed out to him, and sometimes the most difficult passages would be given him for the purpose of trying his strength. He preached the election sermon in 1776. He published several occasional discourses and also *Essays on Liberty and Necessity*, in which the arguments of President Edwards and others for necessity are considered, the first part in 1793, the second in 1795. To these essays Dr. Edwards, the son of the President, wrote an answer, and Dr. West left behind him a reply almost completed. The meeting-house at the head of the river in which Dr. West preached was standing till 1837, when it was taken down. Both the meeting-house and the grave-yard near it in which Dr. West was interred, were within the limits of the present town of Fairhaven. The first church in New Bedford appears to have been destitute of a pastor and much of the time of a stated supply from the resignation of Dr. West in 1803 till 1828, when it was resuscitated and revived. At this time, viz. March 23, 1828, the church having become nearly extinct, there being but four members remaining, the church was renewed and five were added to their number. From this period they were generally supplied till 1830, when Mr. Seabury was settled. He continued to supply them for about two years when, by reason of ill health, he was obliged to discontinue his labors, but he was not formally dismissed till the ordination of their next and present pastor. He now resides in this town. Mr. Burt succeeded him in the pastoral office. Since the resuscitation of the church there have been some additions and it has been gradually increasing. The church and society are now perfectly united and harmonious. It may be proper to remark in this place that the church and society belong in part to Fairhaven. Dr. West for the most part of his ministry preached at the meeting-house at the head of the river. Afterwards a meeting-house was erected in the village of Bedford and after that time for a few years of the last of his ministry Dr. West preached alternately at the old house at the head of the river and at the new house in the village. For a few years after Dr. West resigned his pastoral office and left the town they were occasionally supplied in both places by different preachers. And such continued to be the case for the most part of the time till the year 1807, when the Congregational church in the village, now denominated the North Congregational church in New Bedford, was formed. And indeed there was a similar state of things in regard to a supply in the village till 1810, when Mr. Holmes commenced his labors in the place. It is proper to remark that in the mean time a second precinct was incorporated including the village of Bedford. It was entitled, the Bedford Precinct in New Bedford. It was incorporated February 29, 1808. In the spring of 1810, in consequence of a difference in religious sentiment, a division in the precinct began to manifest itself and it finally resulted in the secession of a majority of the church and a portion of the precinct and in the formation of a separate society. Over the society that was thus formed, including the church, Mr. Holmes was ordained in July, 1811. The society at first was very small. It has since been greatly enlarged. The church has received continual additions. In 1831 it had so increased that more than fifty persons were dismissed from it and formed into a separate church now under the care of Rev. Mr. Roberts. The church has been wonderfully blessed. God has shown great mercy to this portion of Zion. Mr. Holmes has now been in office nearly twenty-seven years. He has been a very useful and a very successful minister of the gospel. In 1823 he received the honorary degree of M. A. from Brown University. Mr. Holmes has recently engaged for five years in an Agency at the West for the American Bible Society.—Mr. Smith studied divinity at the Theological Seminary, Andover, and has been settled in the ministry in Portland, Me., Fall River, Ms., Catskill, N. Y. He was installed as pastor at New Bedford, July 24, 1839.

The precinct was supplied by different preachers from the time of its incorporation in 1808, but it had no settled minister till 1814. In that year Mr. Randall was settled. He continued with them a short time and resigned. He was afterwards settled for a short time in Saugus.—Mr. Whitaker succeeded him for a short time. He had been settled before in Sharon. His subsequent history is not fully known. He died, it is believed, in the State of New York.—Mr. Dewey was the next minister. He was settled in the place from 1823 to 1834. He preached the election sermon in 1826. He is now settled in the city of New York.—After him Mr. Angier was settled in the place about two years and left. He is now settled in Milton.—Mr. Peabody and Mr. Morrison succeeded him, being settled jointly. Mr. Peabody had been previously settled in Cincinnati, Ohio. Mr. Morrison had not been settled before.

The Trinitarian church in New Bedford was separated from the North Church under the care of Rev. Mr. Holmes and organized November, 1830. It consisted at the time of its formation of fifty-five members. It numbers at present eighty-three. The meeting-house was dedicated May 16, 1832. Mr. Roberts commenced preaching here the 26th of the same month. He was installed the pastor of the church November 14, of the same year. He was born May 2, 1795, at Trowbridge, Wiltshire, England. He studied divinity at Hackney Theological Seminary, Eng. in 1818. After leaving that



institution, he itinerated and preached in different parts of England and Ireland till 1823, when he was settled over the Congregational church in Warminster, Wiltshire, where he continued till 1832, when he was dismissed and came to this country. His labors have been blessed since his settlement in this place and the church has been increased. The church and society are at present perfectly united and harmonious.

#### NORTON.

Norton was originally a part of Taunton. It was incorporated by the name of Norton in 1711, and it included at that time the present towns of Easton and Mansfield. The first person that built a house and settled within the limits of this town was William Witherell, in 1670. The first church in this town was gathered October 28, 1714, and Mr. Avery was ordained the pastor on the same day. He died April 23, 1770. Mr. Palmer was the second pastor of the church. He died in the sixty-second year of his age and thirty-ninth of his ministry.—Mr. Clark was his successor, and he continued in office almost forty-two years. He was Vice President of the County Bible Society, and he held the same office in the Board of Trustees of Bristol Academy. He was deeply interested in the welfare of the young. He frequently presided in Ecclesiastical Councils and was ever considered a man of a sage and discriminating mind.—Mr. Bridge succeeded him and he is the present pastor of the church. He has been in office now but little more than two years. He studied theology at Cambridge.—The Trinitarian Congregational church was formed April 3, 1832. At the time of its formation the church consisted of twenty members. It numbers at the present time nearly one hundred and twenty. They were generally supplied, though they had no settled minister till the installation of their present pastor. Mr. Allen studied theology at Andover. After leaving the institution he was employed for three or four years as an Agent of the American Tract Society in the States of Missouri and Illinois, and was then located as a stated preacher at Potosi, Mo. for about two years. He then returned to New England and was soon after invited to preach in this place and in a few months was installed pastor of the church.

#### PAWTUCKET.

Pawtucket was originally a part of Rehoboth. It was then included in Seekonk. And it became a separate town by the name of Pawtucket in 1828. The Congregational church was organized April 17, 1829. Mr. Hopkins was their first pastor. He was in office about three years when he was dismissed at his own request. He has since been settled in Utica and in Buffalo, N. Y.—Mr. Phinney was the next minister that was settled. He was in office about three years, was dismissed and was soon after settled in Westborough. And he was in a short time after deposed from the ministry.—Mr. Blodgett was the next and he is the present pastor of the church. He studied theology at the south and was first settled in the ministry in Savannah, Ga. He was afterwards settled at New Market, N. H. He is now in office in this place. The church at the time of its formation was small. It numbers at the present time about an hundred and fifty. It may be proper to remark that a part of the church and society belongs in Rhode Island.

#### RAYNHAM.

Raynham was originally included in Taunton. It became a separate town in 1731. By the act of incorporation the town was required within three years to "procure and settle a *learned and orthodox* minister of good conversation, and to make provision for his comfortable and honorable support; and likewise to provide a school-master to instruct their youth to read and write." The church was organized in October, 1731, and Mr. Wales was ordained the next day after its organization. The church at the time consisted of thirty-two members, fifteen males and seventeen females, who were dismissed from the first church in Taunton. Mr. Wales was in the ministry till his death—a term of thirty-four years, and he died in the sixty-sixth year of his age. "He was blessed with talents which rendered him very amiable and entertaining in social life. In public prayer his performances were eminent, and on some occasions almost unequalled. In his preaching he was faithful, and exhibited the doctrines of the gospel in a plain and affecting manner. His son, the late Dr. Samuel Wales, was professor of Divinity in Yale College. His daughter was the wife of his successor in the ministry in this place." During Mr. Wales's ministry an hundred and twenty-six persons were added to the church.—In a little short of two years from his death, Mr. Fobes was ordained his successor and he continued in office till his death during a term of forty-five years. "He was a man exceedingly diligent in the acquisition of knowledge. He had a peculiar taste for scientific pursuits. In 1786 he officiated as President in Brown

University, during the absence of President Manning. The next year he was chosen Professor of Experimental Philosophy in that institution. He rendered very important services to the University; he was chosen to its fellowship in 1787, and received the degree of Doctor of Laws in 1792. The advancement of education employed much of his time and efforts. He excelled as a preacher. And in the course of his ministry he published several occasional discourses." During his ministry one hundred and thirty-six persons were admitted to the communion of the church.—Mr. Hull was his successor in the ministry. He had been previously settled in Amesbury. He is now settled in Carlisle. He was in office in this place nearly eleven years, and during this time fifty-two persons were received into the church. He was dismissed at his own request.—Mr. Sanford was his successor and he is still in office. He has been in the ministry in this place now almost fifteen years. He had been previously a tutor for some time in Brown University, where he was graduated. His labors here have been blessed.—Another society was commenced in this place about the year 1827, and they were occasionally supplied with preaching by different persons till 1831, when Mr. Doggett commenced preaching to this society and he has continued to supply them to this time. Mr. Doggett had been a tutor in Brown University, where he was graduated. He was for about sixteen years the preceptor of Taunton Academy, and he was afterwards settled in the ministry in Mendon for about the same length of time. He has published several occasional discourses.

### REHOBOTH.

Rehoboth was incorporated as early as 1645, and it included at that time the present towns of Rehoboth, Seekonk and Pawtucket. And this continued to be the case till 1812, when Seekonk, which included the present town of Pawtucket, was incorporated. The Congregational church in the present town of Rehoboth was organized November 29, 1721, consisting of ten members, and Mr. Turner was ordained the same day. He continued in the ministry in the place till his death. And during this time one hundred and seventy persons were added to the church.—Mr. Rogerson was the next minister. He was a native of England and was there educated. In 1765 he received the degree of M. A. at Cambridge, Ms. He commenced his ministry at Brookline, where he preached one year. He then came to Rehoboth and preached a year for the first Congregational church in what is now Seekonk. He was ordained over the church in what is now Rehoboth July 2, 1759. Mr. Rogerson was a man of much learning, and faithful in the discharge of his duties as a minister and a Christian. Under his ministry the church and society were prosperous and united. He continued with the people till his death. He was pastor of the church about forty years.—Mr. Thompson was the third pastor of the church. He was graduated at Brown University; he was appointed tutor in that institution and filled the office two years. He then directed his attention to the study of theology and was soon settled in this place. For a long time after his settlement his services as a pastor and preacher were highly acceptable to his church and society, and no less successful and beneficial. During the first twenty-one years of his ministry, seventy-seven persons were added to the church. The total number of persons, that, in 1821, a century from its organization, had been enrolled in the list of its members, was three hundred and three. The number in 1826 was fifty-six, of whom eighteen were males and thirty-eight females. The year 1800 is noticed as a period of more than usual attention to the concerns and duties of religion. Forty individuals were added to the church, and, considering the number of families then belonging to the society, which did not exceed fifty, was a great addition for one year. In 1825, the harmony of the church and society was disturbed by the commencement of a series of difficulties which have continued to this time and are yet unsettled. Two or three ecclesiastical ex parte councils were called, mutual councils having been refused, which decided that the pastoral relations between Mr. Thompson and his church ought to cease. The society also voted to dismiss Mr. Thompson from his ministerial relation with said society. The meeting-house was then closed against him, and another minister was procured by the society to supply their desk. Mr. Thompson however continued to preach regularly to a portion of the church and society. He brought an action against the society for the recovery of his salary, and the case was decided in his favor. At length an accommodation was agreed upon between him and the society, he agreeing for the sum of \$1,000 to relinquish his salary for the future.—But a severance having taken place in the church and society two meetings have been sustained. The portion opposed to Mr. Thompson settled over them Mr. Vernon who had been graduated at Brown University, and studied theology at Andover. Mr. Vernon has since taken a dismission.—Mr. Paine has succeeded him. He was ordained June 6, 1838.—Mr. Thompson has had in years past, fifteen or twenty students in divinity; he has had printed about thirty occasional sermons; and he published "A review of Mr. Andros's Essay on divine agency." He commenced the "Hopkinsian Magazine,"

a monthly of twenty-four pages, 8vo., in January, 1824, as sole editor and proprietor, and continued it with the omission of one year (1830,) till the close of 1832,—making four large 8vo. volumes.

#### SEEKONK.

Seekonk was originally included in Rehoboth and so continued till 1812, when it was set off with Pawtucket and incorporated as a separate town. The Congregational church of Seekonk was the earliest, and for a long time the only church in Rehoboth. Its existence is coeval with the first settlement within the limits of the town. It may be considered to bear date in the year 1644. It was a colony from the church in Weymouth. Mr. Samuel Newman was their first minister. He came with a part of his church from Weymouth where he had been settled. He was in the ministry here till his death. He was a hard student, an animated preacher, and an excellent and pious man. He was ardently beloved by his people, and his death was long and deeply lamented. He compiled a Concordance of the Bible,—a herculean labor,—the third in English that ever was published, and which far surpassed either of the two that preceded it.—He was succeeded in the ministry by his son, Mr. Noah Newman, who continued the pastor of the church till his death, a period of ten years.—Mr. Angier was his successor who was settled, and continued to preach, till, in consequence of ill health, he removed in 1692 or 1693, to Cambridge.—Mr. Thomas Greenwood was the next minister. He continued in office till his death; and he was succeeded by his eldest son, Mr. John Greenwood, who was settled and continued to preach till 1757, when, in consequence of bodily infirmity, he was induced to resign his pastoral charge.—The next minister of the church was Mr. Carnes, who had previously been settled in Stoneham. After a few years he was dismissed at his own request. He was afterwards a chaplain in the American army in the war of the Revolution. He died in Lynn in 1802.—The next minister of the church was Mr. Hyde. He was in the ministry till his death. He was much beloved by his people to whom his labors were highly useful.—He was succeeded by Mr. Ellis, who had been previously settled at Norwich, Ct. where he continued till the commencement of the Revolutionary war, when he entered the American army as chaplain, and continued during the whole war. He was pastor of the church about eleven years, when he was dismissed at his own request, in consequence of old age and infirmities.—Mr. Hill was the next settled minister. He had been a preacher in the Methodist connection. He taught a school for eight years in Warren, R. I. He was installed over this church, and, in addition to his pastoral duties, he kept a private school throughout the year and was a popular teacher of the Hebrew, Greek, and Latin languages, and also of the various departments of English literature. He was beloved by the people of his charge, and especially by the children and youth. He continued to preach till his death.—Mr. Barney was the next and he is the present pastor of this church. His labors have been blessed. The present state of the church and society is prosperous.

#### SOMERSET.

Somerset was originally a part of Swanzey. It was set off by act of incorporation in 1790.—There are in the town several religious denominations, but there has never been so far as can be ascertained, any minister or church of the Congregational order in the place.

#### SWANZEY.

Swanzey was incorporated in 1667. It is supposed to have been settled and to have received its name from Swanzey in Wales.—There are several religious denominations in the town, but none of the Congregational order. Indeed, so far as can be ascertained, there never has been any Congregational minister or church in the place.

#### TAUNTON.

Taunton was incorporated March 3, 1639, and it included in it at the time the present towns of Taunton, Raynham, Norton, Mansfield, Easton, Dighton and Berkley. It was settled by emigrants principally from Taunton in England. The greater portion of what is now included in Taunton and Raynham was originally known by the name of Cohanet. The first purchase was made here of the natives in 1637, by Elizabeth Pool, and it was confirmed to her and Nicholas Street and their associates in 1641 by the government of Plymouth. This was probably the first purchase that was made of the Indians, by any of the settlers of New England. The first Congregational church in Taunton was gathered in 1638. Mr. Hooke was the first minister. He was an eminent man. He was a native of England. He was brother-in-law to Major-General Whalley, one of the regicides. Mr. Hooke was settled in this place in 1638, he resigned his charge in 1640,



he was afterwards settled in New Haven, he then returned to England and was made Master of the Levee, and Domestic Chaplain to Oliver Cromwell. He died in England.—Mr. Street was the next minister. He succeeded Mr. Hooke in this place and afterwards upon his removal from Taunton he succeeded him also in New Haven. He was probably a native of Taunton in England.—Mr. Shove was the next minister that was settled and he continued in office till his death. He was not educated at any college. His son, Rev. Seth Shove, was graduated at Cambridge in 1687, and ordained over the church and society in Danbury, Ct. October 13, 1697.—Mr. Danforth was the next minister and he continued in the pastoral office till his death. He was son of Rev. Mr. Danforth, of Roxbury. He preached the election sermon in 1714.—Mr. Clap was the next minister and he was in office about nine years, when he was dismissed and removed to Scituate. He went into the lay walks of life, was a representative many years from that place and also held the office of Judge.—Mr. Crocker was the next minister. It appears that he was in office about twenty-three years and was dismissed. His subsequent history is not fully known. He was a friend and correspondent of the celebrated George Whitefield. He was grandfather of the present Hon. Samuel Crocker, of Taunton.—Mr. Barnum was the next minister. He had been previously settled in Franklin. At the time of his death he was a chaplain in the American army in the war of the Revolution. He died at Pittsfield on his way home.—Mr. Jones was the next minister. He was a young man of prepossessing manners and address, and of fine talents for the pulpit. He was dismissed in a short time after his settlement and his subsequent history is but little known.—Mr. Judson was the next minister. He was an able, sound and faithful preacher. He published several able and interesting discourses. His labors were very much blessed. A number of young men studied divinity with him. After his dismission from Taunton he was resettled in the ministry at Sheffield in the county of Berkshire, where he continued till his death in 1813.—Mr. Foster was the next minister. He had been previously settled in Paxton. After his leaving Taunton he became first a Universalist preacher,—he then turned infidel and associated with Thomas Paine.—Mr. Pipon was the next minister. He was a descendant from a Huguenot family. He was a wit; possessed of much quaint talent; he never married.—Mr. Hamilton was the next minister. He has been since settled in Gloucester. He is now in the Custom House in Boston in the employment of weigher and gauger.—Mr. Bigelow was the next minister and he is still in office. He received his theological education in part at Edinburgh, in Scotland. He was settled first in Medford as successor to Dr. Osgood, July, 1823. He preached the election sermon in January, 1836. He was son to Hon. Timothy Bigelow, for many years speaker of the house of Representatives of this Commonwealth.—In introducing Mr. Foster the Congregational society proceeded to give him an invitation for settlement without reference to the church. A division therefore ensued. The church withdrew in a body and with a portion of the congregation formed a separate society. This was subsequently incorporated as the West Congregational Society in Taunton. They were without a settled minister till Mr. Colburn was ordained over them, yet they had a constant supply by different preachers. Mr. Daniel Farrington, of Wrentham, and a graduate at Brown University in 1775, preached to them a considerable time, and was invited to settle but declined the invitation. Mr. Colburn, after he was dismissed from this people, was settled in Abington.—Mr. Cobb is now the pastor of the church and the minister of the West Congregational Society in Taunton. He has published several occasional discourses. His labors have been signally blessed; he has been favored with four extensive revivals of religion during his ministry and the church has been greatly increased.

In consequence of the settlement of Mr. Hamilton, a portion of the Congregational Society, including a majority of the church, withdrew and formed a separate society. This took place in the autumn of 1821. The Trinitarian church was formed in this connection and nearly at the same time. The church and society held their meetings at first in the town-house and afterwards in the court-house. And this continued to be the case till their meeting-house was completed. They were generally supplied with preaching by different persons till the settlement of Mr. Isham, their first minister. He was ordained February 18, 1824. Sometime in the next autumn, in consequence of ill health, he left the place and sailed for the island of Cuba, where he passed the winter. But his health was not improved. He continued to decline. He set out the following spring to return and arrived at Boston, being very weak and low. He was taken from the vessel and conveyed to the house of Rev. Dr. Wisner, where, the next day, he died. His remains were removed to Taunton and there buried. He was a man of much promise; and was highly distinguished for his pulpit talents and as an able preacher. But his labors and his days were soon finished.—Mr. Maltby was the next and he is the present pastor of the church. He has been in office now more than twelve years. He has been a very successful minister of the gospel, his labors have been signally blessed and the church under his ministry has been visited with several revivals of religion. The congregation has been greatly enlarged and the church in consequence of its rapid and

continued increase has dismissed from its numbers forty-two members as a colony in order to the formation of the church in Spring Street.

The Spring Street church, in Taunton, was organized January 12, 1837; consisting of forty-four members—seventeen males and twenty-seven females, of whom forty-two were a colony from the Trinitarian Congregational church under the pastoral care of Rev. Mr. Maltby, and two from Rev. Mr. Cobb's church in West Taunton. It was thought that the cause of Christ demanded such an organization, and accordingly forty-four individuals were, by a regularly called council, constituted a new church, to become the nucleus of a new congregation. Having purchased a large and convenient house in Spring Street, recently occupied by the Universalists; it was dedicated to "the Three that bear record in heaven," January 12, 1837.—Mr. Emery, recently from the Andover Theological Seminary, was called, in the providence of God, to preach for this church, and it resulted in his ordination as its pastor, November 23, 1837.

#### WESTPORT.

Westport was incorporated in 1787. Previous to that time it was included in Dartmouth. The only Congregational church that was ever in the town was formed in 1818, and it consisted at that time of twenty-two members. It is proper to remark that religion was revived at that time and the church was formed in consequence, through the instrumentality of a licensed preacher of the name of America Bonney, who labored in the place nearly a year, died and was buried there in 1819. The church has never had a settled minister. From its formation there were additions made to it from time to time till 1821, when it numbered forty-three members. Since that time there have been no additions, and as there have been various deaths and removals, the church has decreased. The present number of members is twenty-six. As a reason of the decrease of the church it may be proper to remark that they have had no minister with them, and they have had no regular preaching since 1828. Through the instrumentality however of a pious and well educated schoolmaster, religious meetings have been sustained during the winter past, and the state of things in the place it is thought has been improved.

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#### SKETCH OF THE BOSTON ATHENÆUM.

[By EDWARD WIGGLESWORTH, M. A.]

IN the year 1806, a society of gentlemen who conducted a periodical work called the "Monthly Anthology," published in Boston, issued proposals for the establishment of a Reading-room, to contain valuable journals, foreign and domestic, books of general reference and other works adapted to such a place of resort. The design was so favorably received, that the subscription list was soon filled with a large number of respectable names. In consequence of this success, and in compliance with the wishes of many patrons of the undertaking, it was determined to extend the plan and to add a library to the foundation. At the time when the journals and periodical publications were received, more than a thousand volumes of valuable works, principally donations, had been collected and added to the institution. At this stage of the undertaking, the gentlemen who had commenced and so far conducted it, transferred their right in the Anthology Reading-Room and Library to certain trustees, with power to manage the same and to become a body corporate, if they should deem such a measure expedient. The trustees proceeded to open the rooms of the institution, first in Congress Street, afterwards in Tremont Street.

They next took measures to procure an act of incorporation for themselves and their future associates. In the act for this purpose, they obtained powers to comprehend in the establishment, besides the objects already contemplated, others relating to the sciences and arts, so that the institution might be subservient not only to the acquisition but also to the communication of knowledge. In consequence of this enlargement of the plan, a name of more extensive signification than the one then in use was adopted, and the trustees with their associates were made a body corporate by the title of the Proprietors of the Boston Athenæum.

The objects which the trustees had in view at that time were, besides the Reading-Room and Library, a Museum or Cabinet to contain specimens from the three kingdoms of nature scientifically arranged, natural and artificial curiosities, antiques, coins, medals, vases, gems and intaglios, also a Repository of Arts, in which should be placed for inspection models of new and useful machines, likewise drawings, designs, paintings, engravings, statues and other objects of the fine arts, and especially the productions of our native artists, also a Laboratory and an Apparatus for experiments in chemistry and natural philosophy, for astronomical observations and geographical improvements.

The above account is taken from an article in the Monthly Anthology for May, 1807, written by the Rev. John T. Kirkland, D. D. the late President of Harvard College. Soon after the publication of that article, one hundred and fifty shares at three hundred dollars a share were sold. This was the number limited by the terms of the subscription. Several life shares at one hundred dollars each were also subscribed for, and many persons became annual subscribers at ten dollars each. Public societies and private individuals in various parts of the country made numerous donations to the young institution. From that time it has continued to prosper. In its infancy it was greatly indebted to the late William Smith Shaw, Esq., who was very active in procuring its establishment, labored zealously to obtain donations for its library and cabinet, and also contributed very generously to the same.

In February, 1807, the Boston Athenæum was incorporated, and "Theophilus Parsons, John Davis, John Lowell, William Emerson, John T. Kirkland, Peter Thatcher, William S. Shaw, Robert Hallowell Gardiner, Joseph S. Buckminster and Obadiah Rich, with such others as shall from time to time be duly admitted members of said association, are created a body corporate by the name of "The Proprietors of the Boston Athenæum."

April 7, 1807, the proprietors held their first meeting under the act, and chose the following gentlemen to be the officers of the institution, viz:

HON. THEOPHILUS PARSONS, <i>President.</i>	
HON. JOHN DAVIS, <i>Vice President.</i>	
JOHN LOWELL, Esq., <i>Treasurer.</i>	
WILLIAM S. SHAW, Esq., <i>Secretary.</i>	
REV. WILLIAM EMERSON,	} <i>Trustees.</i>
REV. JOHN T. KIRKLAND, D. D.,	
PETER THACHER, Esq.,	
R. H. GARDINER, Esq.,	
REV. J. S. BUCKMINSTER,	

July 16, three other gentlemen were added to the board of trustees, viz:

HON. HARRISON G. OTIS,  
SAMUEL ELIOT, Esq.  
JAMES PERKINS, Esq.

Soon after that time, an estate in Tremont Street was purchased for the institution; and the library, reading-room, &c. remained there till 1822. Up to that time also the library of the ex-president, John Quincy Adams, containing above 5,500 volumes, remained on deposit within the walls of the Athenæum, and was accessible to all persons who enjoyed the privileges of the institution. In 1817, the library of the American Academy, then amounting to 1,590 volumes, was also deposited in the Athenæum for the use of the subscribers, and remained there until 1829.

In July, 1818, authority was given to the Corporation to create one hundred and fifty new shares, and in December, 1821, the proprietors authorized the trustees to sell one hundred of these additional shares.

In June, 1822, the Athenæum property was removed from Tremont Street to the estate which it now occupies in Pearl Street, the greater part of which was presented to the institution by the late James Perkins. The market value of the property thus munificently given by him was twenty-two thousand dollars.



In 1823, the King's Chapel Library and the Theological Library, containing together 1,300 volumes of theological works, were deposited in the Athenæum, on the condition that the ministers of the King's Chapel and the proprietors of the Theological Library should be admitted to the rooms of the institution, with the privileges of life subscribers, while the libraries should remain in it. These libraries are still in the Athenæum.

In the same year, the books of the Athenæum were classified and arranged upon the plan most approved in the great libraries of Europe. Every shelf is numbered. Every book is marked on the inside of the cover, in pencil, with the number of the shelf to which it belongs, and there is a manuscript catalogue of the whole, different from the printed catalogue, and intended to be a mere inventory of the books in the order of their arrangement in the library. This renders the task of examining the library, which is done annually, very easy.

In the same year, four thousand and three hundred dollars were subscribed towards the erection of a building on the land of the Athenæum, suitable for the delivery of lectures and the exhibition of paintings and statuary.

In the year 1826, the Hon. Thomas H. Perkins offered to give eight thousand dollars towards the completion of the building just mentioned, provided the like sum should be subscribed by other friends of the Athenæum before the first day of November of that year; and his nephew, James Perkins, Esq., at the same time offered the same sum on the same conditions. A committee of the trustees, including the late Dr. Bowditch who labored earnestly in the matter, proceeded to apply for subscriptions, and obtained, including the princely offers of the Messrs. Perkins and the sale of some shares in the Athenæum, an amount exceeding forty thousand dollars. With this accession of funds, a spacious building was erected for the delivery of lectures and the exhibition of paintings, and large accessions were made to the library, after which there remained the sum of sixteen thousand and five hundred dollars, which was added to the permanent fund of the institution for the purchase of books, &c.

In the same year, a union was effected with the Boston Medical Library, and its books, valued at forty-five hundred dollars, were accordingly added to those of the Athenæum.

In the same year also, an association which had been formed for the purchase of a Scientific Library, became merged in the Athenæum on terms advantageous to both parties, and its funds, exceeding three thousand dollars, were transferred to the Athenæum to be expended in the purchase of scientific books.

In the same year too, after considerable discussion, the principal part of the books of the Athenæum were allowed to circulate among such of the proprietors and life share-holders as should pay five dollars per annum for the privilege. They still circulate on the same terms.

In 1827, the first exhibition of paintings took place in the building erected for that purpose. A similar exhibition has taken place in the summer of every year since that time.

The present condition of the Athenæum may be briefly stated as follows.—The library contains above 30,000 volumes, of which 1,400 contain 27,000 pamphlets. There are, distinct from the printed catalogue of the library, two manuscript catalogues of the pamphlets. In one of these, the titles of the pamphlets are arranged in alphabetical order; in the other they are arranged in classes according to the subjects. These two catalogues together fill four folio volumes.—The permanent fund of the institution is about thirty thousand dollars. The annual income from this source and from subscriptions is about twenty-eight hundred dollars. The annual expenses are about sixteen hundred dollars. The surplus is expended in books.—The Athenæum has an excellent gallery in which the annual exhibition of paintings takes place. These paintings are obtained from various quarters. A large portion of them have been loaned for the occasion. The proceeds of the exhibitions are applied to the increase of the fine arts department of the institution, which already comprises seventy valuable paintings, (besides twenty-one left on deposit,) a collection of plaster casts from the antique and of busts in plaster and marble of distinguished persons, many books of valuable plates, including Audubon's American birds,

(four hundred and thirty-five plates, all of the size of life and colored,) Daniel's Oriental Scenery in six volumes folio, &c. &c., also above thirteen thousand ancient and modern coins and medals, and a collection of casts of cameos and medals.

The following are the principal regulations of the institution :

The proprietors meet annually on the first Monday of January.

The officers are chosen annually. They are a president, vice president, treasurer, secretary, and nine trustees. The trustees appoint a librarian and sub-librarian.

The price of a share is \$300; that of a life subscription \$100; annual subscribers pay \$10 for the use of the library and reading-room, but are not allowed to take out books.

Every proprietor has, besides his own right, two rights of admission transferable to such persons as he may select. Proprietors and life shareholders on paying \$5 annually may take books home not to exceed four volumes out at once. Every proprietor and life subscriber may introduce strangers not residing within twenty miles of Boston, and such strangers are entitled to visit the Athenæum for one month from the time of their introduction.

The whole number of proprietors at present is 258.

Certain persons by virtue of their offices are entitled to free admission to the Athenæum. These are the governor and council, the lieutenant-governor and members of the legislature of Massachusetts for the time being, the judges of the Supreme Court and of the Courts of the United States, the officers and resident graduates of Harvard College, of Williams College, of Amherst College and of the Theological Seminary at Andover, the several presidents of the American Academy, Historical Society, Medical Society, Agricultural Society, Salem Athenæum and the East India Marine Society of Salem, also clergymen settled in Boston. These last are likewise allowed to take out books on the same terms as proprietors.

A book is kept in which any visitor may propose the purchase of any publication.

A record is kept of all donations.

#### LIST OF OFFICERS.

##### *Presidents.*

Hon. Theop. Parsons, LL. D.	from 1807 to 1814	Hon. Thomas H. Perkins,	from 1830 to 1832
" John Davis, LL. D.	" 1814 " 1816	" Francis C. Gray,	" 1833 " 1836
John Lowell, LL. D.	" 1816 " 1819	George Hayward, M. D.	" 1837
Hon. Josiah Quincy, LL. D.	" 1820 " 1829		

##### *Vice-Presidents.*

Hon. John Davis, LL. D.	from 1807 to 1814	Hon. Peter O. Thatcher,	from 1823 to 1825
John Lowell, LL. D.	" 1814 " 1816	Hon. Francis C. Gray,	" 1826 " 1832
Hon. Josiah Quincy, LL. D.	" 1816 " 1819	Prof. George Ticknor,	" 1833 " "
James Perkins, Esq.	" 1820 " "	George Hayward, M. D.	" 1834 " 1836
John Richards, Esq.	" 1821 " 1822	Thomas G. Cary, Esq.	" 1837

##### *Treasurers.*

John Lowell, LL. D.	from 1807 to 1811	Thomas W. Ward, Esq.	from 1828 to 1836
Joseph Tilden, Esq.	" 1811 " 1815	Hon. Josiah Quincy, Jr.	" 1837
Nathan Appleton, Esq.	" 1815 " 1827		

##### *Secretaries.*

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## THE CONVENT OF IONA.

[By Rev. ENOCH POND, D. D., Professor in the Theological Seminary, Bangor.]

AT what period, and by what instrumentality, Christianity was first planted in the British Isles, cannot now be certainly ascertained. Both Eusebius and Theodoret mention the Britons as among those nations to whom the gospel was preached by the apostles ; and Clemens Romanus, a companion of Paul, informs us that *he* pursued his missionary labors "to the utmost boundaries of the West." But whether he actually visited Britain, is more than can be determined with historical certainty. Among the thousands of Romans who passed over into what is now England, in the reign of Claudius and his successors, there were undoubtedly great numbers of professed Christians, who, of course, would spread the knowledge of their Saviour there. We know, at least, that before the close of the second century, the gospel had been very generally diffused throughout the island of Great Britain. We have the testimony of Tertullian, who lived at this period, that it had been extended, not only to those provinces which were subject to the Romans, but beyond them. "The various tribes of the Getuli," says he, "and the numerous hordes of the Mauri, all the Spanish clans, and the different nations of Gauls, and *the regions of the Britons inaccessible to the Romans*, are subject to Christ." Adven. Judæos, cap. 7.

Subsequent to this period, the state of Christianity in the island was greatly affected by the political troubles in which the natives were involved. By the decline and extinction of the Roman power, and the predatory excursions of the Picts and Scots, the churches were necessarily disturbed and distressed. But that which affected them more deeply than any thing, and resulted almost in their extermination, was the Saxon invasion. The Saxons at this time were fierce and cruel Pagans. The light of Christianity had not shined upon them. Their minds were involved in the deep darkness of superstition and barbarism. And while they overran, as with a flood, all the fairer provinces of what is now England, they scattered the rising churches, destroyed or banished the native Christians, and in place of the gospel, brought back the horrid rites of Woden and of Thor. A portion of the flying Britons took refuge in Wales, where



their descendants remain to the present day. Other portions of them escaped to the North; while many fled into France,\* and Ireland, and carried the light of Christianity with them.

It is an interesting fact in the history of the church, that during the greater part of the sixth century, while in England the lights of learning and religion were suffering an almost total eclipse, in Ireland they shone forth with distinguished splendor. The clergy of Ireland were among the most learned and efficient in the world. She was an asylum for the oppressed and persecuted of other lands, and her churches increased and prospered greatly. So true was this, that Ireland, at that period, was proverbially denominated *insula sanctorum*, an island of saints.†

Among other evidences of the existence and power of religion in Ireland, during the sixth century, we have that of the missionary spirit. Their missionaries went forth into all the surrounding regions. It would be interesting to contemplate several instances of missionary zeal, emanating from this interesting spot; but I will direct attention to but one.

Columba was born in Ireland, A. D. 521. After laboring with signal success, for a time, for the advancement of religion in his own country, he set sail for the neighboring shores of Scotland. His attention was first directed to the Picts, many of whom were converted through his instrumentality. To reward him for his disinterested exertions, the king of the Picts put him in possession of the little island of Iona,‡ lying on the outer shore of Mull, which is one of the principal of the Hebrides or Western Islands. Columba now returned to Ireland, and having secured twelve assistants, came back and established himself on the shores of Iona. The first object of these adventurers was to prepare themselves huts, and to erect a little church. But as the fame of their enterprise rapidly spread, and numbers resorted to them for religious instruction, these original structures, which were necessarily rude, gave place to others of a more permanent character; and in a few years, Iona was covered with cloisters and churches, and became the residence of a numerous and learned body of ecclesiastics.

The establishment at Iona is commonly spoken of as a convent; but it was more properly a college, or rather a theological and missionary school. Its inmates were subject to a system of rules; but they were not associated together, as in other convents, for the mere purpose of observing these rules. Their rules were intended for the preservation of order, and the attainment of proper habits and discipline, while the grand design of the whole establishment was to train up men for active service in the gospel ministry.

The institution was furnished with a valuable library. Of this we have evidence so late as the fifteenth century. When Pope Pius II. was in Scotland, in 1456, he proposed visiting the ruins at Iona, in search of rare and valuable books.

The government of the school was vested in a principal and twelve assistants. The office of principal was held by Columba, till the time of his decease, which took place A. D. 597. Himself and his assistants were all presbyters, there being no higher ministerial office known among them. To them pertained the business of instruction, and a general oversight of the concerns of the institution. They judged of the qualifications of those under their care, and determined when they should be employed in the active duties of the ministry. They gave them ordination, and sent them forth to their respective fields of labor, and still continued them under their direction and control. Even those of their members who were constituted bishops, considered themselves as still amenable to the faculty at Iona, and might be recalled, whenever they should deem it proper.

\* Hence one of the northern provinces of France is called *Brittany* to this day.

† It may be remarked, in passing, that what is now Ireland, or the north of Ireland, was the proper *Scotia* of the ancients. The Scots, who invaded and overran a great part of Caledonia were from Ireland. They transferred the name of their *native* to that of their *adopted* country. The ancient Caledonia is now Scotland: and the ancient *Scotia* is Ireland.

‡ This island is known by different names, as *I*, *Hii*, and *Icolmkill*. It is now more generally called *Iona*.

The course of study at Iona was eminently scriptural. It is recorded of Columba, that "he was much devoted to the study of the holy Scriptures." He taught his disciples to confirm their doctrines by testimonies drawn from the same high source, and declared that alone to be divine counsel which was so established. The consequence was, that the students at Iona were simple Bible Christians, uncontaminated with the superstitions which were then beginning to prevail in other parts of the Christian world. Bede, though not of their party, and having no prejudices in their favor, bears ample testimony to their pureness of doctrine, sanctity of life, and also to their learning. They "were bound," he says, "to exercise themselves in the reading of Scripture, and the learning of psalms." "They would receive those things only" as matter of doctrine, "which are contained in the writings of the prophets, the evangelists, and apostles."

After the commencement of his great establishment at Iona, Columba, it would seem, did not desist altogether from personal missionary labors. We are informed of his excursions into the county of Inverness, where he preached to the rude inhabitants "by means of an interpreter." But his principal influence now was through the medium of those who were preparing for usefulness under his instructions. These penetrated into every part of Scotland, so that before the close of the sixth century, the great mass of the inhabitants were nominally converted. They preached also in Ireland, in Wales, in some parts of the Belgic provinces, and in Germany.

The influence which they exerted upon England requires a more particular consideration. England which, since the Saxon invasion, had been reduced almost to paganism, was destined to receive the light of Christianity from two opposite quarters, and at nearly the same time. It was near the close of the sixth century that Augustine, with his forty monks, was sent by Gregory the Great to publish the gospel in the south of England. He succeeded in the conversion of the king of Kent; and the greater part of his kingdom, at that time the most powerful branch of the heptarchy, were soon persuaded to embrace Christianity.

While these things were in progress in the south of England, Oswald, king of Northumberland, the northernmost branch of the heptarchy, applied to Iona for a bishop to instruct his people. The first who was sent bore the name of Corman; but he, not being acceptable on account of the austerity of his manners, returned to the convent, to give an account of his ill success. On this occasion Aidan, one of the inmates, pronounced a speech so full of wisdom, that with one consent, the brethren resolved to appoint him to the vacant office. "It seems to me," said he, addressing himself to Corman, "that your austere manners and conduct towards them was unsuitable to their state of extreme ignorance. They should be treated like infants with milk, till they become capable of stronger meat." As Aidan proceeded with his address, "the eyes of all who were in the assembly," says Bede, "were turned towards him. They diligently weighed what he said; and thinking him worthy of the episcopate, they agreed in the determination to send him into Northumbria, for the purpose of teaching the unbelieving and the unlearned. They found, indeed, that he was super-eminently endowed with the gift of *discretion*, which is the mother of all virtues; for which reason they ordained him, and sent him forth to preach." Hist. Lib. iii. c. 5.

The character of this missionary would have done honor to the purest times. He gave to the poor whatever presents he received from the rich, and employed himself with his associates in the Scriptures continually. He strictly avoided every thing luxurious, and every appearance of secular avarice and ambition. He redeemed captives with the money which was given to him, and afterwards instructed them, and fitted them for the ministry. He labored under a disadvantage, indeed, in not being able to speak the language of the English perfectly; but king Oswald, who well understood both languages, acted as his interpreter, and did what he could to assist him in his labors. The zeal of this monarch was extraordinary. He was a nursing father to the infant church. He was the benefactor of the poor and needy, and powerfully seconded every

attempt to spread the knowledge and practice of godliness. Encouraged by his protection, more ministers from Iona came into his dominions, and churches every where were erected.

Aidan had his episcopal seat at Lindisfarne, a small island in the German Sea.\* He was succeeded in his work by Finan, and he by Colman, both of whom were ordained and sent forth from Iona, in the same manner as their illustrious predecessor had been. By the labors of these men and of their coadjutors, the gospel was preached in all the northern and central parts of England, as far southward as the Thames.

The successor of Columba in the presidency at Iona, was Adamnanus, who wrote the life of his venerated instructor.

In process of time, numerous other establishments sprang up in Scotland, Ireland, and Wales, constituted substantially after the model of Iona. One was founded by Serf or Servanus, a disciple of Columba, on a little island in Loch Levin; after whom the spot is still denominated "Serf's Island." Another was founded at Abernethy, another at Dunkeld, another at St. Andrews, and others at Dunblane, Dunfirmline, Monimusk, and Scone. Indeed, it is said by some writers, that not less than a hundred different convents, founded substantially after the model of that at Iona, and growing up under its influence, rose into being during the next 400 years. The members of these establishments, and the missionaries from them, were denominated Culdees. They were found in every part of the British islands, and beyond them, and constituted a numerous and powerful body of ecclesiastics. They were distinguished for their love of the Bible, the simplicity of their faith and worship, and their steady and persevering opposition to the usurpation and superstitions of the church of Rome.

One of their earliest controversies with Rome respected the proper time of observing Easter; the Scottish missionaries copying, on this point, the example of the Asiatic churches. They did not practice auricular confession; rejected penance and authoritative absolution; made no use of chrism in baptism, or of confirmation; opposed the doctrine of the real presence; withstood the idolatrous worship of saints and angels; dedicated their churches to God, and not to the saints; and placed no reliance on merit of any kind, except that of the Lord Jesus Christ. They were opposed to the celibacy of the clergy, and lived themselves in the married state. In short, they were witnesses to the simple doctrines and institutions of the gospel, in an age of abounding and ever increasing darkness and superstition.

The contest of these Scottish missionaries with the church of Rome began at an early period, and in England. It has been observed already, that the two classes of missionaries commenced their labors in England almost at the same time, the one class in the south, and the other in the north.† In the progress of things, they ere long came together, and their characteristic differences were made known. Various synods and conferences were held, with a view to reconciling these differences; but in vain. The emissaries from Rome were bigotted and overbearing. The missionaries from Iona had learned their religion from the Bible, and could not be convinced on any other authority. The kings, however, rather inclined to the customs of Rome, as being the more fascinating and imposing; and the Scots were obliged, after a time, to retire from the country. Colman, the third bishop from Iona, left his bishoprick, A. D. 662, and returned, with many of his adherents, to Scotland. And Bede informs us, that "the Catholic institution daily increasing, all the Scots, who resided among the Angles, either conformed to it, or returned to their own country."

But the contest was longer and more severe in Scotland and Wales. In what detestation the arrogant claims of Rome were held in Wales, we learn from the poems of Taliessin, who is supposed to have flourished about the year 620.

\* Now called Holy Island, near Berwick upon Tweed.

† The mission of Augustine in Kent was *earlier* than that of the Scottish missionaries in Northumbria, but not many years.



“ Woe be to that priest, yborn,  
 That will not cleanly weed his corn,  
 And preach his charge among ;  
 Woe be to that shepherd, I say,  
 That will not watch his fold alway,  
 As to his office doth belong ;  
 Woe be to him that doth not keep  
 From *Romish wolves his erring sheep*,  
 With staff and weapon strong.”

In Scotland, the influence of the Culdees continued, with little abatement, as late as the twelfth century. At this period, queen Margaret, an Anglo Saxon princess, who had been trained up in the religion of Rome, exerted an influence to bring the Scottish clergy to participate in her views. A still more powerful influence was exerted in the same direction, by Alexander I., and his brother David. The latter succeeded, about the commencement of the fourteenth century, in breaking down the Culdee establishments, and subjecting them to the rule of the Catholic bishops.

It is said that the year, in which we have the last mention of the Culdees in Scotland, was the very same in which the Lollards made their appearance in Germany. Shortly after this, Wickliffe began to hold up a light in England, which was not extinguished till the dawn of the Reformation. It would seem, in this view, that God had witnesses to the reality and power of spiritual religion through all the dark ages, not only in the south of Europe, among the fastnesses of the Alps, but also in the north, among the rugged cliffs of Scotland and Wales.

From this more general view of the subject, we turn now, for a moment, to the parent institution at Iona. After the erection of similar establishments on the main land, especially those of Abernethy, Dunkeld, and St. Andrews, the particular influence of that at Iona necessarily declined. This, however, was not the principal cause of its decline. Attempts were pretty early made to corrupt this fountain head of influence, and poison it with the superstitions of Rome. For this purpose, Egbert, a Saxon monk and emissary of Rome, was stationed here, near the commencement of the eighth century, by Nectan III., king of the Picts. At the same time, Nectan banished those of the family of Iona, who would not submit to the Romish customs, especially in regard to the time of observing Easter. After the death of Egbert and Nectan, the exiles returned to their beloved seats, and remained undisturbed to the end of the century.

In the beginning of the next century, the Danish pirates ravaged the island, and committed extreme cruelties on its defenceless inhabitants. They burnt such of the buildings as were combustible, and murdered about seventy of the inmates.

Historians relate, that a Norwegian invader of the Hebrides, A. D. 1098, spared Iona and its inhabitants from the devastation which marked the rest of his progress. Afterwards, however, it was plundered by a fleet of Norwegian pirates, who committed great depredations in the surrounding islands. Still it subsisted, so late as the thirteenth or fourteenth century, when this, together with all the Culdee establishments, were subjected to the Romish bishops, by the authority of the kings of Scotland. Subsequently, it seems to have been a seat of one of the bishops of the isles.

In the year 1773, Iona was visited by Dr. Samuel Johnson, who thus describes his feelings on the occasion, and also the ruins which he discovered. After a landing had been with difficulty effected, the doctor proceeds: “ We were now treading that illustrious island, which was once *the luminary* of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endeavored ; and would be foolish, if it were possible. Whatever withdraws us from the power of our senses ; whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me and from my friends be such a frigid philosophy as may conduct us, indifferent and unmoved, over any ground which has been dignified by wisdom, bravery, or

virtue. That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."

After resting for the night in "a barn well stocked with hay," "we rose," says Johnson, "in the morning, and surveyed the place. The churches of the two convents are both standing, though unroofed. They were built of unhewn stone, but solid, and not inelegant. The Episcopal church consists of two parts, separated by the belfry, and built at different times. The original church had, like others, the altar at one end, and the tower at the other; but as it grew too small, another building of equal dimensions was added, and the tower then was necessarily in the middle. That these edifices are of different ages, seems evident. The arch of the first church is Roman, being part of a circle; that of the additional building is pointed, and therefore Gothic. The tower is firm, and wants only to be floored and covered.

"The bottom of the church is so encumbered with mud and rubbish, that we could make no discoveries of curious inscriptions. The place is said to be known where the black stones lie concealed, on which the old Highland chiefs when they made contracts and alliances, used to take the oath, which was considered as more sacred than any other obligation, and which could not be violated without the blackest infamy. In those days of violence and rapine, it was of great importance to impress upon savage minds the sanctity of an oath, by some particular and extraordinary circumstances. They would not have recourse to the black stones upon small or common occasions; and when they had established their faith by this tremendous sanction, inconstancy and treachery were no longer feared.

"Of the chambers or cells belonging to the monks, there are some walls remaining, but nothing approaching to a complete apartment.

"The chapel of the nunnery is now used by the inhabitants as a kind of general cow-house, and the bottom is consequently too miry for examination. Some of the stones which covered the later abbesses have inscriptions, which might yet be read, if the chapel were cleansed. The roof of this, as of all the other buildings, is totally destroyed, not only because timber, when neglected, quickly decays, but because, in an island utterly destitute of wood, it was wanted for use, and was consequently the first plunder of needy rapacity. The chancel of the nuns' chapel is covered with an arch of stone, to which time has done no injury. A small apartment communicating with the choir, on the north side, roofed with stone in like manner, is also entire.

"In one of the churches was a marble altar, which the superstition of the inhabitants has destroyed. Their opinion was, that a fragment of this stone was a defence against shipwrecks, fire, and miscarriages. In one corner of the church, the basin for holy water is yet unbroken.

"South of the chapel, stand the walls of a large room, which was probably the hall or refectory of the nunnery. This apartment is capable of repair. Of the rest of the convent there are only fragments.

"Besides the two principal churches, there are, I think, five chapels yet standing, and three more are remembered. There are also crosses, of which two bear the names of St. John and St. Matthew.

"A large space of ground about these consecrated edifices is covered with grave stones, few of which have any inscription. He that surveys it, attended by an insular antiquary, may be told where the kings of many nations are buried; and if he loves to soothe his imagination with the thoughts which naturally rise in places where the great and the powerful lie mingled with the dust, let him listen in submissive silence; for if he asks any questions, his delight is at an end.

"Iona has long enjoyed, without any very credible attestation, the honor of being reputed the cemetery of the Scottish kings. It is not unlikely that, when the opinion of local sanctity was prevalent, the chieftains of the isles, and perhaps some of the Norwegian or Irish were repositied in this venerable enclosure. But by whom the subterraneous vaults are peopled is now utterly unknown. The graves are very numerous, and some of them undoubtedly contain the remains of men who did not expect to be so soon forgotten.

"Not far from this awful ground may be traced the garden of the monastery. The fish ponds are yet discernible, and the aqueduct which supplied them is still in use.

"There remains a broken building, which is called the bishop's house, I know not by what authority. It was once the residence of a man above the common rank, for it has two stories, and a chimney. There is on the island only one house more that has a chimney. We entered it, and found it wanting neither repair nor inhabitants. But to the farmers who now possess it, the chimney is of no great value; for their fire was made on the floor in the middle of the room; and notwithstanding the dignity of their mansion, they rejoiced, like their neighbors, in the comforts of smoke."

Dr. Johnson represents Iona as remarkably fruitful, and as containing several hundred inhabitants. But its fruitfulness, he adds, "is now its whole prosperity. Its inhabitants are exceedingly gross, and almost entirely neglected. I know not if they are visited by any minister. The island, which was once the metropolis of learning and piety, has now no school for education, nor temple for worship, only two inhabitants that can speak English, and not one that can write or read."

From this account of Johnson, we may gather his opinion as to the celebrity of the place, and of the school which formerly existed there. On another page he says, that this "was, to the early ages, *the great school of theology*"—"the *Instructress of the western regions*." Of the ruins which he describes, some things certainly are of comparatively recent date. They were added, after the establishment fell under the power of the Romish bishops.

Dr. Johnson hints at another fact, which is *well attested*, though he seems to have held it somewhat in doubt, viz. that Iona was, for a long period, the ordinary place of sepulture for the surrounding kings. The island was regarded as a sacred place. Its ground was consecrated ground. And kings and nobles were careful to provide, that their dust might be here deposited. Indeed, several monarchs are said to have abdicated their thrones, and retired, in the evening of life, to the cloisters of Iona, that they might here prepare for death, and secure for themselves a place of burial. It is related by the older historians, that forty-eight kings of Scotland, four of Ireland, eight of Norway, and one of France, lie interred on this little island. All the great families in the neighborhood, who could effect for themselves so important an object, were also buried here.

In view of the great and just celebrity of the establishment at Iona, it is matter of wonder that so little should be known and said of it in modern times. Dr. Jamieson, in his "Historical Account of the Ancient Culdees, and of their settlements in Scotland, England, and Ireland," published in Edinburgh in the year 1811, has thrown much light on the subject before us; but aside from him, few modern writers have touched the matter, except in a passing way.

With the catechetical school at Alexandria, every scholar is familiar. But the institution of which we speak was scarcely less celebrated in its day, than that at Alexandria. It may not have produced as distinguished scholars, but it sent out more faithful and laborious ministers. In point of critical learning, it may not have accomplished so much good; but it certainly accomplished far less hurt. While the school at Alexandria exerted, on the whole, a corrupting influence on the church, introducing false principles of interpreting Scripture, and adulterating the simple doctrines of the gospel with the minglings of a proud, pagan philosophy, the school at Iona effectually resisted, for a time, the current of superstition and corruption, which was setting in upon the British islands from the church of Rome.

Unfortunately for Iona, its history has become involved with one of the perplexing religious controversies of the day: I mean that respecting the divine right and apostolical succession of bishops. It is certain that the school at Iona was governed by presbyters. Its principal and his twelve associates were presbyters. To this point, the testimony of Bede and others is express. After the same model, too, all the other regular Culdee establishments seem to have been formed. It is certain that the faculty or senate of Iona ordained and sent



out several bishops, who, with their assistants and successors, were instrumental in converting the Anglo-Saxons, through the northern and central parts of England. It is certain that these Scottish bishops ordained other bishops, and a great many inferior ministers, and that the influence of their ordinations and labors continues in England to the present time.

To all this, the high church Episcopalian replies, that though we have no account of any bishop residing at Iona, and taking part in the ordinations there, still, it is altogether probable there was one, since the distinction between bishops and presbyters universally prevailed in the sixth century, and bishops were found every where else.

But this consideration, says the Presbyterian, is not conclusive, since the *divine right* of bishops, and the *necessity* of an apostolical succession, was not insisted on in the sixth century. This was not a doctrine of the Catholics, till so late as the Council of Trent, and was not advocated by the English bishops, till the times of Bancroft and Laud. It is further urged, on the authority of the Saxon Chronicle, that though there was always a presbyter abbot at Iona, *there was no bishop*.

A question so weighty, and so long and warmly contested, I shall not take upon me here to decide. It will be admitted, perhaps, by all, that through the connection of the presbyter establishment at Iona with the hierarchy of England, the subject of the apostolical succession is considerably embarrassed, and the difficulty of establishing it, to the entire satisfaction of all concerned, is increased.

I have said already, that Iona is a small island, lying on the outer shore of Mull. The channel between the two islands is about half a mile in width, and of difficult navigation, owing to the existence of sunken rocks. Iona is two miles and a half in length, and a little more than a mile in breadth, containing 1,300 Scotch acres. The surface is uneven, rising into hills, the most elevated of which is about 400 feet above the level of the sea. The soil is easy of cultivation, and affords abundant crops of barley and oats. Notwithstanding the lateness of sowing the grain, it is ready for harvest early in August. Adamnanus relates, that barley sown in June, by direction of Columba, was ripe in the beginning of August; which, however, he ascribes to a miracle. He mentions also the abundance of the crop. The pastures of Iona are celebrated in all the vicinity.

A great variety of beautiful minerals are found on the island, among which is a small vein of coal. There are extensive rocks of seinite on the southwest shore, which afford blocks of any dimensions. Of this material almost all the ancient structures were builded.

I conclude by suggesting to American Christians, who are making, or are about to make, the tour of Europe, to be sure to set their feet on the sands of Iona. I scarcely know a place, on the other side of the Atlantic, which to my own mind stands connected with so many pleasing and sacred associations. If it is interesting to visit the Isle of Wight, and stand by the grave of Elizabeth Waldron, it surely cannot be less so, to visit the sacred classic ground of Iona, and survey its ruins, and tread upon the ashes of the illustrious and holy dead who are there entombed.

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## THE INSTITUTIONS FOR LITERARY EDUCATION IN DENMARK.

[Furnished by the Rev. JOHN C. BROWN, St. Petersburg.]

### I. *The University of Copenhagen.*

THE desired information will be found for the most part in the accompanying description, (copied from a MS. by Dr. Kirkegaard, written for a German periodical,) and the following remarks may supply what further accuracy may be required.

As the University was established with the express purpose of fitting men to fill the official situations in church and state; the professors are nearly all of them likewise examiners; in addition to the examinations spoken of in the MS. namely, the examinations in arts and in philosophy, (the object of which is to ascertain what knowledge the student brings with him from school, and secondly what progress in general information he has made in his first academical year, both which are held by the members of the philosophical faculty;) these have besides to hold an *examination for office*, for those who desire to be directors or head teachers in the classical schools of the country.

The *theological faculty* holds an examination for office for all those intended for the ministry of the established church. The *juridical*, for all the legal *officials*, (judges) advocates and attorneys.

The *medicinal faculty* examined hitherto only those who, besides the right to practice, wished to be admissible to the more important offices in this profession payed by the state, whilst the other were examined by the *chirurgical academy* spoken of in my MS.;\* but from the present year, 1838, there is to be but one common examination for all who will practise or seek office as physicians, and this is held by the professors of the faculty and academy in common. As a consequence of the absence of all sound religious tendency in the past generation, as well as their utter disregard of the lessons to be derived from the history of past times, the theological and juridical faculties in particular are devoid of any living connection with and influence upon the intellectual development and moral state of the people. Medicine and the natural sciences are cultivated with more vigor and in a closer connection with real life, and, together with philology, number amongst their teachers the university's most celebrated names: in physics, *Oersted*; astronomy, *Schumacher*; botany, *Scow*; *Brönsted*, celebrated for his travels in Greece, together with Denmark's most celebrated poet, *Oehlenschläger*.

The number of the professors is:

In the Philosophical Faculty, . . .	22
“ Juridical, . . . . .	4
“ Theological, . . . . .	4
“ Medical, . . . . .	5
In all, . . .	35

The number of *students* is about 900.

The number entered yearly on the books is between 150 and 200.

The *estates of the University* amount according to *hartkorn*,<sup>1†</sup> to about one-hundredth of *Denmark Proper*; besides it possesses a capital of 150,000† rigsbankdaler, and manages and appropriates to the support of needy students the income of considerable estates, together with the interest of 830,000§ Rbd. granted, the first by different kings, the last by private individuals.<sup>2</sup>

Besides the University library, (see German MS.) there are also in connection with the University, a botanical garden, astronomical observatory, extensive collections in natural history, together with the (hitherto independent) *chirurgical academy*, with four professors, two tutors, and about 200 students, which from the present year may be considered as in a certain respect an appendix to it.<sup>3 4</sup>

## II. Soro Academy.

This establishment owes its origin to a Cistercian cloister, founded by the celebrated Archbishop Absalon's family, and enlarged by himself, (1151-61.)

After the introduction of the Reformation, (1536) the monks for the time being were permitted to remain there till their death, after which the property devolved to the crown, and continued from 1536 to be appropriated to the

\* The accompanying German MS.

† About £15,000.

‡ The figures 1, 2, 3, 4, refer to notes at the end of the article.

§ About £83,000.

support of a classical school. To this the celebrated king Christian the 4th, (James I., Christian's brother in law,) annexed from the year 1623 an *academy* where the young nobility might receive an education answering to their station, and the powerful influence on the concerns of the kingdom to which it at that time gave them access.

The establishment was supplied by the king with considerable grants of the secularized property of the cloisters, while his mother also aided it with money, and it had for a short time many pupils, notwithstanding it seems that the king's design of diminishing the disposition of the nobles to seek their education in foreign lands, and France in particular, was not fully realized. Under his successor, Frederick III., however, the habit began to be less frequent, and as the greatest part of the country during an unfortunate war with Sweden, had long been in the power of the enemy, the institution was necessarily broken up (1665) from want of funds.

The academy indeed was again established in the year 1747 by king Frederick V., and enriched by the celebrated writer, Ludo. Holberg, who bestowed upon it his estates and a considerable capital; but an academy for the Danish nobility, at a time when it was devoid of all influence, and destitute of any internal vigor or strength, was an untimely abortion and could not thrive.

In vain an attempt was made to help it forward, and follow the spirit of the times by opening it from 1782 to the people at large; it was less and less frequented, and towards the end of the century came to a complete stand.

At last the buildings and library were destroyed by fire in 1813. Meanwhile it ought to be mentioned that some of the professors of the academy in this period did important service to the national literature, which was neglected in Copenhagen, through the rage for what was foreign, and in this respect they were worthy followers of Holberg, with whom our literature, at least its prosaic, proper and independent development may be said to begin.

The property of the academy, which (consisting in part of legacies) could not be diverted to any other channel, was at the same time so great, (compared with that of the Copenhagen University, being as 4 to 3,) that exertions were soon made to reëstablish it. It now, (since the year 1822,) consists of a philosophical faculty, combined with one of the best classical schools in the kingdom, where students on leaving school, and before proceeding to the metropolitan University to be educated for a particular profession, acquire a more general literary education, which is by no means as much confined to the classics as the parallel course in Copenhagen, but pays much more regard to modern languages and literature, *English* in particular.

The academy has at the present time twelve professors, and some teachers in music, arithmetic, gymnastics, &c. but the number of the pupils, (exclusive of course of the school, which is numerously attended,) has not as yet exceeded twenty, and it will scarcely succeed in conferring any considerable benefit on the country without a total reform of its present system, which is an unfortunate attempt at combining the traditional scholastic education with the more modern European system.

The library and collections are as yet of no considerable extent, though perfectly adequate to the more immediate design of the institution.

III. Of public classical, or so called Latin schools, which are much of the same kind as what we call *gymnasia* in Germany, and which on the whole are in good condition, there are in the islands of the kingdom twelve, and in Jutland seven; there are in addition to these, especially in the metropolis, various private establishments of the same kind, very numerously attended.

IV. It may be further remarked, that *Iceland* has a *Latin* school in *Besseyd*, which is connected with a theological seminary where a part of the clergy of the island are educated, while the rest, as well as those who design themselves for the *legal* and *medical* professions, proceed from schools in the island direct to the University in Copenhagen, where they are particularly favored in respect of public support.

This establishment has a theological professor, and three other tutors.



Amongst the other institutions for acquiring a higher order of attainments in a line of study not strictly classical, we may mention,

1. The *Polytechnic Institution*, established 1829, with six professors and three tutors, where by means of instructions in mathematics, physics, chemistry, technology, &c. as well as by all kinds of practical exercises, an attempt is made to afford the people a comprehensive education in arts and industry, which may fit them to establish or superintend all kinds of manufactories.

2. The *Academy for the Fine Arts* in Copenhagen, instituted 1754, by king Frederick V. This operates as a society for the encouragement of arts; for instance, by a yearly exhibition of the works of members and others, which are judged of any worth, (as specimens of their respective arts, &c.) and likewise as a school for the arts.

In addition to six of the *ordinary members* of the academy, the establishment has *four other professors*, (in anatomy, perspective, mathematics, mythology and the history of the arts,) and besides, eleven tutors, particularly in drawing. Amongst the most celebrated of its pupils we may mention *Juul*, *Abildsgaard*, and *THORVALDSEN*, at present the first sculptor in Europe.

The academy has likewise by its drawing school, which is attended by about 500 pupils, contributed towards spreading amongst mechanics an improved taste, and an accuracy in the finish of their works.

The resources of the academy are small, and its income consists chiefly of a sum paid yearly out of the state purse.

It possesses a collection of antiques in plaster of Paris, as well as some paintings. The king has permitted it to be kept in one of his palaces.

3. "*Real*" Schools.\* Of these there are but few, and those *private*; the government has lately given orders for the establishment of two public ones.

4. For the education of officers, there are two military schools; the *Land Cadet Academy*, and the *Sea Cadet Academy*, from which the pupils pass directly into the army or navy as officers; and the *Military High School*, in which individuals from among the younger officers, who have distinguished themselves by their diligence and ability, acquire a higher cultivation with a view to their special destination, to serve hereafter on the general's staff.

#### REMARKS.

<sup>1</sup> *Hartkorn* is a mode of measurement, in which the consideration of the quality of the land is combined with that of the quantity. According to this all landed property in Denmark Proper is valued. The word *hartkorn* signifies clean or winnowed corn, the land being estimated according to the quantity of clean corn which, in proportion to the quality of the land, it should have to pay in tax to the king.

<sup>2</sup> As the University has such considerable funds, it has, in place of the University buildings, which were for the most part burnt down by the bombardment of 1807, erected a new one at its own expense, (about 180,000 Rbd.) which was formally opened in 1836, and is an ornament to the city.

<sup>3</sup> It is without doubt something quite peculiar to the Copenhagen University, and at the same time characteristic of the feeling prevailing between the government and the students, that these not only in 1801 and 1807 as a special corps, carried arms in the defence of the metropolis, but also since that time continue as a corps, (the king's own select corps,) and yearly exercise themselves in arms.

<sup>4</sup> The academy got in the year 1827, a beautiful new building, in which there are not only apartments for instruction and for public occasions, but also for the household establishment, where nearly all the pupils of the school, (which is not the case in any of the other schools of the country,) are likewise pensioners, lodged, supported, &c. The professors also have, nearly all of them, official apartments either in the academy itself, or in places appointed for that purpose, and houses belonging to the establishment.

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\* By "*Real*" Schools, are meant those which are designed for young men, who, without being specifically *literary characters*, should in general society stand on the same footing with these in respect of general esteem and information, only that this information shall be of a modern and European character, (i. e. modern languages, the natural sciences, &c.) It is requested that these may not be confounded with the ordinary schools for the people at large, of which there are so many that *every* child in the country that attends no higher establishment, receives in them the necessary instruction in religion, reading, writing, arithmetic, &c.

The books referring to the foregoing subjects are:—"Nyerups Skildring af Danmarks ældre og nyere Tilstand," Description of the Ancient and Modern state of Denmark; "*Thaarups* det danske Monarkies Statistik, &c." Statistics of the Danish Monarchy.

Nothing at all is here said of the Duchies of Holstein, Lauenburg, and Sleswick, as the two first are parts of Germany which have only a common king with Denmark. The last, though Danish, yet in respect of language, cultivation, and educational establishments, more resembles Holstein.

## A HISTORICAL SKETCH OF THE COLLEGE OF CHARLESTON, SOUTH CAROLINA.

In the year 1785, three colleges were constituted by the legislature on the same day, and by a single charter, common to them all. One of these was by the charter located at Charleston, with a view to accommodate the sea coast of the State; another at Winnsborough, near the centre, and the third at Cambridge, in the northwestern part.

In 1791, a new charter was granted for the *College of Charleston*, in consequence, (as its preamble recites,) of "many inconveniences having arisen in carrying into execution the act of 1785, both as to the time of election of officers from among the trustees of Charleston College, and as to the other stated times and places of meeting of the trustees of the said college." The preamble, also, recites, "that by blending the regulations for the said three colleges into one act, doubts had arisen in many instances, as to the construction of the same."

The original endowment of the college by the legislature was very considerable, consisting of  $8\frac{1}{2}$  acres of land, (streets deducted,) and known by the name of "free school land." It was situated in Charleston, and was comprised between Boundary, St. Philip, Coming and George streets. The present college square was one-fourth part of the tract. We shall see in the progress of this sketch, what became of the other three-fourths.

Besides this large and valuable endowment in land, the early records of the trustees are filled with notices of legacies and donations made for its use by the pious and the liberal, amounting to many thousands of pounds. The liberality of the citizens even *anticipated* the action of the legislature; for as early as 1776, John McKenzie, Esq. bequeathed a thousand pounds, and his valuable library of 1,200 volumes, in the language of his will, "to a college to be established at Charlestown." By the will of John Price, dated 28th August, 1772, a college to be established in *Charleston*, was prospectively made his residuary legatee. It appears that this legacy amounted to nearly £1,000 sterling, at the sale of his estate. Again, Benjamin Smith, in his will dated 25th July, 1770, gave £500 sterling to a college to be established in Charleston. Mrs. Brewton gave by her will £1,000 sterling "to a college to be established in the province, in case of the death of all her children under age and without issue." Samuel Wainwright gave by his will, £2,000, currency money, towards endowing a college or academy in South Carolina,—provided such seminary should be established within three years after his decease—otherwise to go to the South Carolina Society." His will was dated on the 8th of February, 1780. Mary Ellis by will dated 15th August, 1780, gave £5,000 "current money, for the use of one or more seminaries of learning established or to be established in South Carolina, to be disposed of in such way and manner, as might by her executors be thought most fit and conducive towards promoting said seminary or seminaries." These legacies and donations do credit to the spirit of the people of South Carolina in early times, and make it manifest, that if literary institutions have not flourished there, it has not been owing to any unwillingness on the part of the people to sustain and cherish them. At an early period of the history of the college, Mr. Belcher Noyes made it a considerable donation of valuable books, but the exact time of his doing this is unknown to us.

Among the original trustees of the college were, Charles Pinckney, John Rutledge, David Ramsey, Charles Cotesworth Pinckney, Thomas Hayward, Jr., Edward Rutledge, and Thomas Pinckney,—names not unknown in the history of their country. It will be convenient to review its history according to the order in which its principal officers have succeeded each other.

Very little if any thing seems to have been done in the way of instruction between 1785 and 1789, in which last year, on the 14th of March, the Rev. Robert Smith, afterwards Bishop of the Diocese of South Carolina, was elected the Principal. The college building consisted of a very long, narrow and low brick range which was originally erected and used for soldiers' barracks during the Revolution, and the college commenced operations by Dr. Smith's transferring his private academy to it, consisting of about sixty pupils. The number of pupils increased, and during the greater part of Dr. Smith's time, they seem to have been from one hundred to one hundred and thirty in number. Dr. Smith took no part in the instruction himself, but provided the teachers and attended to the general concerns of the institution. In obtaining good instructors, he took great pains. "He did not consider himself qualified to take any part in the classical instruction."

The chief assistant instructors during Dr. Smith's administration were, William Wigglesworth, Patrick Coffee, William Mason, Richard Smith, the Rev. Felix O. Gallagher, Rev. Thomas Frost, John Callahan, Nathaniel Bowen, Rev. Dr. Mills,—also Messrs. Duff, Forest, Hickey and Johnson, whose Christian names we have no means of ascertaining. Most of these gentlemen are stated to have been able and faithful teachers. "Mr. Wigglesworth was the head master of the grammar school. He was a good teacher, and in the course of a year or two, became, by experience, capable of conducting successfully, and with approved ability, the highest classes, through such authors as were then read. He was a native of Yorkshire, but not a graduate of either of the English universities." "Mr. Coffee was a good Latin scholar, and was something of a mechanic, and constructed a model of Cæsar's bridge across the Rhine." "He was," says another, "an excellent drill grammar school teacher, patient, laborious, exact, he went his daily course of duty, indefatigably and with an undeviating fidelity to a well instituted system somewhat peculiar to himself. I have never known a better teacher of Cæsar, and few better of Virgil." "Mr. Coffee died in the service of the institution." "Mr. Mason was the master of the English school, and was called Professor of Rhetoric and Belles Letters." "Mr. Hickey was an Irishman, and was the Professor of Mathematics." "Mr. Mason left the college in 1793, to become editor of the *City Gazette*." "Mr. Duff was a Scotchman of sound scholarship,—excellent chiefly in Greek, of which he was considered a first rate teacher."

The most distinguished, however, of the teachers above mentioned, was Dr. Gallagher. "He was," says Judge Richardson, "a man of genius and of taste, a scholar and a gentleman. I owe him whatever I have of classical regard, and whatever of English composition, or logical precision. I believe he *introduced* into the college, logic and natural philosophy, and some taste for belles lettres."

The course of studies comprised the elementary Latin and Greek classics, including Livy and Homer, and occasionally Longinus. The elements of mathematics were taught, logic and something of geography. Astronomy was taught by Dr. Gallagher, to some extent. So much of mathematics was taught as to include "six books of Euclid, Surveying and Navigation." Natural Philosophy and English composition, and also declamation were taught. In point of standing, the college was at this time the most respectable and useful institution in the State. It was the only seminary that afforded even the outlines of a collegiate education. Still it was not much more than a grammar school, and Dr. Smith educated both his own sons at the northern colleges; the one at Harvard, and the other at Yale College.

Only six young men received the degree of Bachelor of Arts during the administration of Dr. Smith. These were Nathaniel Bowen, the late Bishop of the Diocese of South Carolina, John Callahan, Samuel Thomas, Isaac



M'Pherson, William Heyward, and John Lewis Gervais. Of these gentlemen, and of the degree to which they were admitted, one of their number writes thus. "The thing was absurd. Callahan had pretty good pretensions. He, too, was of suitable age, being fully seventeen, if not eighteen. Thomas was the next in fitness both as to age and qualification. In the languages, they were both excellent, although the highest authors read had been Homer and Livy,—except that Callahan had read a good part of Longinus. M'Pherson was a very good scholar, but too young and too little read in any thing. Heyward and Bowen were of about the same age, the oldest not more than fifteen." "This commencement was held in 1794, and the six graduates composed the *highest class of the college*," although there were no regular college classes.

Some reminiscences respecting these graduates have been obtained. "Callahan studied divinity, and took orders in Connecticut, after having served in Charleston College as a tutor for a year or two; and in 1799, was elected, when not yet in priests' orders, Rector of St. Mark's church in the Bowery, New York. He was an admired young preacher, and a man of excellent intellect. Judgment was his distinguishing talent." While on a visit to his mother and relatives in Charleston this same year (1799) "he was killed by being thrown from a gig in King Street." "Thomas studied medicine in Edinburgh, and became, in point of qualifications, a respectable practitioner" in Charleston. "M'Pherson died of consumption in 1800, after having studied law at Philadelphia. He was a very estimable youth, and had his life been prolonged, he would have been a learned man, and, I believe, singularly pure and upright. Religion had taken an early and powerful hold of his affections." "Heyward is the present most respectable, well informed, sensible and amiable, William Heyward, Senior, of St. Luke's Parish." "Gervais was a youth of very excellent talents, and was generally esteemed for his amiable qualities and his diligence in study." "At commencement, he was much admired for his chaste and graceful elocution. He died the summer following greatly regretted."

Among the pupils who were at the college during the time of Dr. Smith, and who have since acquired distinction, were, Joseph Alston, "who became distinguished as a political leader, and Governor of the State, (South Carolina,) at the time of the war of 1812." The present Thomas Bennett was a favorite and distinguished pupil of Mason's. Also, Judge Daniel E. Huger; Dr. Palmer, late minister of the Circular church in Charleston; Judge John S. Richardson, Dr. Joseph Johnson, Joseph Duncan, William Lowndes, and some others. Judge Richardson writes thus:—"Lowndes and Duncan were of the first order of human intellect. Duncan had, in a high degree, the *vivida vis animi*. He was alert, fervid, studious, tasteful and eloquent. Lowndes was comprehensive, deep, clear and exact. Dr. Gallagher used to say, he could not feed him with learning fast enough for his ready conception of whatever was presented to his understanding. His talents and morals were alike well balanced. It was easy to see that he was great; you might as easily call him good." Thus was verified the saying,—*"the boy is father of the man."* "Judge Richardson," says a contemporary, "was distinguished, while at the college, by his assiduity, and his amiable, discreet and wise conduct."

Of Dr. Smith, a pupil writes,—*"He presided with great dignity and address, and had more power over boys, than any one in a similar capacity, whom I have ever known, although never severe nor morose."* Another pupil writes of him,—*"The Bishop was a good regulator and disciplinarian; his energy and funds constituted the entire cement of the institution, and Dr. Gallagher's talents and learning gave it the practical characteristics of a college about 1794."* Still another says,—*"A Latin prayer was read at the opening of the school every morning, and an English one at its close in the evening, (or vice versa, I am not certain which,) by the students of the highest class, I think in rotation."* He continues,—*"The moral habits of many of the students were considerably depraved; of some of them shockingly so."*

The original landed endowment of the college, and legacies to the amount of many thousands of dollars, were mentioned in the early part of this sketch.

A college building, too, (the soldiers' barracks before mentioned,) was ready furnished to the hands of the trustees, except that it wanted repairs and alterations. And yet, it appears, that, at the close of Bishop Smith's administration, the trustees had managed not only to sink all those legacies, but to burthen the institution with a heavy debt, which weighed it down during many years, and was eventually paid by the sale of nearly all the college lands.

The debt arose in various ways. Some of the legacies were lost by neglect. Bishop Smith's salary was permitted to remain unpaid year after year. Few or no debts were paid, and the interest on them was permitted to accumulate. Many debts due to the college, were never collected, and more lost through sheer inattention and neglect.

It is not known to us how large the debt was at the end of Bishop Smith's administration, but facts in our possession pertaining to the payment of the debt show, that it was very large. The college land, (exclusive of the present college square and the two intersecting streets,) having been divided into thirty lots, thirteen of these were sold at auction in August, 1803, and the net proceeds of the sale were \$8,869 23. In March, 1806, eight more lots were sold and brought \$5,467. The aggregate of these sums is \$14,336 23.

Bishop Smith's debt, however, must have amounted to much more than this sum; for a suit against the college was commenced in January, 1812, by his executors, and judgment was entered thereon, in June, 1814, for \$15,593 89, exclusive of costs. Still this judgment does not appear to have satisfied the debt; for a suit in equity was afterwards instituted against the college by the heirs of Bishop Smith, and a decree was given in their favor, but the precise sum decreed to them, is not known to us.

The leading results of Bishop Smith's administration of the affairs of the college may be summed up thus:—1. He took no part in the instruction, though a competent salary was paid him. 2. Six youth were graduated under his superintendence. 3. A considerable number of boys were educated in a greater or less degree under his general oversight. 4. For such services as he rendered to the college, an enormous debt was incurred, the payment of which swallowed up nearly the entire property (land and legacies) of the institution.

Bishop Smith resigned in 1797, and on the 25th of September of the same year, Thomas Bee, Esq. was elected. This gentleman had been educated at the University of Oxford in England, and his literary reputation was, at that time, of a very high order, in his native State. It may be well to permit him to speak for himself of his views, of the success of his administration, and of the college generally. He says in a letter of the 10th of April, 1833, "When I was sent to England, the Charleston College did not exist, but I found it incorporated at my return, and I was elected a trustee, sometime afterwards. Dr. Smith resigned the principalship, which I accepted, merely as a *locum tenens*, for the purpose of obtaining from Eton, some person capable of presiding over a *grammar school*. After much trouble and disappointment, I succeeded in procuring Mr. Woodbridge, who was a good scholar, and who was to be followed by his brother-in-law a much better; but as the yellow fever put an end to Woodbridge at the end of the first year, the brother very wisely determined to remain in England."—"I then resigned, and Dr. Buist a Scotchman was appointed. Dr. Gallagher, who lectured admirably in mathematics, logic and natural philosophy, was calculated to make proficient in all those branches of education, if he had been concerned with *young men*, instead of *boys*; as it was, he confessed to me, that, at the public examinations, he considered his pupils as mere *parrots*, incapable of comprehending the *rationale* of any thing he taught." This is every thing which we have been able to obtain respecting Mr. Bee's connection with the college.

The Rev. George Buist, D. D., was elected principal of the college, on the 28th of October, 1805. As in the case of Bishop Smith, he transferred his large grammar school, which he had kept for years, to the college building, and commenced operations. There seems to have been generally during his administration, nearly or quite a hundred boys organized into the different classes of a grammar school, and if not immediately, there was soon after formed a fresh-

men class, to which the principal gave his personal attention chiefly. Dr. Buist, however, was the pastor of the First Presbyterian church in Charleston, and consequently could give but a part of his attention to the college.

A gentleman who became a member of the college in January, 1807, writes thus:—"Dr. Buist was assisted by a Mr. O'Donovan, an Irishman, Rev. Mr. Adams of Scotland, Mr. Hedley, (an English Episcopal minister, I believe,) Mr. Raphael Bell, a native educated by himself, who was afterwards licensed to preach by the Charleston Presbytery, (a branch of the regular Scotch Kirk, now extinct,) Count Ryan, an Irish writing master, Mons. Assalit, a very respectable French teacher. Mr. Mitchell King came into the school as an usher, while I was studying the elements of Latin. Of Messrs. O'Donovan and Hedley I could form no opinion. Bell was a rigid and pretty complete drill officer, so far as concerned reciting what we had to commit to memory." "Dr. Buist had and exercised the power of turning away his assistants at short notice." "The standing of teachers in society at that time, (with the exception of a few distinguished clergymen, like Bishop Smith and Dr. Buist,) was exceedingly low, and teachers were looked upon as mere drudges and hirelings; often indeed the boys or their grown brothers or other friends would take personal vengeance on them for the discipline inflicted in school. This arose in part from the fact, that most of them were foreign adventurers, whose lives commanded no respect. They were often sots, and sometimes grossly licentious, to the knowledge of the boys. The boys were of course formed to the same character; you would scarce believe what I could tell you on this point."

There were no graduates during Dr. Buist's administration, nor did any class rise higher than to a sophomore standing. The present Joshua W. Toomer and William Lance, Esquires, were members of the only sophomore class which he taught. The institution was substantially a grammar school. The gentleman above quoted, writes of the course of studies thus:—"We went through the ordinary classics, beginning with Corderius, Nepos; Phædrus and Erasmus followed, then Cæsar, Ovid, &c. The Testament was the first Greek book. Much time was spent in committing grammars to memory; two Latin ones were used by each boy—the little manual of Ruddiman, and the large grammar written exclusively in Latin, from which last, rules for gender, declension, &c. were rigidly required of every boy in parsing, after the first year. The moral sentences, at the end of the little grammar, were construed and parsed and memorized by the beginners. Corporal punishment was severely inflicted by all the instructors."

We have before us the plan of studies drawn up for the college by Dr. Buist. It divides those who might wish to enter the institution into two classes,—the first consisting "of those who intend to enter the grammar school, and to receive a complete education in all the branches of literature or science commonly taught in colleges." The second class was to consist of those who [might] wish to receive only an English education, or, at most, to learn the French or other modern languages, and to study those practical branches of knowledge, which are calculated to prepare those for business, or for the army or the navy." The studies of the first class were to occupy eleven years, and those of the second class nine years. The first class were to study, besides the most difficult Latin and Greek classics, "French and other modern languages," and the highest branches of the pure mathematics, "surveying, navigation, gunnery, natural philosophy, including astronomy, optics, magnetism, electricity, pneumatics, hydrostatics, mechanics, natural history, moral philosophy, including logic and metaphysics, ethics, jurisprudence, politics, political economy, civil history, rhetoric and belles lettres, &c. &c." At the end of this plan, Dr. Buist says, "Nothing more is wanted for carrying it into full effect, than a correction of the public sentiment on the subject of education." As the college was not in a condition to give any salary to any of its teachers, the "plan" claims for Dr. Buist the choice and superintendence of the subordinate teachers, and the use and profits of the houses and buildings belonging to it, &c. The documents from which we compile this sketch, do not show the exact time of Dr. Buist's death, but it seems to have occurred in 1809.



Among those who had the temporary management of the college, after Dr. Buist's death, the Rev. Mr. Malcomson, an Irish clergyman, Dr. Rattoon from New York, (both of whom died while in office,) Mr. Mitchell King, Mr. Abiel Bolles, Mr. Wood Turman, Mr. Anderson of Tennessee, who was afterwards the pastor of a Presbyterian church in Virginia, are mentioned. No one of these, however, seems to have been elected principal. Of Mr. Anderson, a most respectable pupil writes thus, "He was himself so far untaught in the branches he pretended to teach, that his Greek classes were ready to recite, before he was prepared to hear them. Some of us could have taught *him*, I verily believe; for, in addition to the lessons he found it so hard to prepare in time, we had leisure to read (for our own gratification) privately, several pages daily in some Greek author not *required* of us."

Of the general condition of things from 1807 to 1811, the time during which he was a pupil, the same gentleman writes thus,—“The whole [college] was a dreadful nuisance to the neighborhood. It was a cage of every unclean bird. I look back with horror to my boyish days spent there,—except the short time I enjoyed under Mr. King's immediate instruction, and even that had many drawbacks. The teachers paid no regard whatever to the morals of the boys. I have there seen a boy receive a blow from an usher, from the effects of which he died. I have seen a boy throw a stone at a passenger [a passer by] which produced her death in half an hour.”

After the year 1811, to which we have now traced its history, the college seems to have been almost in a derelict state during many years. “At one time, a Lancastrian school was kept in the building.” At length, the trustees ceased to attempt to keep up a school of any kind, and the buildings, or the greater part of them, were hired out to tenants. Mr. Hurlbut and Mr. Bolles kept their flourishing schools within the buildings, on this footing, during some years, and without any dependence whatever on the trustees, or any assistance or patronage from them. Its charter contained a provision, that it should be forfeited neither for misuses nor for non-uses, and to this it was most probably owing, that its very name did not perish, and that the remains of its property had not been resumed by the State.

The first movement towards a revival of the institution, seems to have proceeded from the Rt. Rev. Dr. Bowen, the late Bishop of the Diocese of South Carolina, sometime in the year 1822. Still no active measures seem to have been taken towards effecting the object, until sometime in the next year, 1823. As it had been put in operation, *at first*, by Bishop Smith's bringing his private academy into its building, and had once been revived by Dr. Buist's doing the same thing, a similar plan was now naturally thought of. To this end, a negotiation was entered into during the latter part of the year 1823, between the trustees and the Rev. John Dickson, the Rev. Mr. Gilbert and William E. Bailey, Esq.; each of whom had a flourishing private school or academy in the city. The result of this negotiation was, an agreement that those gentlemen should transfer their schools to the college buildings, and commence operations on the first of January, 1824. To inspire confidence in the plan, Dr. Bowen was elected the principal on the 23d of December, 1823; with the understanding, that he was to give his advice and aid in organizing the institution, but that he was to take no active part in the instruction, and was to be only a *locum tenens*, until a competent head of the institution could be obtained.

Accordingly an overture was made to accept the office, to the Rev. Jasper Adams, then professor of mathematics and natural philosophy in Brown University, Providence, R. I. It was represented to this gentleman, (December 12th, 1823,) “that there was a college in Charleston, which had been incorporated during many years, and that the board of trustees had always consisted of a portion of the most respectable inhabitants of the city.” It was further stated in the same communication,—“its endowment from the State, however, was small; and by bad management has become reduced to nothing.” [This admission amply sustains, what we have said above of its mismanagement.] “We have hopes of reviving the institution. The legislature have just passed an act in our favor,” [from which, however, no benefit ever came,]

"which will do us some good. A spirit is excited in the community, which will do more. And we have encouragement to think," continues the writer, "we may set up, at least, a respectable grammar school, something upon the plan of Eton or Westminster. The place of principal may be made respectable. Now let me ask you, will you take the office of principal of the Charleston College, with the salary *guaranteed* for three or four years, by the trustees in their corporate capacity of \$2,500 a year?"

Several circumstances inclined Professor Adams to listen to a proposal to remove to Charleston. The pecuniary encouragement was considerable. His health generally slender, had, of late years, suffered under the rigor of a northern climate, and seemed likely to be benefited by a residence in the southern States.

According to the arrangements previously made, the college was re-opened on the 1st of January, 1824, under the auspices of Dr. Bowen as principal, with the Rev. John Dickson, Rev. Mr. Gilbert, and William E. Bailey, Esq. as professors, who brought their schools with them, into the college buildings. The number of boys thus brought together by these gentlemen, seems to have been considerably over a hundred. The officers were men of excellent ability and reputation, possessed already of a good share of the confidence of the public, and adapted to conciliate still more favor for the newly revived, but feeble institution. Two or three tutors were employed to aid them in their labors.

About the time when the revival of the college was first agitated, an opportunity was presented to the trustees of building it up, which ought to have been promptly and gladly embraced. A number of the most enterprising young physicians in Charleston, had determined on making an effort to establish a medical school, and made application to the trustees of the College of Charleston, to engraft their institution on its charter. The charter was broad enough to admit of this engraftment, and no reason of any weight was offered against the plan. Yet, in a spirit little short of infatuation, this application was rejected, and this most advantageous opportunity of advancing the interests of the college, was lost to it forever. The projectors of the medical school were successful in obtaining a separate charter, and the institution which they founded, and which might have been a *department* of the College of Charleston, if the trustees had acted with ordinary foresight, is now the flourishing Medical College of the State of South Carolina.

On the 13th of October, 1824, Professor Adams was elected principal of the college, to enter on the duties of the office on the 1st of the coming January, (1825); at which time, Dr. Bowen, according to his own wishes, was to retire. Mr. Adams had arrived in Charleston in May, but had retired from the city early in the season, in consequence of the appearance of yellow fever, and had passed the summer on Sullivan's Island.

In case Mr. Adams had been willing to satisfy himself with a respectable grammar school, the field of his labors was prepared to his hands; but it was manifest, that if he aimed at any thing higher, there were many difficulties to be overcome. The college was without funds, without suitable buildings, without reputation and without prospects. The largest and best part of the buildings, such as they were, were rented under a lease which had several years longer to run. As to reputation, the institution not only had none with which to begin, but its ill reputation which had come down from former times, darkened its prospects of rising to respectability, which it might otherwise have had. "Such was the public feeling against it," says a most respectable neighbor whose letter is before us, "from former associations, that the neighbors shuddered at having it recommenced in 1824." Nearly all the trustees were opposed to any thing more than a grammar school. This opposition sprang in part from the belief, that any thing more was impracticable, and in part from an apprehension, that if successful, it would interfere with the *State* college at Columbia. When it was afterwards concluded to attempt a college, (in the proper sense of that term,) several of the most influential of the trustees actually resigned from dissatisfaction with the measure. A large majority of the citizens were of the same way of thinking with the majority of the trustees. The extensive influence of the *State* college,—its trustees, faculty, graduates, students and



friends, was, as a matter of course, arrayed against any attempt of this kind. Even one of the three professors of the Charleston College, doubted, in the outset, the expediency of attempting any thing more than a grammar school. Moreover, in such an attempt, *an engraftment was to be made upon an old and decayed stock*,—a consideration calculated to cool courage and damp confidence in the success of the undertaking. Finally, ridicule of the plan was resorted to, in aid of argument, prejudice and alarm.

Beset thus as his path was with discouragements, Mr. Adams did not permit himself to hesitate in respect to his course, but set himself vigorously and immediately to remove the difficulties that were in the way. This constituted much of his business during the summer of 1824. He availed himself of every opportunity to converse with the trustees and other men of influence in the community, and published several articles in the newspapers advocating the importance of a well regulated college, to the best interests of the city. His endeavors seem to have had some effect; for, in October, the board determined by resolution, that a course of *collegiate studies* should be instituted. This was something;—still, it, in truth, amounted to no more, under the circumstances, than giving permission to the faculty *to try the experiment at their own risk*, whether a respectable college could be sustained in the city. The trustees were drawn into the measure, by the urgent and oft repeated solicitations of the faculty.

Mr. Adams and the professors had now obtained *permission*,—it could scarcely be called *encouragement*,—to institute and carry into effect a course of *collegiate studies*, and the next year, (1825,) was commenced with the vigorous prosecution of this object. The institution was kept under mild, yet reasonably strict discipline, there was perfect harmony of sentiment and action in the faculty,—each was attentive and zealous in the discharge of his duty, the college began to attract the favorable regard of the citizens, and seemed to be gradually making its way to their confidence. Still, it was perfectly manifest to every one who reflected on the subject, that all exertions, however great, must eventually fail of success,—that the institution could never rise to a respectable standing, with no “local habitation” but a mass of ruinous, ill-looking, and inconvenient buildings.

The conviction of Mr. Adams, from the outset, had been, that success was not to be expected without a new and handsome edifice; and in this opinion, all his associates, the professors, fully concurred. Early, therefore, in the year 1825, he began to propose the erection of a new building to the trustees, and other influential individuals, as he met with them incidentally, or as opportunity was otherwise presented. For a considerable time, the suggestion seemed to meet with favor from no one. No one saw any way in which it could be accomplished, and if it were possible to accomplish it, it was, (it was said,) unnecessary. “All the great schools in England, such as Eton and Westminster, were kept in old abbeys, which were not as good as the college buildings,—in truth, they were good enough.” This was the style, and in substance the language, in which Mr. Adams and the professors were replied to, when they mentioned the subject to the trustees. One of the trustees said to Mr. Adams, “Why, sir, in this country no man ever thinks of building up his own house, until it is ready to fall on his own head, much less will the trustees think of building a new college.” Still, the faculty were not discouraged. United as they were among themselves, they determined on perseverance, and persisted, in the hope of ultimate success. The late William Washington was the first man who was convinced of the practicability and expediency of erecting a new building.

The most obvious plan promising success, was a subscription on the part of the citizens; but to this, the trustees, and especially the standing committee, by whom most of the business of the board was done, were generally opposed. Still the faculty persevered. At one time, they made the trustees the offer of *taking upon themselves the entire pecuniary responsibility*, in case they might be permitted to erect the building on the college premises. This was declined, or rather the *go-by* was given to it. At length, after much and urgent solicitation, a reluctant consent was given *to try the experiment* of a subscription among the citizens, manifestly with the expectation, if not with the hope, that it would



prove unsuccessful. Several members affirmed, that the citizens would not subscribe a dollar. A cold and reluctant consent to *try the experiment* of a subscription, then, was the second reward with which the perseverance of the faculty was crowned.

The subscription was well received by the citizens. Mr. Adams and the professors, each subscribed a liberal sum, and then asked the aid of others, in behalf of the enterprise. A part of the trustees, also, did something in aid of the object, both in the way of subscribing themselves, and of applying to others, when they saw that the enterprise was likely to succeed without their aid. During many months, Mr. Adams was in the habit of hearing four or five recitations a day, besides superintending the general concerns of the college, and when all these were finished, of mounting his horse, and soliciting subscriptions. He himself procured a subscription of about \$7,000.

By the summer of 1826, the entire sum subscribed had risen to about \$9,000, and the faculty laid the subject of commencing the edifice, on the basis of the subscriptions, before the standing committee. Two of the members took the ground that *the subscriptions would never be paid*, as they had done at the outset of the undertaking, that *the citizens would never subscribe to the object*. A majority, (three,) however, of the committee being of the opinion, that as the subscribers were among the most wealthy and honorable of the citizens, they might be relied on to perform in good faith the obligations into which they had voluntarily and patriotically entered for the benefit of education, (no great stretch of confidence, one would suppose,) agreed, after a long and warm discussion, to recommend the erection of a new edifice, to the trustees, on the basis of the subscriptions which had been obtained, and which, it was believed, might be increased.

When the subject was brought before the trustees for their concurrence and sanction, there was considerable further discussion, and a vehement opposition on the part of those who had opposed the measure of building in the committee. One of them declared, that the measure, if carried, would ruin the college, and when the question was finally taken, though *left alone* in his opposition, he pronounced his negative (no) in a tone of the utmost vehemence, if not of passion. About this time, the Rev. Mr. Adams, having been elected the president of the College of Geneva, in the State of New York, resigned, (16th of October, 1826,) and removed to Geneva. He seems to have considered the condition and prospects of the College of Charleston too discouraging, to justify any further connection with it.

In accepting Mr. Adams's resignation, the following resolutions were adopted by the trustees, having been offered by John Gadsdon, Esq.

"Resolved, as the unanimous sentiment of this board, That the Rev. Mr. Adams, in the office of principal of the Charleston College, has rendered highly important services to the institution, and to the community; having in the patient and industrious discharge of its arduous duties, uniformly exhibited eminent qualities, in every respect, for the superintendence and instruction of youth.

"Resolved, That the trustees regard with pain and sorrow, the resignation of Mr. Adams, (as occasioned by circumstances with respect to which they can exercise no adequate control,) and in accepting it, assure him of the sense they entertain of his perfect claim upon their respectful consideration."

At the resignation of Mr. Adams, all idea of erecting a new college edifice seems to have been abandoned, and was only revived with the prospect of that gentleman's return to fill his former office. At any rate, the enterprise slept quietly during more than a year. At page 85, the records of the trustees run thus:—"At a special meeting of the trustees, 3d October, 1827, the president, (Col. Drayton,) stated that the meeting had been called to take into consideration the expediency of inviting the Rev. Mr. Adams to return to Charleston, and resume the office of principal of the college. The subject having been discussed and duly considered, it was resolved, that it is expedient to invite the Rev. Mr. Adams to return to the College of Charleston."

"Resolved, That a committee be appointed to take into consideration the letter in relation to Mr. Adams, and the means of the college to pay him a com-

petent salary. Also, to consider the expediency of *immediately proceeding with the college building, and the probable cost thereof.* Mr. King, Mr. Pringle, and Judge Lee, to be the committee."

This committee reported by Mr. King, on the 5th of November, 1827. They say, "In order to assure the prosperity of the institution, an efficient principal, one who with competent ability, can take an active part in its duties, and who possesses the confidence of the public, is indispensable. It has fallen *into comparative decay* for want of such a head. And your committee are sanguine in the hope, that if such a one can be procured, it will be speedily restored to its former prosperity, and its income from tuition money greatly increased. They are satisfied, that the Rev. Jasper Adams, our late excellent president, possesses the entire confidence and respect of this community. They have learned that he has suffered much in his health by the rigor of a northern winter, and they believe that his return here to resume the functions of principal of this institution, would be hailed by all its patrons and friends as an auspicious event, conducive to its prosperity, and to the benefit of our community."

This report was accompanied by four resolutions;—1. Authorizing a contract for the erection of a new building. 2. Inviting Mr. Adams to return and resume his former station in the college. 3. Directing a statement of the condition and prospects of the college to be made to Mr. Adams, and proposing a salary for his acceptance. 4. The fourth was in these words:—"Resolved, further, that the committee inform Mr. Adams of the intention of the board, to commence forthwith, the erection of the college building."\*

With some of the arrangements, Mr. Adams was not satisfied, and wrote his objections to the trustees. This led to a revision of the subject, which resulted in the following resolutions, under the provisions of which, he returned to the College of Charleston.

"Board of Trustees of the Charleston College, January 12, 1828.

"Resolved, That the Rev. Jasper Adams be appointed president of the Charleston College, to hold his office during good behavior, at a salary of \$2,500 per annum, payable quarterly, to commence from the day of his arrival in Charleston, and to be paid from the income of the college.

"Resolved, That the trustees shall hold themselves bound to take all reasonable and proper methods for procuring funds to support the college on a permanent foundation, that no pecuniary claim shall have a preference to Mr. Adams's salary, and that the said salary shall not be reduced, unless such a measure becomes indispensably necessary.

"Resolved, That the trustees will expect Mr. Adams to remove to Charleston by the next spring; and that they will bear the expenses of his removal, provided they do not exceed five hundred dollars."

The corner stone of the new edifice was laid on the same day on which these resolutions were passed. In the letter to Mr. Adams, accompanying the resolutions, the trustees say:—"The building will be completed by June, at \$15,000, by contract, on easy terms. As soon as it is paid for, or the payment secured, we shall apply our whole force to the raising of permanent funds, to secure the regular payment of the salaries of the president and professors. Under your management, I have no doubt of the fulfilment of our most sanguine expectations."

Dr. Adams arrived in Charleston near the end of April, (1828,) and at once resumed the duties of his office. His associates in the professorships at that time, were, Rev. John Dickson, M. A., Professor of the Greek language and antiquities, William E. Bailey, Esq., Professor of the Latin language and antiquities, Stephen Lee, Esq., Professor of Mathematics and Natural Philosophy, Messrs. Stiles, Mellichamp, James C. Courtenay, Charles B. Cochran, tutors, and Edward Lauraine, Esq., Teacher of the French language. Some progress had been made in the edifice, by the time of Dr. Adams's arrival; in

\* The trustees were well aware that Mr. Adams would not, for a moment, even entertain the proposition of returning, without an express assurance, that the new building should be erected without delay.

due time it was completed, and proved to be admirably suited to its purpose, being large, handsome and commodious. The actual cost of the building considerably exceeded the estimate, and together with the erection of a wall enclosing the grounds, and other improvements, amounted to fully \$25,000. To aid in the payment of this sum, Dr. Adams, in December, 1828, visited the principal inhabitants of John's, Wadmalaw, and Edisto Islands, and obtained subscriptions to the amount of nearly \$2,000.

The pupils of the institution, the number of whom, as given by the catalogue of December, 1827, had declined from 190 to 119, immediately began to increase, until, at one time, they rose up to 220, and continued not much below that number, during several years. This very great increase was in accordance with the *expectations* expressed by the trustees to Dr. Adams, and if it is to be ascribed to that gentleman's return, as, under the circumstances, seems undeniable, the income arising from his services and influence in the college, was, during several years, on an average, not less than \$6,000. The income from tuition, during nine consecutive years, is stated in the books of the trustees, thus:—

1825, . . . . .	\$10,880	1830, . . . . .	\$12,013
1826, . . . . .	11,337	1831, . . . . .	12,688
1827, . . . . .	8,400	1832, . . . . .	11,928
1828, . . . . .	10,682	1833, . . . . .	10,994
1829, . . . . .	10,620		

We have no statement of the income, from the books of the trustees, for the year 1834, but facts and documents in our possession have convinced us, that it was from \$10,000 to \$11,000. Thus, allowing \$10,500 for the income from tuition for the year 1834, an estimate which cannot exceed the truth, the aggregate income of the college, *from tuition alone*, during ten years, was at least \$110,000. What the income was during the years 1835 and 1836, we have no means of ascertaining, or even of estimating, so as to be entitled to any considerable degree of confidence. During more than ten years, the income from tuition was sufficient, not only to support a large faculty in a liberal manner, but at one time there was a fund of \$5,000, arising from surplus tuition money. Many thousands of dollars, too, accruing from the tuition, (say \$10,000 or \$12,000,) went towards the payment of the cost of the new edifice; for, the amount realized from subscriptions, did not exceed \$12,000. It ought to be kept in mind, that this large sum, (more than \$110,000,) was the fruit of the measures and services of Dr. Adams and the professors of the college. It may well be doubted, whether there was another college in the whole country, sustained so exclusively and so well, upon the tuition money, during so long a period.

During the latter part of the year 1828, the college underwent a complete re-organization into departments, and at the same time, the course of studies was carefully revised. In the English department, besides the more usual branches, a full course of English grammar, a full course of geography with the use of the globes, the elements of mathematics, the writing of themes, declamation, &c., it embraced a complete course of English education, and furnished the means of preparing youth for any situation in life, in which the aid of the ancient languages and the more abstruse sciences is not required. This department was, during a considerable number of years, chiefly under the care of the late Mr. James C. Courtenay, who conducted it with much ability and success. He died on the third of February, 1835, much lamented. He was aided by Mr. Charles B. Cochran, who was elected his successor, and who taught with approved ability.

In the classical department, besides preliminary books, the chief authors read were, Cæsar's Commentaries, Virgil, Sallust, Cicero's Select Orations, De Senectute and De Amicitia, Horace, Five Books of Livy, Juvenal and Persius, Tacitus de Moribus Germanorum, and Life of Agricola, Cicero de Officiis, Jacobs's Greek Reader, Græca Majora, (all the first volume, and the second to the end of Euripides's Medea,) and the Four Gospels in the Greek Testament.



The classics were taught by professors Dickson and Bailey, with extraordinary success. They made admirable scholars.

The chief subjects taught in the scientific department of the college were, algebra, geometry, trigonometry, plane and spherical, the application of algebra to geometry, including the conic sections, projections of the sphere, surveying, navigation, levelling, the construction of mathematical instruments, differential and integral calculus, mechanics, magnetism, optics, and astronomy,—the four last branches illustrated by the use of a very good philosophical apparatus. These branches were all taught, during many years, by Stephen Lee, Esq., the professor of mathematics. This gentleman had been educated at West Point, was an excellent mathematician, and a very able and successful instructor.

The remaining subjects and sciences of most importance taught in the institution, were, Logic, in which both Hedge and Watts's Improvement of the Mind were the text books, Porter's Analysis of Rhetorical Delivery, Blair's Lectures, Paley's Moral and Political Philosophy, Kames's Elements of Criticism, Chemistry, (Fifty recitations,) Paley's Evidences of Christianity, Intellectual Philosophy, Vattel on the Law of Nations, Butler's Analogy, Pitkin's History of the United States, Constitutional Law of the United States, as contained in Story's Abridgement,—all these branches were taught by President Adams without any assistance. Dr. Adams was also accustomed to instruct in Homer's Odyssey, in the Greek Tragedies, and in Cicero's Offices. Besides these, assisted by professor Lee, he was in the habit of teaching the French language to the junior and senior classes, so far as to include the reading of several tragedies of Racine. The inspection of the compositions of the senior and junior classes, fell exclusively on him, as also the devotional services of the chapel, and the declamations of the whole college, except the younger classes. The preparation of the students who took part in the *two semi-annual exhibitions*, rested chiefly on him; and the labor of preparing the graduates for commencement, rested entirely on him. These last included the inspection and criticism of a large number of original speeches and orations,—itself no small labor. Moreover, the superintendence of a large institution, the preparation of business for the action of the trustees, the standing committee, and the faculty, numerous consultations with all these bodies, and with individuals of them, the holding of frequent faculty meetings, attention to the cases of discipline as they occurred, frequent interviews with parents pertaining to their sons at the college, and occasional visits to them at their houses on the same business, the receiving of all the company which came to the college, and rendering them suitable attention, a most burthensome correspondence with parents and guardians by letter and note writing, and other incidental business which cannot well be described, exhausted very much of the time and attention of the president, every day.

The return of Dr. Adams to the college, joined with the important measures of instituting a full course of collegiate studies, and the erection of a new, beautiful and convenient edifice, led to the acquisition by the college, of several valuable donations and legacies, of which it seems proper to take some notice in this connection. In these benefactions, the late Elias Horry, Esq. led the way, by presenting, in the autumn of 1828, the sum of \$10,000, for the purpose of founding a professorship of moral and political philosophy, the office to be held by the president of the college for the time being. His example was followed, after some time, by Thomas Hanscome, Esq., who bequeathed the college \$12,500, and by James Hamilton, late of Philadelphia, and formerly of South Carolina, and Solomon Nathan of Charleston, each of whom bequeathed it the sum of \$1,000. The same measures, too, led to the donation of \$2,000, with which to purchase a philosophical apparatus, by the city council, and to the donation of a considerable library of valuable books, by the citizens of Charleston. Dr. Adams was very instrumental in procuring both of these, and to the last especially, devoted much time and attention.

The number of pupils who were members of any of the departments of the college, from the 1st of January, 1824, to the 1st of January, 1837, is between seven and eight hundred. The number of graduates during this time, was sixty-one. Of these, fourteen have entered the ministry. Among them was the late Rev. Daniel Cobia, assistant minister of St. Philip's Church in Charles-

ton, whose short, but brilliant course of usefulness will be long remembered in that city. He has left a volume of sermons, edited by his class mate and friend, the Rev. William W. Spear, which manifest intense zeal in the sacred profession which he had chosen, and more than usual powers of mind. While at the college, his tuition was given him by Dr. Adams. Besides the graduates, who have entered the ministry, a considerable number of others have become ministers, who were educated there, but not graduated. Others are among the most respectable lawyers, physicians, planters, and merchants of South Carolina. Four of the graduates have died, all the others are supposed to be living. Of one class of graduates, consisting originally of eight, five are now respectable clergymen. A considerable number of beneficiaries were educated at the college, who, without its aid, could never have received a collegiate education.

Besides the discouragements of the faculty of the Charleston College, of which mention has been made in the preceding sketch, there were others which deserve some notice.

The English and grammar school departments, which always constituted very much the largest part of the institution, weighed it down to the earth, and presented an effectual bar to its rising in rank and usefulness. Young gentlemen, whose education was considerably advanced, felt themselves degraded by being members of a college filled with small boys. This feeling may have been perfectly unreasonable, but it is known to have existed, and operated very much to the injury of the college. In the year 1832, there were sixty members of the "college proper," and an earnest effort was made by Dr. Adams, in December of that year, to have it cleared of the incumbrance of an English and grammar school. This the trustees refused, and, by this refusal, disappointed the students, the faculty and the public, all of whom earnestly wished for, and expected such a measure from them. The whole subject was fully and carefully argued by Dr. Adams, at the time above-mentioned, in a memorial (report) addressed to the trustees. Circumstances were, at that time, eminently favorable to such a measure;—especially, the State College at Columbia had lost the confidence of the citizens, and was entirely prostrate;—and the attention of the people of the State, even from the upper districts, was very favorably drawn to the College of Charleston. With sixty students to begin with, and the college high in the confidence and favor of the public, the adoption of this measure accompanied by a reasonable effort to increase the funds, could not have failed, by the blessing of Providence, to place the college on a foundation not to be shaken. But the golden opportunity was lost, through the refusal of the trustees to act on the subject, and from that time, symptoms of the decline of the college began to be seen by the faculty, though they may not have been manifest to more remote observers for some time afterwards.

Other sources of discouragement to the faculty were the following. Very few of the trustees educated their own sons at the Charleston College, but sent them to the northern colleges and universities. This naturally induced others to imitate their example, and withdrew a considerable portion of patronage, which might naturally have been expected by the city college. Very little patronage could, under any circumstances, be expected by the college, except from the city and the surrounding country. The inhabitants of the upper country patronized it to a certain extent, but they were unwilling to risk their sons in Charleston during the summer, in consequence of the yellow fever which usually appears there once in two or three years. Dr. Adams's administration also continued through the whole "time of nullification;" and the proceedings of this period and the spirit generated by them, were any thing but favorable to that subordination and discipline, without the maintenance of which no college can be successfully instructed. Many of the difficulties and embarrassments of the faculty had their origin in nullification. When the fathers set themselves to nullify the laws of the Union, it can excite little surprise, that their sons should be disposed to nullify the college laws. The effect of the intervention of the trustees, in cases of discipline, too, was always to weaken, and never to strengthen the hands of the faculty. At length, the pupils of the college came to anticipate, that, as a matter of course, in any difficulty between them and the faculty, the trustees would be on their side.

The industrious propagation of opinions in the city of Charleston, likewise, to the effect that the study of Latin, Greek and Mathematics, was of little or no importance, especially by the late Thomas S. Grimké, Esq., was highly injurious to the interests of the college, inasmuch as these were among the leading subjects taught under its auspices. Moreover, although many examinations were held in the college, the trustees were very seldom present. At a very large majority of all the examinations, not a single member of the board was present.

Another source of discouragement consisted in this,—that many pupils left the college at an advanced stage of their education, and were graduated at other colleges. These frequent removals arose, not often from dissatisfaction with the Charleston College, but sometimes, because graduation at the State College at Columbia was supposed to confer certain political advantages in future life on its alumni; and at other times, because the Northern colleges, to which its pupils were transferred, enjoyed a larger share of celebrity. The effect of this was, that the faculty of the College of Charleston had all the burthen of educating a large number, while other colleges obtained all the honor of educating them. Finally, the revival of the State College at Columbia, with a new faculty, with the buildings newly fitted up, and under new auspices generally, swallowed up the remains of the Charleston College, which had been for some time declining.

The college flourished under Dr. Adams, so long as his plans and his advice were acted upon; it was only when his plans were rejected, and his advice set aside in favor of the counsels of men supposed to be wiser than he, that it began to decline. As late as the 7th of February, 1835, the board of trustees, after a full and minute inquiry into the manner in which the college was conducted by the faculty, declared by resolution, that they did “not know of any existing abuses which should deprive the college of the public confidence,” and up to the close of Dr. Adams’s administration, they bore explicit testimony to his “faithful services.” His connection with them closed with the end of the year 1836. Under the circumstances, it is remarkable that so much was accomplished.

In preparing this sketch, we have had before us copious extracts from the records of the trustees, manuscript letters from the Rt. Rev. Dr. Bowen, Dr. John Dickson, the Rev. Dr. B. M. Palmer, the late Thomas Bee, Esq., and Judge John S. Richardson.

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## HISTORY OF THE AIREDALE INDEPENDENT COLLEGE, NEAR BRADFORD, ENGLAND.

THIS Institution was first established at Heckmondwike in the West Riding of Yorkshire, England. The studies were conducted by the Rev. Mr. Scott, who had the charge of 56 students, besides 10 students who were transferred to his successor, the Rev. S. Walker of Northwram. The latter gentleman instructed 34 in all, including 4 who were transferred to his successor, the Rev. William Vint of Idle. In a most important sense, Mr. Vint was the father of the college. He was the *occasion*, if not the direct *cause*, of its first establishment as a regular institution. The circumstance of Mr. Vint’s being at Idle, and the high reputation which he had acquired for those qualities and attainments which are most desirable in the tutor of a theological seminary, led Samuel Hanson, Esq. of Hackney to devote a part of his fortune (£5,000) to the education of young men for the ministry. It was Mr. Vint’s anxious concern and zealous efforts to enlarge the sphere of his own labors, and to afford the advantages of an efficient academical institution to the whole district, which first interested the churches of the West Riding in the work of training up



young men for the work of the sanctuary, and exchanged a private and exceedingly limited establishment into a public institution of considerable extent and wide-spreading influence. Mr. Hanson's original provision was only for two students; it was Mr. Vint's ambition to double that number. This was effected; but their first success only stimulated the tutor and his zealous supporters and friends to devise yet more liberal things. Indeed of two candidates for the ministry, with whom the institution commenced in the first year of the present century, it afforded in 1828, the advantages of a classical, biblical and theological education to 18. Mr. Vint held the office of sole tutor for 34 years. He conducted the education of about 90 ministers. Few men have ever manifested a more entire and disinterested devotedness to one great object, than *he* to the promotion of what in his judgment were the best interests of Airedale College. He died on the 13th of March, 1834.

Previously to the death of Mr. Vint, the institution had been removed from Idle to Undercliffe in the town of Bradford, as being nearer the centre of the populous District of the West Riding of Yorkshire, and the great roads leading to the principal towns in that Riding. A commodious college building, with 30 rooms for students, was completed in 1835, at an expense of £5,068. Two estates of very considerable value were about the same time bequeathed to the institution by Mrs. Bacon of Bradford. It is required by the statutes that the doctrines contained in the Assembly's Shorter Catechism shall be taught and inculcated in the seminary. The tutors are required to be ministers of the gospel, of the Congregational or Independent denomination. The course of studies embraces the Latin, Greek and Hebrew languages, English composition, Rhetoric, Logic, Mathematics, Natural Philosophy, Geography, Church History and Theology. Board and tuition are furnished gratuitously to indigent students. All the students are required to remain five years.

The officers of the institution are,

Rev. WALTER SCOTT, Theological Tutor.

Rev. W. B. CLULOW, Classical Tutor.

JOHN HOLLAND, Esq., and }  
CHRISTOPHER ANDERSON, Esq., } Treasurers.

Rev. J. STRINGER, Secretary.

GEORGE RUTT,

JOSH. WILSON,

J. R. MILLS, and }  
JOHN CLAPHAM, Esqs., } Trustees for Mr. Hanson's annuity.

ROGER LEE, Esq., Treasurer for London.

The following is the list of alumni, copied from the last Report which we have in our possession. We regret that the Christian names are not given in the first part of the list. The letter *d* after a name denotes that the person is deceased.

*By the Rev. Mr. Scott, of Heckmondwike.*

Waldgrave, St. Edmund's Bury, *d*.

Priestley, Jewin Street, *d*.

Plumbe, Nottingham, *d*.

Allott, Forton, *d*.

Popplewell, Beverley, *d*.

Tetley, Sowerby, *d*.

Gurnall, Delph, *d*.

Tunstall, *d*.

Pratman, Cotherston, *d*.

Lambert, Hull, *d*.

Toothill, Hopton, *d*.

Armitage, Chester, *d*.

Dawson, Cleckheaton, *d*.

Offwood, London.

Galland, Holmfirth, *d*.

Linnett, Oakham, *d*.

Brook, Stockport, *d*.

Clegg, Sunderland, *d*.

Shullebottom, Bungay, *d*.

Carter, Mattlesball.

Bottomley, Scarborough, *d*.

Crow, Northwalshaw, *d*.

Scott, Hinkley, *d*.

Ashburn, Gloucester.

Whitehead, Charlesworth, *d*.

Pickersgill, near London, *d*.

Grimshaw, Forton, *d*.

Gill, Market Harboro', *d*.

Walker, Northwram, *d*.

Hollingworth, decl. the Ministry.

Northend, Bridlington, *d*.

Grundy, Leicester, *d*.

Sykes, Guestwick.

Bruce, Liverpool, *d*.

Pickles, America.

Sharp, St. Helen's, *d*.

Spencer, *d*.

Cockin, Halifax, *d*.

Wearing, Rendham, *d*.

Sutcliffe, Chapel-en-le-Firth, *d*.

Blackburn, Delph, *d*.

Kenworthy, Harwich, *d*.

Rhodes, New York, *d*.

Hogg, Thrapstone.

Stephenson, Trowbridge, *d*.

Simpson, D D, Hoxton College, *d*.

Wilby, Durham, *d*.

Bruce, Wakefield, *d*.

Scholefield, Henley, *d*.

Smith, Nantwick, *d*.

Wilkinson, Howden, *d.*  
Tapp, South Cave, *d.*  
Bartlett, New Malton, *d.*  
Townsend, Darwen, *d.*  
Hudson, Tintwistle, *d.*  
Smelle, Grimshy, *d.*

*The following were transferred to Mr. Walker.*

Toothill, Rainford.  
Houlton, Saffron Walden.  
Senior, Elswick, *d.*  
Wood, declined the Ministry.  
Kirby, Creck.  
Dawson, Keyworth, *d.*  
Whiteley, Tockholes, resigned.  
Laird, Pudsey, *d.*  
Plumber, Whitby, *d.*  
Peele, Workington.

*By the Rev. S. Walker, of Northowram.*

Lyndall, London, resigned.  
Wass, died when a Student.  
Tomlinson, died when a Student.  
Brettell, Gainsborough, *d.*  
Maurice, Fetter Lane, *d.*  
Crowther, Clare.  
Vint, Idle, *d.*  
Hindle, Haslingden, *d.*  
Sowden, Horton, *d.*  
Hollingworth, decl. the Ministry.  
Reyner, Bullhouse, *d.*  
Boothroyd, D. D., Huddersfield, *d.*  
Smith, Gatley, *d.*  
Stirrett, Keighley, *d.*  
Crowther, Stockport, *d.*  
Laycock, Pitsgrove, N. A., *d.*  
Hinchcliffe, *d.*  
Dewhurst, Keighley, *d.*  
Sugden, occasional Preacher.  
Brown, died when a Student.

*The following were transferred to Mr. Vint.*

T. Taylor, Bradford, resigned.  
C. Ely, Bury, *d.*  
Joseph Batley, Marple Bridge.  
Ab. Hudswell, Morley.

*By the Rev. W. Vint, of Idle.*

Ralph Davison, Winton.  
G. Harrison, Thurstone, *d.*  
S. Baines, Wiladen, *d.*  
James Scott, Cleckheaton.  
R. Edminson, Wiltshire.  
Rob. Pool, Driffild.  
J. Cockin, Holmfirth.  
Thomas Sharp, Skipton, resigned.  
Robt Neil, Wall's End.  
W. Whitehouse, Spittal, near Berwick.  
S. Neale, London, *d.*  
Jonas Roebuck, died when a Student.  
James Broadbent, Chester-le-Street, *d.*  
Abm. Hinchcliffe, Elloughton, *d.*  
John Calvert, Morley.  
J. H. Crisp, Brighouse.  
W. Dransfield, occasional Preacher.  
W. Greenwood, Torquay.  
Jon. Harper, Alston-Moor.  
Abm. Clarkson, Bingley.  
G. Newton, Enderby.  
B. Senior, resigned.  
Jos. Banks, Monkwearmouth, *d.*  
T. Hutton, Allerton.  
Hugh Hart, Aberdeen.  
R. H. Bonnar, Ravenstonedale.  
Joseph Wadsworth, Clitheroe.  
Ralph Holgate, Pateley Bridge.  
P. Rathbone, Chester-le-Street, *d.*  
J. Sutcliffe, Ashton-under-Lyne.  
Joseph Fox, Sheffield.

S. Wright, died when a Student.  
D. Jones, Kendal.  
J. White, Northowram.  
C. Whitworth, Shelley, resigned.  
J. Taylor, Whitworth, *d.*  
W. Gibson, Whitworth, resigned.  
J. Holgate, Orrell.  
W. Colefax, Pudsey.  
J. Rheeder, Hamburg.  
C. Holgate, Horsley-upon-Tyne, *d.*  
J. Hobyoyd, Delph.  
A. Blackburn, Eastwood.  
R. Aspinall, Colne.  
D. Calvert, Sandy Syke.  
James Parsons, York.  
J. Preston, Mixenden.  
James Hargraves, H. M.  
R. Martin, Heckmondwike.  
Samuel Ellis, Bolton-le-Moors.  
H. Bean, Heckmondwike.  
William Vint, St. Helen's.  
James Buckley, Thirsk, resigned.  
Joseph Evans, Middewich, *d.*  
John Heselton, Morley, *d.*  
John Garbutt, Elland, *d.*  
J. M. Hunter, occasional Preacher.  
Joseph Massey, Hyde Lane.  
J. Redmayne, Bishop-Auckland.  
Robert L. Armstrong, Wortley.  
John Newell, Booth, resigned.  
Thomas Barker, Eccleshill.  
Richard Jessop, Greenacres-Moor.  
James Wright, Settle, resigned.  
William Hudswell, Leeds.  
Joseph Stringer, Idle.  
John Kelly, Liverpool.  
Robert Bell, Stanland.  
James Swift Hastie, Otley.  
J. Glendenning, Knaresborough.  
S. Colam.  
J. Tunstall, Kirkdale, Liverpool.  
J. Armstrong, Easingwold.  
T. R. Taylor, Undercliffe, *d.*  
William Heppel, *d.*  
John Robertson, Selby.  
W. H. Hobson, Hexham.  
William Robinson, Runcorn.  
Reuben Calvert, Saddleworth.  
J. Sunderland, Bury, Lancashire.  
J. H. Muir, Spalding.  
George Edge, Congleton, Cheshire.  
John Waddington, Stockport.  
Abm. Pickles, Thirsk.

*The following were transferred to the Rev. W. Scott and the Rev. T. R. Taylor.*

Joshua Armitage, Barnsley.  
W. Sedgwick.  
J. Tattersfield, Keighley.  
T. Brennan, Glasgow University.  
J. Bradbury, Calcutta.  
W. B. Landells, Sheffield.

*Students now in the College under the care of the Rev. W. Scott, and the Rev. W. B. Chulow.*

Joshua Priestley.  
Joseph Bottomley.  
Thomas Gallsworthy.  
John Glendenning.  
Samuel Oldy.  
John Hossel.  
F. B. Broadbent.  
William Hugill.  
George Schofield.  
William Harbutt.  
Joseph Walker.  
Frederic Newman.  
Joseph Waddington.  
Edward Tasker.  
George Pridie.  
Edward Charles Cooke.  
Russell Cope.  
Alfred Scales.

## HISTORY OF SPRING HILL COLLEGE, BIRMINGHAM, ENGLAND.

THIS theological institution had its origin in the Christian liberality of the late George Storer Mansfield, Esq., and of his sisters, Mrs. Sarah Glover and Miss Elizabeth Mansfield. Its object is to provide a sound and comprehensive theological education for pious young men preparing for the Christian ministry. It is for the benefit, more particularly, of the Congregational denomination in the Midland counties of England. It commenced operations in September, 1838. The following is the list of officers:

Rev. JOHN ANGELL JAMES, Birmingham, Chairman of the Board of Managers.	
Rev. R. S. M'ALL, LL. D., Manchester,	} Visitors and Examiners.
Rev. GEO. BEDFORD, D. D., LL. D., Worcester,	
Rev. JOHN BURDER, M. A., Stroud,	
Rev. J. GAWTHORN, Derby,	
Rev. JOSEPH GILBERT, Nottingham,	
Rev. FRANCIS WATTS, Professor of Christian and Pastoral Theology and Church History.	
Rev. T. R. BARKER, Professor of Biblical and Classical Philology.	
Rev. JOHN HAMMOND, Handsworth, Honorary Secretary.	
Rev. BENJAMIN BROOK, Birmingham,	} Members of Educational Board.
Rev. JAMES DAWSON, Dudley,	
Rev. TIMOTHY EAST, Birmingham,	
Rev. JOHN JONES, do.	
Rev. JAMES MATHESON, D. D., Wolverhampton,	
Rev. R. M. MILLER, Atherstone,	
Rev. J. G. GALLAWAY, M. A., West Broomwich,	
Rev. JOHN HILL, Gornal,	
Rev. ROBERT ROSS, M. D., Kidderminster,	
Rev. JOHN SIBREE, Coventry,	

In order that the evangelical object which the founders had in view may be as effectually secured as possible, and to preserve the funds from being perverted to any other object, it is expressly provided in the deed of trust, that "no person shall, at any time, be deemed eligible to be a member of the committee, unless he profess and declare, by writing under his own hand, that he believes in the unity of the Godhead, in the Divinity of Christ, in the atonement made by his death for sin, the divinity and personality of the Holy Spirit, the necessity of the Spirit's influence for the illumination of the understanding and the renovation of the heart, and the plenary inspiration of the holy Scriptures."

The theological course embraces four years, the completion of which will be indispensable to a student's honorable dismissal from the college, and which it will be the sincere desire of the committee to render comprehensive in its outline, biblical and scientific in its course and evidences, practical in its bearings on ministerial labor, and liberal, devout and conscientious in its spirit. To this course no student will be admitted, except under very special circumstances, who has not completed his eighteenth year, or is unable to pass a creditable examination in the elements of the Hebrew language, a few select authors in Greek and Roman literature, ancient geography and history, both sacred and profane, and the principles of mathematics and intellectual philosophy.

It has been determined to establish an initiatory course, consisting of from one to three sessions. Into this, young men of piety, suitably recommended, may be admitted in their seventeenth year, provided they can read the *Æneid* of Virgil and are acquainted with the elements of the Greek language. The following is a general outline of the theological course. 1. Exegetical Theology, including portions of the historical, devotional, prophetic and doctrinal portions of both Testaments in their original languages. 2. Synthetical Theology, including natural theology and introduction to revealed theology, Christian



dogmatics, Christian ethics and comparative theology. 3. Historical Theology, comprising history of the Christian church, history of Protestant missions, and a course on ecclesiastical antiquities. 4. Pastoral Science, comprehending a general survey of the whole course of pastoral qualifications, pastoral didactics, pastoral liturgies and church government. Students of distinguished character are permitted to reside at the college, at the discretion of the committee, for one or two additional sessions, without charge. Two scholarships on the foundation will be constantly reserved for candidates recommended by the London Missionary Society.

The trustees, professors and students, who are appointed or received in pursuance of the trust provisions, are required, in addition to the declaration made by the members of the committee, to profess themselves Pædo-Baptists, and also Dissenters from the established church. Any trustee may be required to renew such a profession on the application of one-third of his co-trustees; any professor or student on the application of the committee or any three trustees.

### HISTORY OF THE BAPTIST ACADEMICAL INSTITUTION AT STEPNEY, ENGLAND.

THIS institution was founded in 1810. Stepney is a parish in London, having a population, in 1831, of 67,872 souls. The original prospectus of the seminary was written by the late Robert Hall. It may be found in the London edition of his works, vol. iv. pp. 407—414. In the first volume of Mr. Hall's works, p. 227, we find the following statements: "The institution is under the immediate superintendence of the Rev. William Newman. The Baptist denomination, having by the munificence of a generous individual, been presented with a house and premises well adapted to academical purposes, could feel no hesitation in accepting so noble a gift, or in seconding the pious and benevolent design of the founder. The institution is yet (1811) in its infancy, and subsists on a small scale. Its friends look to the smiles of Heaven, and to the liberality of a Christian public, and, especially to the piety and opulence of the professors of religion in the metropolis, who have never been wanting in the zealous support of institutions tending to promote the glory of God and the best interests of mankind, for such an enlargement of their funds and resources as, seconded by the efforts of its worthy tutor, shall render it a permanent and extensive blessing." "To the Bristol Academy, the only seminary the Baptists possessed till within these few years, they feel the highest obligations, for supplying them with a succession of able and faithful pastors, who have done honor to their churches; and few things would give the pastors and founders of the institution for which I am pleading, more concern, than the suspicion of entertaining views unfavorable to that academy. They feel as little jealousy for the seminary recently established in Yorkshire, which has already produced good fruits, under the culture and superintendence of the excellent Mr. Steadman."

The course of study pursued at Stepney is as follows:

In the first year, the students are instructed in the Greek and Latin classics, Algebra, Geometry, Latin and English Composition, Rhetoric and Logic, Jewish Antiquities, Hebrew, and Historical Lectures. In the second year, the students are instructed in Greek, Latin and Hebrew, Trigonometry, Mental Philosophy, Biblical Criticism and Evidences of Divine Revelation. In the third year, Latin, Greek and Hebrew are continued, the higher Mathematics, Ecclesiastical History, Theology and Sacred Rhetoric. In the fourth year, the same studies are pursued, with the addition of the mixed Mathematics and Moral Philosophy. We observe among the text books, Stuart's Hebrew Grammar and Chrestomathy,

Mill on the Human Mind, Juvenal, Persius, and some portions of Sir Isaac Newton's Philosophy. The Epistle to the Hebrews, in Syriac, is also read.

The expenses of the institution are about £1,600 per annum. The officers are,

Rev. W. H. MURCH, D. D., Theological Tutor.  
 Rev. SAMUEL TOMKINS, Mathematical and Classical Tutor.  
 W. B. GURNEY, Esq., Treasurer.  
 Rev. E. STEANE, and } Secretaries.  
 Mr. GEORGE DEANE, }

The following ministers have been educated at the institution :

J. Vickers, (dec.)  
 John P. Briscoe, Folkestone.  
 John Rees, (dec.) New Mill.  
 John Singleton, Tiverton.  
 James Clarke, Guilsborough.  
 John Clarke, Hawkinge, Kent.  
 Samuel Brawn, Loughton.  
 Joshua Wilson, (dec.) Sligo.  
 William Pepper, America.  
 Benjamin Coombs, Haverfordwest.  
 Charles T. Keene, Porshore.  
 John M. Cramp, St. Peter's.  
 Richard Miller, Braunston.  
 John Reynolds, Isleham.  
 Samuel Green, Walworth.  
 Edmund Clarke, Truro.  
 Josiah Denham, America.  
 George Pope, Collingham.  
 Abraham Wayland, Lyme.  
 James Puntis, Norwich.  
 Clement Nott, Sutton Ashfield.  
 Richard May, Barnstaple.  
 Joseph A. Warne, M. A., America.  
 Samuel Tomkins, M. A., Classical and  
 Mathematical Tutor, Stepney.  
 David Davies, Evesham.  
 William Davies, Hailsham.  
 Samuel Hatch, Hontton.  
 Daniel Gould, Dunstable.  
 William Keene, Melksham.  
 James Butler, (dec.) Birmingham.  
 William Steers, Cranfield.  
 John C. Ward, (dec.) Soham.  
 John Swindell, Aldborough.  
 Thomas W. Wake, Kissingbury.  
 James Venimore, Ingham.  
 Charles Stovel, London.  
 Charles Darkin, Woodstock.  
 George Pearce, Calcutta.  
 William Jones, Frome.  
 Samuel Whitewood, Halifax.  
 Jonathan Hooper, Birmingham.  
 Maurice Jones, Leominster.  
 James Thomas, Calcutta.  
 Charles T. Crate, Norwich.  
 Edward Woodford, (dec.) Soham.  
 Titus Jenkins, (dec.) Ramsey.  
 Thomas Thomas, President of the Welsh  
 Academy at Pontypool.  
 Eliel Davis, Lambeth.  
 George Catt, New York.  
 J. Burt, Beaulieu.  
 Thomas Killingworth, Henley-in-Arden.  
 W. G. Gantlow, Uley.  
 J. M. Sowle, Lewes.  
 William Peechey, M. A., Bath.  
 Octavius Winslow, M. A., New York.  
 Henry Burgess, Luton.  
 J. Griffith, (dec.) Jamaica.

John Lawrence, Digah.  
 David M. Williams, Maidstone.  
 James Porter, Brooke, near Norwich.  
 David Payne, Warminster.  
 John Clarke, Sanford.  
 William Clement, Halstead.  
 H. D. Grainger, Aldborough.  
 William F. Poole, Lynn Regis.  
 William H. Fuller, Penzance.  
 David Wassell, Fairford.  
 Robert W. Overbury, London.  
 James Cubitt, Stratford.  
 William Brock, Norwich.  
 Henry Davis, Chenies.  
 W. Hancock, Yarmouth, I. W.  
 George F. Anderson, Calcutta.  
 C. J. Middleditch, Frome.  
 William Payne, Chesham.  
 Benjamin B. Dexter, Jamaica.  
 Thomas Hutchins, Jamaica.  
 William Barnes, Prescott.  
 C. M. Birrell, Liverpool.  
 J. B. Pike, Boston.  
 Samuel Kent, Biggleswade.  
 Thomas Smith, Cork.  
 Joseph Angus, Edinburgh.  
 William Norton, Bow.  
 B. C. Young, supplying at South Shields.  
 W. A. Salter, supplying at Henrietta St.

List of students at the date of last Report.

Benjamin Carto.  
 J. C. Pike.  
 Thomas Applegate.  
 David J. East.  
 Ingram Moody.  
 Henry Edwards.  
 George W. Fishbourne.  
 William Humphery.  
 Francis Tucker.  
 Robert Gibson.  
 Thomas Leaver.  
 Jesse Hewett.  
 James Cozens, Jr.  
 Thomas H. Morgan.  
 Samuel Spurgeon.  
 Thomas Phillips.  
 Thomas Burditt.  
 E. S. Pryce.  
 John Pulsford.  
 John Hiron.  
 H. F. Dutton.  
 E. J. Francies.  
 J. T. Wegner.  
 F. G. Hughes.  
 Charles Mills.

## HISTORY OF THE WESLEYAN THEOLOGICAL INSTITUTION, AT HOXTON, ENGLAND.

THE want of some additional provision for the education of the junior preachers had long been felt and acknowledged by the more intelligent members of the Methodist connection in Great Britain. Attention was indeed directed to this object from the oldest periods of Methodism. So early as the meeting of the first two Conferences, which were held in the years 1744 and 1745, the establishment of a "Seminary for Laborers" was made a topic for consultation and inquiry. Mr. Wesley appears, however, not to have been able to realize his original views; yet, by the use which he not unfrequently made of Kingswood school for the instruction of his preachers; by the various works which he compiled or abridged for their special advantage; by the pointed admonitions which he addressed to them on the importance of a close application to study, some of which are inserted in the earlier minutes; and by his personal supervision and occasional assistance, he constantly testified the deep convictions which he cherished as to the necessity of a diligent and scriptural training for the most momentous of all services.

Since the death of Mr. Wesley, the supporters of Methodism have repeatedly expressed their sentiments and wishes concerning the proper tuition of ministerial candidates. More than thirty years ago, a pamphlet, embodying the suggestions and wishes of several well informed and judicious friends, was prepared and printed by order of the Conference. It was resolved by the Conference of 1815, that every preacher on trial should be annually examined at his district meeting, respecting the course of the theological study which he might have pursued during the preceding year; and as this measure proved comparatively ineffectual, it was further determined at a subsequent meeting, that the Rev. Messrs. John Gaultier, Jabez Bunting, Thomas Jackson and Richard Watson, should meet as a select committee, and furnish a report of their deliberate and united judgment on that mode of ministerial education which seemed best fitted to the circumstances and wants of Methodism. A report was accordingly presented by the Conference of 1823. In consequence, a committee of education was chosen, which continued for several successive years. No definite action, however, resulted.

At length it became imperative upon the Conference to employ more decisive measures. Solicitations and inquiries, urged from all quarters, claimed a consideration which could no longer be denied. To these was added an encouraging incident. An Irish gentleman bequeathed a legacy of £1,000, in order to promote the improvement of the junior preachers in Ireland. The trustees of that gentleman applied to the Conference of 1833 for advice with regard to the disposal of that legacy, and signified that if some general and efficient scheme of ministerial tuition could be adopted, they would greatly prefer the plan of uniting a certain number of students intended for Ireland with those intended to labor in other parts of the connection, and would, on their behalf, gratefully appropriate the bequest to the support of such a scheme. The Conference thereupon selected a committee of twenty preachers, and directed them to meet in London, on the 23d of October, 1833, and arrange such a plan of education as they might deem most expedient. The committee accordingly assembled, and devoted above a week to mutual consultation. They examined every scheme that was mentioned, with all the caution and impartiality in their power, and drew up a plan which was published, with copious introductory and accompanying statements, in a separate pamphlet. In 1834, the plan was matured, and adopted by the Conference almost unanimously. The Institution is denominated "The Wesleyan Theological Institution for the Improvement of the Junior Preachers." The students are allowed to remain in it for two or three years, as may be found most consistent with the claims of the connection for the immediate supply of the circuits and missions, and with the capacity and



attainments of the students themselves. The following subjects are embraced in the plan of studies, 1. English Grammar, Geography, History, Logic, Rhetoric, the elements of Mathematics, Natural and Mental Philosophy and Chemistry; 2. Theology, including the Evidences, Doctrines, Duties and Institutions of Christianity; 3. Elements of Biblical Criticism, the best methods of critically studying the Scriptures, the Rules and Principles to be observed in their interpretation, Hebrew, Greek and Roman Antiquities, and the outlines of Ecclesiastical History; 4. the most useful methods of direct preparation for the pulpit, and general instructions for the composition and direct delivery of sermons; 5. such instruction in the Latin, Greek and Hebrew languages, as may enable the students to read and study the Scriptures in their original tongues.

We here subjoin the list of officers :

Rev. JABEZ BUNTING, D. D., President of the Conference, President of the Institution.  
 Rev. ROBERT NEWTON, Secretary of the Conference.  
 Rev. JOSEPH ENTWISLE, Senior, House Governor.  
 Rev. JOHN HANNAH, Senior, Theological Tutor.  
 Rev. SAMUEL JONES, M. A., Classical and Mathematical Tutor.  
 THOMAS FARMER, Esq., Treasurer.  
 Mr. PETER KRUSE, Financial Secretary.  
 Rev. JOHN BOWERS, } Secretaries.  
 Rev. GEORGE CUBITT, }

The above, together with fifty other clergymen and laymen, constitute the committee of management.

From the last Report of the Institution, which we have seen, we learn that the number of students resident in the Institution is 32, of whom 12 are candidates for the missionary service. It was intended to make provision as speedily as possible for 60 persons. Indeed this is not to be regarded as the *ultimatum*. It is thought that every candidate for the ministry, before he enters on his labors, should enjoy the benefit of the Institution. The expenses are about £3,000 per annum. The Institution is established at Hoxton, in the buildings formerly occupied by the London Missionary Society as an academy for the instruction of their candidates for the missionary service.

## NOTICES OF NEW PUBLICATIONS.

1. *Annual Election Sermon, delivered before the Legislature of Massachusetts, Boston, Jan. 2, 1839. By Mark Hopkins, D. D., President of Williams College.* pp. 40.

The text of this sermon is Acts v. 29, "We ought to obey God rather than man." Dr. Hopkins first states the grounds on which all men are bound to adhere to the principle implied in the text, and then adverts to the consequences of such adherence, on the part, both of subjects and of rulers. We are to obey God rather than men, because human governments are comparatively so limited and negative in their bearing upon the great purposes, first of individual, and second, of social existence. Human governments regard man solely as the member of a community; whereas, it is chiefly as an individual, that the government of God regards him. The influence of human governments upon the formation of individual character, is chiefly negative. It is mainly a system of restraint for the purpose of protection. God's government is not only a system of restraint and protection, but also, and principally, of inducements to excellence. It is only incidentally that human government is necessary to man as a social being at all. Government is not an end but a means. Society is the end, and government should be the agent of society, to benefit man in his social condition. An effect of an adherence to the principle in the text, on the part of subjects is, that it brings the moral nature

of man to act in opposition to arbitrary power, and by giving him light and strength and foothold, to enable him to sustain that opposition. The principle in question should be adopted by rulers, because it furnishes the only broad and safe basis of political action. Statesmanship consists very much in a perception of the connection which exists between the prosperity of States, and the accordancy of their laws and social institutions with the laws of justice, and benevolence, and temperance, which are the laws of God.

From the above brief analysis, the excellence of the discourse may be inferred. It is one of the best specimens of an Election Sermon which we have ever read. It is employed on fundamental principles, and presents them in a clear and impressive light.

2. *An Historical Address, delivered at Hampton, N. H., Dec. 25, 1838, two hundred years from the settlement of the Town. By Joseph Dow, M. A.* pp. 44.

In 1638, a petition was presented to the General Court of Massachusetts, by a number of persons, chiefly from Norfolk, England, praying for permission to settle at Winnicomet, the Indian name of Hampton. On the 7th of October, their request was granted. On the 7th of June, 1639, the plantation was allowed to be a town. Sept. 4th, at the request of Rev. Stephen Bachelor, the name of the town was changed from Winnicomet to Hampton. The number of original settlers was 56. The church at Hampton, formed in 1638, is the oldest in the State, the one formed at Exeter in the same year, having become extinct. The following is the list of pastors.

Rev. STEPHEN BACHELOR,	settled	1638,	died	1661.
" TIMOTHY DALTON,	"	1639,	"	1661.
" JOHN WHEELWRIGHT,	"	1647,	"	1679.
" SEABORN COTTON,	"	1660,	"	1686.
" JOHN COTTON,	"	1699,	"	1710.
" NATHANIEL GOOKIN,	"	1710,	"	1734.
" WARD COTTON,	"	1734,	"	1768.
" EBENEZER THAYER,	"	1766,	"	1792.
" JESSE APPLETON, D. D.,	"	1797,	"	1819.
" JOSIAH WEBSTER,	"	1808,	"	1837.
" ERASMUS D. ELDREDGE,	"	1838.		

During the two hundred years since the church was organized, it has had eleven pastors. Of the first ten, six died in office, and four were dismissed. The average length of the ministry of these ten was twenty years.

The address of Mr. Dow is well prepared, and is rich in historical facts.

3. *A Narrative of Events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland: being Vol. II. of Contributions to the Ecclesiastical History of the United States. By Francis L. Hawks, D. D., Rector of St. Thomas's Church.* New York: John S. Taylor. 1839. pp. 523.

The external appearance of this volume is very beautiful. It will well compare in paper, typography, binding, etc. with almost any volume which has appeared in this country. We are glad to see the decided improvement in book printing which has taken place in the city of New York within two or three years. Much of this improvement has been owing to the efforts of Mr. Taylor, the publisher of this volume. Not a few of his books will bear a very favorable comparison with the fairest issued from the Boston press. Dr. Hawks's volume is a large octavo, with a clear type, and in every respect of a beautiful form. The author seems to have been indefatigable in the collection of his materials, having spent considerable time in England in the examination of documents. So far as we have been able to examine his labors, he exhibits a very commendable spirit of candor and impartiality. Some portions of the

historical ground over which he travelled, as is well known, are of a somewhat delicate character. The spirit of parties has, at times, run high in the Episcopal communion in Maryland. In relation to this topic, the author thus writes: "There, doubtless, will be found those who differ from him in some of the opinions he has expressed and some of the deductions he may have made. He is content that it should be so. Requested by the General-Convention to proceed in preparing the history of the dioceses, he has felt that he had nothing to do with any parties that have existed or may exist in the Episcopal church, further than to speak the truth about them. He will not wilfully prostitute his pen by writing as a partizan for either. He has endeavored so to express himself as not to forget the charity of a Christian, and the courtesy of a gentleman; he asks no more from any one towards himself." A great variety of interesting facts are brought to light by Dr. Hawks, which will be interesting to the general reader as well as to the Episcopalian. The style is dignified and perspicuous.

4. *A Sermon preached to the Essex Street Congregation, Boston, Sept. 1, 1839, on occasion of the death of Lucy Pierce Tappan, and of her mother, Mrs. Sarah Tappan, wife of John Tappan, Esq. By Nehemiah Adams, Pastor of the Essex Street Church.* Boston: Perkins & Marvin. pp. 23.

Mrs. Tappan and her daughter were both persons of uncommon excellence of character. Their virtues were not fitted for ostentation and the public gaze. They were among "the hidden ones," whom perfectly to appreciate, it is necessary to know intimately, whose graces were retired and delicate, designed to make a family circle happy and contented,—every day revealing to the eye of affection some fresh ground for love and confidence. When such persons are removed from our sight, there is a sorrow with which a stranger intermeddleth not. No vulgar sources of comfort can assuage the grief. It is not a loss which can be measured. A thousand delicate fibres are sundered. It is not one prominent excellence, one imposing virtue, whose absence we mourn. That is gone which we cannot describe. The light and joy of a happy fireside are extinguished for ever. The only effectual consolation must come from Him, who has "gone to prepare many mansions," and who will come again, to receive unto himself all who mourn with resignation to his unerring will.

The Sermon of Mr. Adams is an affecting and beautiful expansion and application of the words, "And Ruth said, entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried." "Did the departed child need its mother's company in Heaven, a stranger in that new home? Was its bliss so great that it could not rest till its dearest earthly friend should come and share it with her? Or did the God of all grace perceive that the death of the sister was not a sufficient means to turn the hearts of survivors to him, and therefore send the most powerful inducement which they could feel, saying to them, Seek ye my face."

5. *The Head and the Heart, or the relative importance of Intellectual and Moral Education: A Lecture delivered before the American Institute of Instruction, in Lowell, August, 1838. By Elisha Bartlett, M. D.* pp. 20.

The subject of Dr. Bartlett's Address is the relative value and importance of intellectual and moral education, or some of the considerations which go to prove that in the science of human culture the moral nature should be the chief object of concern, and that all systems which fail to recognize this truth, are vicious in principle, and must be unsatisfactory in their results. With all our physical and intellectual education, with all our benevolent and philanthropic sentiments, we want, says the author, "high, stern, uncompromising moral principle. We want conscience. We want the sense of duty. We want simple honesty. The golden rule is not where it should be, a sign



upon our hands, and a frontlet between our eyes. We have more religion than morality. Our feeling of piety is stronger than our sense of right and wrong. We worship the *good* not too much, but we worship the *right* far too little." There is abundant and very melancholy evidence that these remarks are true, though it would perhaps be more correct, theologically, to say, that we have not piety enough, or that our piety is defective and partial. There is certainly no degree of piety without morality; no high degree of piety, without a high degree of morality. They are one and inseparable.

We commend the pamphlet as full of sound principles and important suggestions. Dr. Bartlett is now a professor in Dartmouth College.

6. *History and General Views of the American Mission at the Sandwich Islands.* By the Rev. Sheldon Dibble. New York: Taylor & Dodd. 1839. pp. 268.

Mr. Dibble, having spent seven years as a missionary at the Sandwich Islands, returned to this country on account of ill health, and of domestic afflictions. He has just sailed on his return to his station with renovated strength. During the last summer, he delivered a course of lectures at the Auburn Theological Seminary, and at Troy, on the subject of the Sandwich Islands. During the last winter, he delivered the same lectures in a number of towns in the Southern States. These lectures were partly historical, and partly on the duty of Christians to evangelize the heathen. They are now published in consequence of the often repeated request of many who heard them. The main facts only are stated. They relate to the early history and discovery of the Islands, the introduction of Christianity, the triumphs of the gospel, present state of improvement, the recent revival of religion, etc. Mr. D. writes in a strong and forcible manner, and presents his facts and remarks in a way which cannot fail of producing a deep impression. The appearance of the volume is very opportune on account of the recent remarkable success of the gospel at the Islands. In one of the chapters, considerable information is given in relation to the more southern islands of the Pacific.

7. *A Sermon in behalf of the Christian Instruction Society, delivered at Claremont Chapel, Pentonville, London, May 16, 1838.* By the Rev. John Harris, D. D., Author of the *Great Teacher*, etc. pp. 24.

*Report of the Proceedings of the Baptist Union, at its Twenty-sixth Annual Session, April 30, and May 1 and 3, 1838.* pp. 68.

*Twenty-third Report of the Irish Evangelical Society, presented at the Annual Meeting, May 9, 1837.* pp. 47.

*The Thirteenth Annual Report of the Society for Promoting Christian Instruction, May 1, 1838.* pp. 72.

*The Annual Report of the Baptist Missionary Society, for the year 1838.* pp. 80.

The above pamphlets we have just received from our attentive correspondent, the Rev. John Blackburn of Pentonville, London. We have been repeatedly indebted to the same source for valuable documents.

The sermon of Dr. Harris is founded on the text, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" The sermon is a powerful and well-wrought description of some of the moral evils which infest London, with answers to the various objections which might be urged against attempting to apply the only adequate remedy.

The number of associations connected with the Christian Instruction Society is 87, visitors 1,898, missionaries 15, prayer meetings attended 124, families visited 50,639. In the extreme severity of the winter before the last, 3,800 cases of distress were relieved, either with money, food, clothing or medicine. There were held in tents 240 religious services, and the same number in the open air. Fifty-four lectures on the evidences and doctrines of Christianity were delivered in various places, by more than

40 ministers. At all these services, there could not have been less than 35,000 persons present.

The Baptist Union consists of various Baptist ministers, churches and associations. Its objects are to extend brotherly love and union, unity of exertion both in local and general efforts for the spread of Christianity, to obtain accurate statistical information respecting the denomination, etc. James Low, Esq. is Treasurer; Rev. W. H. Murch, D. D., Rev. Joseph Belcher, Rev. Edward Steane, Secretaries. The whole number of churches composing the Union is 426. Independently of the large number of churches not connected with any local association, it appears that there are in Great Britain 38 associations of Baptist churches; that in these associations there are 891 churches, 4,485 baptisms in one year preceding, 575 restored to communion, 1,610 died, 850 dismissed, 1,042 excluded. The clear increase was 3,247; the number of members in 725 of the associated churches was 71,183. This document is of much interest and value, as it contains a list of the Evangelical Baptist churches and ministers of Great Britain and Ireland, time of formation of the church, number of members, time of settlement of minister, etc. The whole number of churches reported is 1,524, church members reported 58,893.

The income of the Irish Evangelical Society is about £3,100. The Society employs a variety of ministers, agents, together with books, tracts, etc. in the moral regeneration of Ireland. The pamphlet is crowded with facts, which abundantly prove the need of Ireland, and that this Society is doing no inconsiderable amount of good in supplying that need.

The income of the Baptist Missionary Society is about £18,000. Number of stations in India and the Asiatic Islands 27, number of sub-stations 18, of ordained missionaries 32, native preachers 44. Number of members in the mission churches in the Island of Jamaica 18,720, of inquirers 17,781, Sunday school scholars 7,464, ordained missionaries 20.

8. *Common Schools and Teachers' Seminaries.* By Calvin E. Stowe, D. D., Professor of Biblical Literature, Lane Seminary, Cincinnati, Ohio. Boston: Marsh, Capen, Lyon & Webb. 1839. pp. 26.

The first of these pieces is a Report on Elementary Public Instruction in Europe, which was made to the General Assembly of Ohio, in December, 1837. It has been printed by the Legislatures of Ohio, Massachusetts, Pennsylvania, Michigan, New York and other States. The second piece is an article originally published in the American Biblical Repository, July, 1839. The value of the articles, after the above statements, need not be told.

9. *Report of the Executive Committee of the American Temperance Union, 1839.* New York: S. Benedict. pp. 80.

This Report is filled with a great variety of valuable facts on the progress of the temperance cause throughout the world. One of the most interesting topics is the account of the action of the various legislatures of the Union on the subject of licence laws. Copious extracts are also given from the correspondence of E. C. Delavan, Esq., who has just returned from an extensive tour in Europe, undertaken for the promotion of the temperance cause.

10. *Fortieth Annual Report of the Massachusetts Missionary Society, presented at Boston, May 28, 1839.* pp. 65.

The receipts of this long-trying and very useful Society, the last year, were \$19,548 10, and the expenditures \$14,465 30. Appropriations were made to about eighty feeble churches. The sum given to a church varies from \$25 to \$400. About one-half of the whole number received \$100 each. Rev. Joseph S. Clark, late of Sturbridge, is the present Secretary of the Society, in place of Rev. Dr. Storrs resigned.

11. *The Fifteenth Annual Report of the American Sunday School Union, May 21, 1839.* pp. 36.

The whole number of schools and societies which have been recognized as auxiliary to the American Sunday School Union is 1,364. Of the Union Questions, 1,044,080 copies have been circulated. Of various moral and religious publications, about 18,000,000 of copies have been diffused over the whole land. About \$82,000 worth of books have been sold during the past year. The Report is drawn up with uncommon ability, and contains many suggestions and facts of the highest practical value.

12. *The Thirteenth Report of the American Home Missionary Society.* 1839. pp. 104.

The whole number of missionaries and agents employed, during the past year, was 665. The whole number of congregations and missionary districts which have been supplied in whole or in part was 794, and the aggregate of ministerial labor performed is equal to 473 years. The number added to the churches on profession of their faith is 2,500. The number of pupils in Sabbath schools and Bible classes is above 58,000. The number of subscribers to temperance pledges in the congregations is about 78,000. The receipts of the year have amounted to \$82,564 63. A variety of very encouraging facts are stated, showing the great and increasing usefulness of this noble, and truly national institution.

13. *Address delivered at the Twenty-Second Anniversary of the Mason Street Sabbath School, Boston.* By Samuel H. Walley, Esq., Superintendent. pp. 24.

Mr. Walley, being about to make a tour in Europe, addressed his school on the last Sabbath in which he was with them. This Address, together with the other exercises on the occasion, is now published. The school has evidently exerted a great and happy influence. The sentiments of the Address are fraught with affection and paternal kindness, such as we should naturally expect from its respected author.

14. *The Fifth Annual Report of the Central Board of the Benevolent Fraternity of Churches.* Boston. 1839. pp. 20.

The Benevolent Fraternity of Churches is an association of several religious societies (Unitarian) in the city of Boston, for the improvement of the moral state of the less favored portions of the community, by the support of a ministry at large and by other appropriate means. Rev. Dr. Tuckerman commenced his labors in this field in 1826. In 1828, a chapel was erected in Friend Street. In 1833, Dr. Tuckerman was assisted in his labors by Messrs. Barnard and Gray. In 1835, a spacious building was erected in Warren Street, which Mr. Barnard occupied. In 1836, a neat and commodious chapel was erected for Mr. Gray in Pitts Street. In 1837, Messrs. Waterston and Sargent were elected ministers at large, Mr. Waterston taking the northern part of the city, and Mr. Sargent the southern. A meeting-house is about to be erected on the Neck. For this purpose, \$8,246 have been subscribed.

15. *The American Almanac and Repository of Useful Knowledge for the year 1840.* Boston: David H. Williams. pp. 334.

This volume of the Almanac, the eleventh in number from the commencement of the publication, is the first volume of the second series. The last volume of the first series contained a general index of the whole. The principal subjects treated in the present volume, in addition to such matters as are common to all or most of the volumes, are a List of American Writers, the North-eastern Boundary, Debts and Stocks of the several States, Steam Engines and Steamboat Navigation, American and Belgian Rail-Roads, and notices of State Prisons or Penitentiaries, and Asylums for the Insane in different States. The reputation of this work is so well established, that it is not necessary for



us to commend it to the public attention. Its usefulness is known throughout this country, and in other lands.

16. *The College System of Education: A Discourse delivered before the Trustees of Hamilton College, May 8, 1839, by Simeon North, on occasion of his Inauguration as President of the College. Published by request of the Trustees.* pp. 20.

Mr. North has been, for a number of years, a professor of languages in Hamilton College. He was formerly a tutor in Yale College, of which institution he is an alumnus. His predecessors in the presidency of Hamilton College were Rev. Drs. Azel Backus, Henry Davis, Sereno E. Dwight and Joseph Penny. The institution was established in Clinton, near Utica, N. Y. in 1812.

The features in the college system of instruction, which President North discusses, are, 1st, its liberal character; 2d, its regularity and system; 3d, its thoroughness; 4th, its practical nature; 5th, its popular tendencies or its fitness to the character and wants of the people; and 6th, its Christian aspects. The author then turns to a brief examination of the claims of colleges upon the support and favorable regards of the community. The colleges are identified with the interests of sound learning in our country, and also with the cause of civil liberty and of pure religion. The author, in the course of his discussion, makes some very seasonable and important remarks on the study of the Greek and Roman languages. He also touches on the indispensable importance of harmonious views and of united effort on the part of all who are intrusted with the concerns of our colleges; and on the equally obvious point, that colleges must be endowed; as, otherwise, they can never greatly prosper. Sound thought, and comprehensive views characterize this excellent address. We trust that under the auspices of its author, Hamilton College will enjoy many years of prosperity and usefulness.

17. *A Self-Supporting System of General Education, the Theory and Practice, built much on the union of Oral Instruction with proper handicraft. Delivered before the American Institute of Instruction at Lowell, Aug. 1838. By Ezekiel Rich, Minister of the Gospel, Troy, N. H.* pp. 32.

The objects aimed at in Mr. Rich's plan are, 1. radically to improve the common schools, and greatly to reduce their expense; 2. to afford to youth, without expense, except of time, a classical, liberal and even a professional education; 3. to furnish good homes, a competent support, a general and liberal education, to destitute orphans and other indigent children, from about five to sixteen years of age. Under the first mode, the pupils may be denominated district or village classes. Under the provisions of this mode, Mr. Rich, in eighteen months before the date of writing this lecture, had fifty day-scholars, who boarded at home or in the neighborhood, and united in study with the inmates of the family, six hours in a day. Under the second mode, temporary, manual labor boarding-scholars are received, at the age of twelve or over, of both sexes, who are expected by their daily labors, in ordinary times, to pay their way, clothing and all; in very good times, to do more than this. This department gives the institution the name of the "Grand Monadnock Self-Supporting Seminary for General and Liberal Education." About forty pupils joined this department between April, 1834, and August, 1838. Under the third mode of the establishment, indigent children, mostly orphans, are adopted. This is called "The New Hampshire Orphans' Home." It consists of twenty-four pupils. The main feature of the whole establishment is, that Mr. Rich *teaches the children orally from book, or from mind*, while they continue at work. The work in which they engage is braiding, knitting, sewing, etc. The results of the enterprise seem to be encouraging. The institution, Mr. Rich says, has well supported itself, paid six per cent. yearly on all the property used, and laid up besides, more than \$200 a year; good health has been universal; habits of neatness, frugality, etc. have been acquired, and at least *as great improvement made in knowledge*

and mental discipline, as in the best academies. We should entertain some doubts of the ultimate success of institutions founded on the plan of Mr. Rich.

18. *A Memorial of what God hath wrought: A Discourse, delivered at Peacham, Vt., March 31, 1839. By Leonard Worcester, Pastor of the Congregational Church.* 1839. pp. 16.

Peacham was settled in 1777. The Congregational church was formed April 14, 1794. Owing to many difficulties, it was a long time before any pastor was settled. An aged female informed Mr. Worcester that he was the *eightieth* person whom she had heard preach in Peacham. Mr. Worcester was ordained Oct. 30, 1799. During his ministry, 645 deaths occurred among the people; he solemnized 303 marriages. The number of members of the church at the time of his ordination was 40. The whole number admitted by him is 566. At one revival of religion, (1818-1819,) 225 members were added to the church by profession. In addition to Mr. Worcester's other labors, it may be stated that he has educated several sons for the Christian ministry, one of whom is the excellent missionary, Samuel A. Worcester. Much of the external prosperity of the town of Peacham is to be ascribed to the influence of their venerable minister.

We regret that we have not room to insert in this number, notices of other publications sent us, which have been prepared. They will be given in the next number.

## QUARTERLY LIST

OF

## DEATHS OF CLERGYMEN.

MARK H. SHEPHERD, *et.* 29, F. W. Bap. Albion, Maine, May 5, 1839.

AARON BANCROFT, D. D. *et.* 84, Unit. Worcester, Massachusetts, Aug. 14, 1839.

DANIEL FULLER, *et.* 89, Cong. Sheffield, Ms. Aug. 23.

ALBERT G. WICKWARE, *et.* 32, West Stuckbridge, Ms. Sept. —

JOHN N. GOODHUE, *et.* 29, Cong. Marlborough, Ms. Sept. 13.

JOHN TURNER, *et.* 70, Cong. Dorchester, Ms. Oct. 2.

JAMES A. PEABODY, *et.* 34, Pres. Lynn, Ms. Oct. 12. — Agent B. E. Gen. Assembly.

NICHOLS JOHNSON, *et.* 45, Bap. Fiskville, Rhode Island, Aug. 20, 1839.

JAMES WILSON, *et.* 80, Cong. Providence, R. I. Sept. —

HENRY GLEASON, *et.* 37, Cong. Durham, Connecticut, Sept. 16, 1839.

NATHANIEL PAUL, *et.* 46, Bap. Albany, New York, July — 1839.

NATHANIEL MERRILL, *et.* 57, Cong. Wolcott, N. Y. July 4.

JOHN LORD, *et.* 66, Cong. Buffalo, N. Y. Aug. 23.

WILLIAM LUCAS, Cong. Auburn, N. Y. Aug. 27.

MOSSES BENJAMIN, *et.* 45, Meth. Hempstead, L. I., N. Y. Sept. —

THOMAS MORRILL, *et.* 91, Meth. Elizabethtown, New Jersey, July — 1839.

JOHN PLOTTS, Pres. Mount Holly, N. J. Aug. 24.

ELI BALDWIN, D. D. *et.* 48, Ref. Dutch, New Brunswick, N. J. Sept. 6.

WILLIAM B. SLOAN, *et.* 68, Pres. Greenwich, Pennsylvania, July 3, 1839.

TIMOTHY ALDEN, *et.* 68, Pres. Meadville, Pa. July 5.

CHARLES OGBURN, *et.* 80, Meth. Mecklenburgh Co. Virginia, Feb. 22, 1839.

SMITH SHERWOOD, Bap. Portsmouth, Va. July —

THOMAS T. HARRIS, *et.* 52, Bap. Green Lawn, Va. Sept. 25.

NATHANIEL BOWEN, D. D. *et.* 60, Epis. Bishop, Charleston, South Carolina, Aug. 25.

ABRAM KAUFMAN, Epis. Charleston, S. C. Sept. 28.

JOHN FORD, *et.* 52, Bap. Pickens Co. Georgia, June 5, 1839.

AUGUSTUS O. BACON, *et.* 23, Bap. Walthourville, Ga. July 3.

WILLIAM V. THACHER, Unit. Savannah, Ga. July 12.

THOMAS J. RAWLS, *et.* 23, Miss. Savannah, Ga. Sept. 17.

OLIVER T. HAMMOND, *et.* 26, Bap. Irwinton, Alabama, Sept. 6, 1839.

P. L. McABOY, Pres. Washington, Kentucky, Aug. 29, 1839.

JOHN HAMRICK, F. W. Bap. Highland Co. Ohio, Nov. 24, 1838.

JEREMIAH OSBORN, *et.* 61, Cong. Munroe, O. July 20, 1839.

PETER R. BURIEN, *et.* 28, Meth. Chicago, Illinois, Aug. — 1839.

ADINO STANLEY, *et.* 35, Pres. White Pigeon, Michigan, May 21, 1839.

Whole number in the above list, 35.

### SUMMARY.

AGES.		STATES.	
From 20 to 30.....	6	Maine.....	1
30 40.....	4	Massachusetts.....	6
40 50.....	4	Rhode Island.....	2
50 60.....	4	Connecticut.....	1
60 70.....	5	New York.....	5
70 80.....	2	New Jersey.....	3
80 90.....	2	Pennsylvania.....	2
90 100.....	1	Virginia.....	3
Not specified.....	7	South Carolina.....	2
	—	Georgia.....	4
Total.....	35	Alabama.....	1
		Kentucky.....	1
Sum of all the ages specified.....	1,548	Ohio.....	2
Average age.....	52	Illinois.....	1
		Michigan.....	1
		Total.....	35

### DENOMINATIONS.

DENOMINATIONS.		DATES.	
Congregational.....	9	1838. November.....	1
Presbyterian.....	6	February.....	1
Episcopalian.....	2	1839. February.....	1
Baptist.....	7	May.....	2
Methodist.....	4	June.....	2
Unitarian.....	2	July.....	9
Free Will Baptist.....	2	August.....	9
Dutch Ref.....	1	September.....	10
Missionary.....	1	October.....	2
Not specified.....	1		
Total.....	35	Total.....	35

## QUARTERLY LIST

OF

## ORDINATIONS AND INSTALLATIONS.

SAMUEL ADLAM, Bap. inst. pastor, Hallowell, Maine, Aug. 15, 1839.  
 JOHN D. PARRIS, Bap. ord. Foreign Miss. Bangor, Me. Aug. 29.  
 DAVID R. WILLIAMS, Bap. ord. Foreign Miss. Bangor, Me. Aug. 29.  
 DANIEL DOLE, Cong. ord. Foreign Miss. Bloomfield, Me. Sept. 17.  
 ARIEL P. CHUTE, Cong. inst. pastor, Pownal, Me. Sept. 18.  
 PELATIAH HANSCOM, Bap. ord. pastor, South Hampton, New Hampshire, July 5, 1839.  
 ARCHIBALD BENNETT, Bap. ord. pastor, Norwich, Vermont, June 15, 1839.  
 INCREASE JONES, Bap. ord. pastor, Pittsford, Vt. July 25.  
 JONATHAN H. GREEN, Bap. ord. pastor, Cavendish, Vt. Aug.  
 JOHN H. WORCESTER, Cong. ord. pastor, St. Johnsbury, Vt. Sept. 5.  
 SAMUEL HUNT, Cong. ord. pastor, Natick, Massachusetts, July 17, 1839.  
 JACOB ROBERTS, Cong. inst. pastor, Fairhaven, Ms. July 17.  
 THOMAS M. SMITH, Cong. inst. pastor, New Bedford, Ms. July 24.  
 BENJAMIN F. CLARK, Cong. ord. pastor, North Chelmsford, Ms. Aug. 1.  
 ALEXANDER MONTGOMERY, Cong. ord. Evang. Springfield, Ms. Aug. —  
 JAMES B. GOODWIN, Epis. ord. priest, Boston, Ms. Aug. 4.  
 RICHARD M. CHIPMAN, Cong. inst. pastor, Athol, Ms. Aug. 15.  
 IMLAH G. BARKER, Bap. ord. Evang. Newton, Ms. Aug. 21.  
 ELIAS L. MAGOUN, Bap. ord. Evang. Newton, Ms. Aug. 21.  
 AMOS A. PHELPS, Cong. inst. pastor, Boston, Ms. Aug. 24.  
 DANIEL SMITH, Cong. ord. For. miss. Amherst, Ms. Sept. 3.  
 ROYAL REED, Cong. ord. pastor, Cummington, Ms. Sept. 11.  
 NATHANIEL COLVER, Bap. inst. pastor, Boston, Ms. Sept. 15.  
 OLIVER A. TAYLOR, Cong. inst. pastor, Manchester, Ms. Sept. 18.  
 JOSEPH B. BREED, Bap. ord. evang. Lynn, Ms. Sept. 24.  
 HENRY W. LEE, Epis. ord. priest, Lowell, Ms. Oct. 9.  
 CHARLES ROBINSON, Cong. inst. pastor, Medfield, Ms. Oct. 16.  
 CYRUS BARKER, Bap. ord. pastor, Newport, R. I. Sept. 3.  
 DANIEL G. SPRAGUE, Cong. inst. pastor, Colchester, Connecticut, July 4, 1839.  
 JOSEPH HARVEY, D. D., Pres. inst. pastor, Enfield, Ct. July 9.  
 CYRUS MINER, Bap. ord. pastor, North Stonington, Ct. Aug. 22.  
 WILLIAM B. ASHLEY, Epis. ord. priest, Glastenbury, Ct. Aug. 27.  
 CHARLES S. BENTLEY, Cong. inst. pastor, Harwinton, Ct. Sept. 11.  
 CHAUNCEY D. RICE, Cong. ord. pastor, Granby, Ct. Sept. 15.  
 DANIEL B. BUTTS, Cong. inst. pastor, Stanwich, Ct. Oct. 2.  
 S. G. PUTNAM, Cong. inst. pastor, Guilford, New York.  
 HENRY BOWER, Bap. ord. pastor, Sparta, N. Y. June 6, 1839.  
 ABEL HASKELL, Bap. ord. pastor, Middlesex, N. Y. June 20.  
 HENRY BLACKMAN, Bap. ord. pastor, Villanova, N. Y. June 23.  
 WILLIAM P. COOL, Bap. ord. pastor, Belfast, N. Y. June 27.  
 ELI KEMBERLY, Bap. ord. pastor, Middlefield, N. Y. July 2.  
 JOSIAH BARTINGTON, Pres. inst. pastor, Knowlsville, N. Y. July 9.  
 NATHANIEL W. FISHER, Pres. inst. pastor, Lockport, N. Y. July 10.  
 SAMUEL S. HAYWARD, Bap. ord. pastor, Etna, N. Y. July 10.  
 C. A. BOARDMAN, Pres. inst. pastor, Youngstown, N. Y. Aug. 6.  
 J. M. SCRIBNER, Ref. Dutch, inst. pastor, Walden, N. Y. Aug. 20.  
 A. C. PATTERSON, Epis. ord. priest, Utica, N. Y. Aug. 26.  
 WALTER R. LONG, Pres. ord. Evang. Troy, N. Y. Aug. 28.  
 JOHN ELIOTT, Pres. inst. pastor, Youngstown, N. Y. Sept. 10.

ELISHA B. SHERWOOD, Pres. inst. pastor, Wilson, N. Y. Sept. 11.  
 JAMES MALTEBY SAYRE, Pres. inst. pastor, Rondout, N. Y. Sept. 18.  
 DANIEL B. WOOD, Pres. inst. pastor, Springwater, N. Y. Sept. 19.  
 GEORGE P. PRUDEN, Pres. inst. pastor, Medina, N. Y. Sept. 25.  
 WAYNE GRIDLEY, Cong. ord. Evang. Clinton, N. Y. Sept. 25.  
 JOSIAH PEABODY, Cong. ord. For. Miss. Clinton, N. Y. Sept. 25.  
 CALEB STRONG, Pres. inst. pastor, New York—American Presbyterian Ch. in Montreal, L. C.  
 HENRY CROSDALE, Epis. ord. priest, Burlington, New Jersey, Aug. 4, 1839.  
 JEREMIAH S. LORD, Ref. Dutch, inst. pastor, Montville, N. J. Aug. 20.  
 W. E. FRANKLIN, Epis. ord. priest, Montrose, Pennsylvania, July 28, 1839.  
 GEORGE P. HOPKINS, Epis. ord. priest, Montrose, Pa. July 28.  
 JAMES B. NOBLIT, Epis. ord. priest, Kensington, Pa. Sept. 17.  
 JOHN GORDON MAXWELL, Epis. ord. priest, Kensington, Pa. Sept. 27.  
 JOSHUA PETERKIN, Epis. ord. priest, Alexandria, District of Columbia, Aug. 11, 1839.  
 JAMES H. MORRISON, Epis. ord. priest, Alexandria, D. C. Aug. 11.  
 J. E. SAWYER, Epis. ord. priest, Alexandria, D. C. Aug. 11.  
 O. BULKLEY, Epis. ord. priest, Alexandria, D. C. Aug. 11.  
 T. T. CASTLEMAN, Epis. ord. priest, Alexandria, D. C. Aug. 11.  
 J. TOWLES, Epis. ord. priest, Alexandria, D. C. Aug. 11.  
 JOHN MCQUESTER, Bap. ord. pastor, Macon Co. Alabama, July 14, 1839.  
 NELSON D. SANDERS, Bap. ord. pastor, New Orleans, Louisiana, Jan. 12, 1839.  
 RICHARD SATTERFIELD, Bap. ord. pastor, New Orleans, La. Jan. 12.  
 NAAMAN DAWSON, F. W. Bap. ord. pastor, Scott, Ohio, June 9, 1839.  
 TIMOTHY STEARNS, Pres. inst. pastor, Worthington, O. July 2.  
 THOMAS JONES, Cong. inst. pastor, Troy, O. July 19.  
 JOHN B. ROBERTSON, F. W. Bap. ord. pastor, Miami, O. Sept. 1839.  
 J. W. GOODELL, Pres. inst. pastor, Granger, O. Sept. 24.  
 SHERMAN B. CANFIELD, Pres. inst. pastor, Ohio City, O. Oct. 1.  
 THOMAS LEE, Pres. ord. Evan. Cleveland, O. Oct. 1.  
 ——— MACPHERSON, Bap. ord. pastor, Leroy, Illinois, June 30, 1839.  
 LYMAN B. KING, Bap. ord. pastor, Belvidere, Ill. Aug.  
 LUTHER LAWRENCE, Bap. ord. pastor, Belvidere, Ill. Aug.  
 THOMAS TAYLOR, Bap. ord. pastor, Manchester, Ill. Aug. 12.  
 LYMAN H. MORE, Bap. ord. pastor, Macon, Michigan, June 7, 1839.  
 JOHN MCCOBE, Bap. ord. pastor, Northfield, Mich. July 11.

Whole number in the above list, 84.

## SUMMARY.

Ordinations.....	56	STATES.	
Installations.....	28		
Total.....	84	Maine.....	5
		New Hampshire.....	1
		Vermont.....	4
		Massachusetts.....	17
		Rhode Island.....	1
		Connecticut.....	7
		New York.....	21
		New Jersey.....	2
		Pennsylvania.....	4
		Dist. Columbia.....	6
		Alabama.....	1
		Louisiana.....	2
		Ohio.....	7
		Illinois.....	4
		Michigan.....	2
Total.....	84		

## OFFICES.

Pastors.....	56		
Evanglists.....	7		
Priests.....	16		
Missionaries.....	5		
Total.....	84		

## DENOMINATIONS.

Congregational.....	22		
Presbyterian.....	15		
Episcopalian.....	15		
Baptist.....	28		
F. W. Baptist.....	2		
Dutch Ref.....	2		
Total.....	84		

## DATES.

1839. January.....	2		
June.....	8		
July.....	17		
August.....	26		
September.....	22		
October.....	5		
Not specified.....	2		
Total.....	84		



# JOURNAL

OF

## THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1839.

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### WISDOM IN CLERGYMEN.

[By REV. CHARLES B. HADDUCK, Professor in Dartmouth College.]

AMONG the qualifications of a Christian minister mention is made of wisdom. A degree of prominence is given to this trait of character by the remarkable counsel of our Saviour to the Apostles, "Be ye wise as serpents." That the nature of the quality might not be mistaken he adds the caution, that they be "harmless as doves." St. Paul recognizes the same trait and the same limitation of it in his frequent contrast of "the wisdom of this world," with "the wisdom that is from above"—"the wisdom of men," with "the wisdom of God." He, also, in an eminent degree, illustrated this feature of ministerial excellence by his own example. He became all things to all men, without violating his consistency; and caught them with guile, without making gain of them.

This wisdom is the combination of different traits; and more easily described by its effects, than analyzed into its elements. It seems to involve sagacity, prudence, common sense, and a knowledge of the world. It supposes integrity of principle, benevolence, and self-control. And, in point of fact, as it must naturally be from its constituent principles, it is, in its higher degrees, a rare endowment. Learning, the choicest and deepest, does not imply it; zeal, the purest and warmest, does not secure it. There may be strong intellect and ardent love without it. It is not showy in its exhibitions. It has not the prominence of a bold individual attribute, like imagination or reason. It is rather a happy temperament of all the powers; a beautiful proportion among the different features of the character; an invisible spirit of propriety diffused throughout the entire constitution and action of the man. Washington had it in an eminent degree in civil and military life. No man felt able to tell, in a word, wherein his great strength lay, and yet every man saw and venerated it. Our blessed Saviour was the perfect model of it. He needed not that any should testify of man for he knew what is in man. He could speak as never man spake. He was in the world, and yet above it; among men, at their feasts, and marriages, in the tumultuous assembly, insulted by the taunts and goaded by the violence of a mob; and yet he was holy, harmless, undefiled and separate from sinners. He was Wisdom. Happy the man who has learned in this school.

The nature and value of this qualification will be more clearly seen, by considering some of the occasions on which it is needed.

And, first, it is necessary in the study and application of theological truth. In every profession, theoretic truth admits of infinite variety of exhibition and application. The great principles of government and political economy are, in themselves, as permanent as the truths of mathematics; the essential principles of medicine are for the most part settled and universal; the law of the land is fixed by statute or by general consent. In all these departments a studious man soon acquires a tolerable accuracy and compass of theoretic knowledge; and in all of them, may still, with the greatest learning, be to every practical purpose, a madman or a fool. There is, besides, and beyond all theory, a

certain tact, a certain judgment, a quick and nice perception of fitness, in a word, a practical wisdom, without which the strongest minds are weak, and the best principles often lead to absurdity and defeat. There is, in reality, no such thing as a general principle. All reality is particular. General principles are mere abstractions. In nature and in life, we find these always modified by circumstances. The mechanical powers are never applied without being affected by friction, changes of temperature, and other accidental causes, which modify their operation, and affect their result. A skilful mechanic makes the necessary allowance, and, by means of a practical wisdom acquired only by observation and experience, estimates with surprising exactness the kind and degree of modification, to which the principles of his art are subject. This modification becomes more important as the circumstances become complicated; and is most of all important in reference to intelligent beings, whose ever varying feelings, condition, and volitions, present a striking contrast to the simple and uniform character of inanimate matter. A man, who should regard nothing but his general truths, in the practice of the manual arts, would expose himself to failure and ridicule. He who should apply the lessons of history, the doctrines of medicine, or the laws of the land, with the same disregard of the varieties of condition, time and character, among men, would be justly deemed a visionary, and properly held responsible for his folly and presumption.

The Bible is a book of faultless principles. To discover and systematize these revealed truths, in their simplicity and beauty, requires no ordinary study and discernment. To apply them to the changeful forms of society, to make allowance for new varieties of character and new circumstances, without sacrificing or marring the principles themselves, demands even higher and rarer qualities. Because Paul directs Timothy to bring with him the cloak, which he had left at Troas with the books and the parchments, no one would think of urging the same duty on the body of Christians in all ages. And because the same apostle advised the primitive preachers not to marry, we do not all hold the unlawfulness of marriage among the clergy. In such plain cases the consequence of applying the precept beyond the circumstances to which it was originally adapted, renders any such application a gross absurdity. But it is possible one might see such an absurdity, and yet not discover, that a similar liberal interpretation may with equal propriety be given to the prohibition against going to law before unbelievers, to community of goods, to unquestioning subjection to government, to holding property in men, to the command to give to him that asketh, and to many similar usages and precepts of apostolic authority. To distinguish the spirit, the essentials of Christianity from what is local or temporary, and incidental in it, and to give its doctrines the form and complexion, which adapt them to particular times and circumstances, and yet to preserve untarnished and unmixed the vital truths of revelation, requires a happy mental constitution, too rare not to attract attention, and too important not to command respect. A pure Christianity, at once glowing with the hues of original thought, and redolent with the odors of a fresh blown piety, a system of doctrines and a mode of preaching, true to inspiration, and yet moulded to the demands of the times, and fitted to the great ends of the gospel, how seldom has God given to this world the enviable treasure in an earthen vessel, since the perfect Man was heard in Judea.

There are men of a single principle, some *ism* or other, to which every thing else pays obeisance; they preach it; they pray according to it; they talk of it when they rise up and when they sit down; they are, in short, the very incarnation of it. To them nothing is good in faith or practice, in which this principle is not the main element; and nothing too wrong to be sanctified by it. Whether it be anti-slavery or anti-abolition, anti-masonry or moral reform, it is with them first and last and midst and without end. If it take the form of a favorite doctrine, as of the sinner's ability or inability, of foreordination, or free-will, of submission, or perfection, it seems to the diseased vision of its victim, to be the one thing revealed, written all over the volume of Divine Truth, within and without. If it be a principle of interpretation, that of the analogy of faith, for example, or of accommodation, or the double sense, it is the golden key that

unlocks all the mysteries of Scripture. If a philosophical theory, it explains all and harmonizes all. It resolves every thing, and every thing is resolved into it. Whether it take the name of Scottish or German, sensual or transcendental, it is equally positive of being the philosophy of philosophies, and having the exclusive right to interpret the Scriptures in its own way.

There are, also, *theoretical* preachers and *practical* preachers, the former always explaining difficulties, and always finding difficulties to explain; the latter earnestly and incessantly urging men to duty, and mourning and wondering that men think so little of their exhortations. There are men passionately attached to old things, and men equally fond of new things. In the former the divines of the seventeenth century speak, though dead; in the latter, the mode of argument and expression, which some fortunate enthusiast, of the warm tempered West, has transferred from the forum to the pulpit, make us almost to doubt, whether we are, in reality, in the temple of the Lord or the market-place. The extremes of delicacy and of vulgarity may find their way into the language of the sanctuary; a delicacy, so extremely fastidious, that the most common names of things, made prominent in the Bible, are rejected as unfit for the public ear; a vulgarity, which is not offended by the grossest illustrations, the coarsest humor, and the use of colloquial contractions and inaccuracies of language.

How much the candidate for the sacred order, needs that best and rare intellectual endowment, a practical wisdom, which, as it were, instinctively discerns the true, the pertinent, the proper, and enables a man to maintain the happy medium between extremes, and to command the respect of all by falling into the extravagances of none.

The need of such wisdom is seen, secondly, in the *pastoral office*.

In pastoral life, extremely delicate questions arise. The limits of pastoral authority are ill defined; the duties and responsibilities of church members far from being settled; and the whole course of ecclesiastical discipline full of uncertainty and perplexity. Matters of difference between the individual members of a church, between different churches, or between a church and its pastor, often involve points of much difficulty and delicacy, and demand the exercise of the nicest discrimination and the utmost sagacity and good judgment, in adjusting them. Our form of church government leaves great responsibility to rest on the pastor, and renders a well balanced mind, an eminently wise man, an invaluable treasure not only to his own people, but to the whole circle of churches with which they are on terms of Christian intercourse. In the ordinary intercourse of a minister with his people, there is room for the exercise of all the wisdom we are capable of attaining. Discretion out of the pulpit gives authority to the pulpit itself. A skilful husbanding of the resources of the pastor, secures a respectful audience to the preacher. An obstinate adherence to a favorite measure, and a fickle and fluctuating course, may equally abridge the influence of a minister. There are particular cases in the history of communities, which cannot safely be overlooked or disregarded. There is a time to sow and a time to reap; a time to take a stand on some great truth or principle of duty, with a martyr's fortitude, and a time to flee from one city to another. Happy, happy the man, to whom God giveth wisdom to discern the signs of the time, and to adapt himself to the exigencies of the Divine Providence.

The need of wisdom is, also, obvious in the relations of the minister as a man.

It is not possible to separate the professional from the private character; the pastor and the preacher, from the citizen, the neighbor, the husband and the parent: indeed, the eloquence, the influence, the usefulness of a minister depend essentially on his personal character. It is not simply, nor mainly, what a man utters in the desk, or does in his profession out of it, that determines the impression he makes. The life of the man, known and read of all men, insensibly infuses its influence into his speech and his measures. The very same words are the same no longer, when they drop from other lips; and the identical policy, which adopted by one man is coldly approved and reluctantly supported, meets the wishes and engages the enthusiasm of all, if proposed by



another. Nor is it altogether a difference of direct personal influence; the policy and the speech of men of opposite characters, however alike in form and every definable feature, are nevertheless as different as the zephyr that floats to us over the stagnant marsh, from the zephyr that is wafted across a garden of spices. It is a zephyr still and a zephyr only—a soft breath of air; but in the one case we involuntarily turn away our faces; in the other, it is luxury to breathe.

The differences of private character, which we have now in view, are such only as result from different degrees, not of moral excellence, but of wisdom and discretion. A man may do a real kindness, with true good will, but with so bad a grace, that he gets no credit for it. He may reprove a fault with a gentle spirit, but a most ungracious tone. One may shake hands with his neighbor in a manner that seems to wish him farther off. Men, of whom such are specimens, complain of being perpetually misapprehended; and with great reason, for they are continually misrepresenting themselves. We may be over precise also, or loose in pecuniary matters, and in manners—in one style of living and in dress. An intelligent people choose to see the man whom they have selected for a spiritual teacher, neither vain of idle distinctions, nor careless of the proprieties and dignity, which befit a cultivated mind and an honorable profession. A fop, a sloven, are equally condemned. He who haggles with market men and stage proprietors, and he who cannot safely be trusted with his own money or his own horse, are alike subject to reproach.

In all these views, the character of a minister of the gospel is hard to maintain. He is a wise man, who does not materially err.

These remarks are made of course with reference to the young men, who are preparing for the sacred office; and in the hope that they may serve to remind the fathers and brethren, already in the profession, of the service they may render to the cause of truth, by inculcating the cultivation of clerical wisdom on their young friends and pupils.

One of the principal means of cultivating the wisdom we have spoken of, is keeping it in the student's eye as a qualification to be aimed at. The very idea of the character itself, steadily held in mind, directs attention to the exhibitions of it in others, and to the occasions which call for it, and thus unconsciously leads to those trains of thought and habits of action, which generate and develope it. One of the great points in education is to secure attention to things always near us, and yet, generally overlooked. It is especially so in reference to those influences, which, though slight and insensible, are rendered important by their constancy. Of this kind are the influences, which gradually form the manners and the spirit of a man, in the society of his fellow-men and amid the scenes of nature. Of the same sort, in a great degree, are the sources of that peculiar trait of character, of which we are speaking.

Another means of improvement in this respect is the careful observation of our own minds. It is an evil of the present state of society, that a man's own feelings and judgment are last and least consulted by himself. The individual is lost, or trodden down, in the multitude. Yet one of the best guides of the theologian, or the pastor, or the man, is the oracle in his own bosom. Let the divine ask himself what his own intellect approves, what his own heart feels, what his own soul needs; and he may, for the most part, presume, that just that will commend itself to every intellect, touch every heart, and satisfy every soul. At any rate, if in such a man's theology, or manners, or measures, there should be striking peculiarities, they will be his own, full of an original spirit, and not necessarily oddities, or extravagances.

But, doubtless, the best aid is furnished by the study of the Scriptures. There is no circumstance more characteristic of the Bible, than its peculiar modes of exhibiting truth and the models it contains of moral and professional wisdom.

To illustrate the peculiarity of Scripture eloquence would require a great deal of time, and would, after all, be but imperfectly done, by the best criticism. It can be well understood only by taking the sacred volume itself into the

closet. We discover in it no traces of art. We hear no note of preparation for effect. We seem at ease, in the company of men nowise extraordinary, in most respects, and acting their parts in common scenes—men subject to like passions with us—scenes very like our own homes. And the truths with which we are conversant, here, when we gather them up from this and that portion of the record, and place them side by side in systematic order, seem just like other bodies of divinity.

Still, as we give ourselves up to the guidance of the inspired writers, and follow, somewhat minutely and carefully, the train of events, the development of character, the interviews of men with one another and with God, which make up these wonderful books, how changed all things appear. What strange impressions are made; what mysterious objects pass before us and stand around us. What a life we are living, what an end we are approaching, what a world we dwell in, what scenes await us. We feel as if we were penetrated by the eye of God and surrounded by his presence. We are filled with a mingled feeling of abasement and exaltation; compelled to look on ourselves as at once the worst and the most privileged of beings—too mean and too guilty to deserve anything, and yet solicited to accept of all things—captives, redeemed; enemies, reconciled. We seem to ourselves to be living in vain, with every thing to do; to be striving for nothing with every thing to gain. And, if the heart is yet sensitive, in spite of our pride, we weep tears of regret at the ignoble life we lead, and give ourselves, with earnestness, to the work of our own salvation and the promotion of the glory of God. Such impressions and such resolutions we cannot avoid, but by shutting up the Book of life, and laying it away out of our sight. A wicked man dreads to be alone with it. We cannot too much study a book of this spirit, nor fail to catch something of its style of eloquence, by habituating ourselves to feel its influence on our own hearts. The diligent reader of the sacred Scriptures and the careful student of his own heart, will soon find, that to these sources he owes more of whatever true wisdom he may attain, than to all the schools.

The nearest approach to this style of teaching, which the history of heathen eloquence, and, perhaps, of uninspired eloquence, in any state of society, affords, is exhibited in the public instructions of Socrates. In Plato's Banquet, Alcibiades is made to say, "When I heard Pericles, or any other great orator, I was entertained and delighted; and I felt that they had spoken well. But no mortal speech has ever excited in my mind such emotions as are kindled by this magician. Whenever I hear him, I am, as it were, charmed and fettered. My heart leaps like an inspired Corybant. My inmost soul is stung by his words, as by the bite of a serpent; it is indignant at its own rude and ignoble character. I often weep tears of regret, and think how vain and inglorious is the life I lead. Nor am I the only one that weeps like a child and despairs of himself; many others are affected in the same way."

Among Christian writers few possess this peculiar power like Paschal. Who ever sat an hour over the "Thoughts," without feeling the consciousness of a new being coming over his soul—without wondering that he had lived so long, and known so little what it is to live.

Socrates acquired his power by abandoning the schools of the Sophists, and following the advice inscribed over the gate of the temple at Delphi, "*Γνῶθι σεαυτὸν*"—*know thyself*. Paschal, also, and every truly eloquent minister of Christ, has studied moral wisdom in his own heart, and in the school of the inspired Teachers.

## ALUMNI OF THE THEOLOGICAL SEMINARY, ANDOVER.

THEOLOGICAL SEMINARIES are not a new kind of institution. They have existed in some form almost from the Christian era; though established upon a less permanent basis than at the present time. Theological education in this country was conducted by the enterprise of individual clergymen, till the commencement of the present century. In 1808 was established the Seminary at Andover—the first that was erected upon a permanent basis in this country; and since that time, the superiority of instruction in public seminaries over that given by private individuals, has become generally acknowledged. Consequently theological seminaries have been established by the principal Christian denominations in the land. More than *thirty* have been founded within the last thirty years. We are glad to see this interest in providing an able ministry for this country and the world. And we are not displeased to see Andover still holding, and promising to retain the rank which, by its greater age, belongs to it.

Its continued prosperity will be seen from the following schedules:—

## SCHEDULE I.

*Showing the number that have annually finished their course in the Andover Theological Seminary: designating the Colleges at which they were graduated, and the number that have deceased.*

	Harvard.	Yale.	Brown.	Dartmouth.	Williams.	Middlebury.	Bowdoin.	Amherst.	Union.	Hamilton.	N. J. College.	Vt. University.	Other Colleges.	Not Graduates.	Total.	Deceased.	Foreign Miss.
1809,	1	1	1									1			4	3	
1810,	3	12	1	2	10	2			1		2				33	10	3
1811,	1	1	4	1	4	4	2		1		3	1			23	7	
1812,		2			5	1			1					1	12	4	2
1813,		4	1		3	4	1		2						15	3	1
1814,		11		3	2	7	1							2	26	6	2
1815,		6	2	3	2	3	3								19	3	2
1816,		3	1	3	1	1			1						10	3	1
1817,		3	3	1	3	9				1					20	4	1
1818,		1	2	5	3	3				1					17	6	3
1819,		3	2	6	3	3	1			1				1	21	3	4
1820,		5	2	7	2	6					1			2	28	5	2
1821,		9		8	2	3							1	2	30	4	1
1822,		4	2	7	4	3	1		1	3			1		28	5	1
1823,		7	1	6	3	3				1		2			24	5	3
1824,		13	2	6	1	2	1		3	2		1		1	33	10	
1825,		3	3	12	2	6	1							3	30	2	1
1826,		8	1	5	1	4				4					25	1	1
1827,		6	2	7		4	2	4		2				3	31	3	3
1828,		2	1	2	1	3	3	1		1			1	4	20	3	2
1829,		3	1	8	1	6	5	4	1	1		1		2	34	1	2
1830,		1		8	3	3	1	5	2	1				3	28	3	2
1831,		1	1	13	1	4	5	10	1	2		1		5	44		4
1832,		1	2	3	1	3	14	1						2	29	3	6
1833,		1		4	1	3	2	8	1				1	2	23	1	2
1834,		3		3	2	5	2	14	1				1	5	37	2	6
1835,		5	2	7		4	3	7	2			1	4	2	37	1	4
1836,		1			2	1		8							12		1
1837,		2		6	3	4	5	11	2				1	2	37		5
1838,		3	1	7		3	5	7						3	30		3
1839,		2		4	1	2		9	1	1			1	4	25		3
Total,	34	125	41	142	70	106	47	102	22	21	7	7	11	50	785	101	71*

\* Several that were once missionaries have returned, which, if added, would raise the number to ninety.



## SCHEDULE II.

Showing the States in which the Alumni of the Theological Seminary, Andover, had their original residence, and the Colleges at which they were graduated: also, the number of the deceased, and of Foreign Missionaries.

	Maine.	N. Hampshire.	Vermont.	Massachusetts.	Rhode Island.	Connecticut.	New York.	New Jersey.	Pennsylvania.	Ohio.	Other States.	Other countries.	Total.	Deceased.	Foreign Miss.
Harvard, . . . . .	2	5	1	24			2						34	6	1
Yale, . . . . .	3	6	3	27		77	3	1		2	3		125	20	7
Brown, . . . . .	1	2		35	1	2							41	3	2
Dartmouth, . . . . .	5	72	27	33		3	1					1	142	18	14
Williams, . . . . .			3	47		14	3	1		2			70	18	8
Middlebury, . . . . .	1	5	64	18		4	11		3				106	18	13
Bowdoin, . . . . .	31	3	1	11		1							47	6	2
Amherst, . . . . .	1	6	4	79		8	1	1	2				102	5	12
Union, . . . . .				8		5	6	1	1		1		22	3	2
Hamilton, . . . . .		1		4		3	12		1				21	3	2
New Jersey College,							2	5					7	2	
Vermont University, .			7										7	1	1
Other colleges, . . .				2					2	4	2	1	11		1
Not graduates, . . .	3	10	7	12		5	5		3	1	2	2	50	1	6
	47	110	117	300	1	122	46	9	12	9	8	4	785	101	71

From the preceding it appears the number annually leaving Andover is gradually increasing; for the four largest classes have left within the last ten years. Previous to the establishment of Amherst College, a plurality of those belonging to Massachusetts were graduated at Williams; many were graduated at colleges out of the State; more came to Andover from Yale than from any other college. Since Amherst College was established, its graduates have been most numerous at Andover. But, for the whole existence of the Seminary, the graduates of Dartmouth are much the most numerous.

Heath, September 27, 1839.

## ANNIVERSARIES OF SOCIETIES CONNECTED WITH THE AMERICAN EDUCATION SOCIETY.

### CENTRAL AMERICAN EDUCATION SOCIETY.

AN account of the public services at the time of the last anniversary of this Society was given in the August number of this work. An extract from the Report follows:

Emerging from the clouds of adversity that have been lowering around their path for two years past, and commencing a new era in this work of benevolence, the Directors have thought proper to re-survey the ground and examine anew the principles upon which they act.

The system of parental loans, judiciously administered, they continue to regard with undiminished favor. The voices of those

who have had the most ample opportunities to witness the results of its operation, bear uniform and decided testimony to the utility of the plan. The wisdom of this prominent principle, in our mode of furnishing assistance, must now be considered as completely demonstrated. Experience has shown it to be safest and most prudent for the benefactor, and at the same time, most agreeable to the feelings of the beneficiary.

Another important feature is, the certificate of character and accurate account of expenses, required once a quarter, of every one under patronage. By this means the Directors become acquainted with the moral and religious character, the scholarship and habits of all the beneficiaries. Is any one inattentive to his studies, or extravagant in

his expenses? his quarterly returns give evidence of the fact, and lay the foundation for admonition, rebuke, or suspension of aid, according to the circumstances of the case.

The Directors are more than ever convinced of the necessity of taking every precautionary measure, to guard the avenues to the sacred office, and to prevent the approach of those, who seek it for worldly aggrandisement, personal ease, or as a theatre for display. It is their purpose to aid those, and those only, who desire to preach the gospel for the love they bear to the cause of their divine Master, and who give evidence that they will in due time, become workmen that need not to be ashamed, valiant champions of the faith, who shall wield the appropriate weapons, and be imbued with the spirit of their vocation. They therefore urge upon those committees, whose duty it is to examine and recommend candidates for patronage, great caution in the reception of new applicants. They are requested and instructed to encourage none to enter upon a course of study, of whose piety, prudence, or mental capacities, they have any well-grounded doubts.

A thorough course of education has ever been required by the Society's rules, and it is believed that the welfare of the Christian church imperiously demands a firm adherence to this principle. Young men who have too little patience or industry to submit to a rigid course of mental discipline, or to acquaint themselves with those branches of knowledge which have ever been deemed of the first importance, if not indispensable to the profession, have slight claims upon the patronage of the churches. The loud call for ministers from heathen lands, and the large, increasing demand at home, have made it difficult to convince many ardent and worthy Christians, that a course of nine or ten years preparatory study is at all compatible with a due regard for the salvation of souls. Have not young men sufficient knowledge, it is said, to instruct the heathen and the less intelligent in civilized communities, though they may not have pursued all the branches of study, usually embraced in a course of liberal education?

There is a zeal that is not according to knowledge, and such we must regard that well-meant but short-sighted policy, which would hurry men into the ministry, whose minds have a very limited supply of well-digested knowledge. Many of this class of ministers, have seen and deeply deplored their error, when the remedy has been beyond their reach. Where can an ignorant minister find an appropriate sphere of labor? Is he qualified to instruct those intelligent churches and congregations among us, that have been gathered and trained under the influence of men of sound learn-

ing and of intellectual vigor? The idea is preposterous.

But he will do, say some, for our new settlements at the West; send him to the great valley, he can be useful there.

Such seems to be the opinion of many, and the practice of some; but it is a practice at war with sound policy and good sense. If the people at the West were really as ignorant as some would have us suppose, they would need men of finished education, to mould and to elevate their character, and to lay the foundations for literary and religious institutions. But they are not, generally, so destitute of knowledge. Large stores of book knowledge they may not possess, but men and things have been the objects of their study. They can appreciate, if they cannot measure, men of learning.

Besides, the West is already teeming with preachers, whose claims to the respect and confidence of the people are based upon their own acknowledged and vaunted ignorance. "I have no learning; I never saw a college," is language that has actually been employed, by professed religious teachers, as a passport to popular favor. And what is the influence of such men? It is no more certain that a stream cannot rise above its fountain-head, than that a people will not be ambitious to surpass, in intelligence, their spiritual guides. They will hug the chains of ignorance, so long as their religious teachers choose to remain in the same ignoble servitude. But men of reflection, of quick perceptions, and of strong minds, will not be likely to hold, in high veneration, that system of religion, whose ministers and authorized expounders, hate knowledge and glory in their ignorance. They must regard with contempt, the superficial, weak-headed preacher, who quails before the rough but sturdy logic of the untaught skeptic. If that interesting part of our country is ever fully brought under the controlling power of Christian truth, it will not be effected by intellectual dwarfs. The sons of Anak dwell there.

What employment then can be found for uneducated ministers? Will they do to enlighten the heathen? So think some who appear not well to understand the nature of missionary labor. If the powers and acquisitions of Paul, were all called into exercise, in explaining, enforcing, and defending the truths of revelation among heathen and unbelievers, if miraculous powers were superadded to his own, to give effect to his preaching, can any valuable results be expected from inefficient, unfurnished preachers? Prejudices are to be overcome, inveterate habits changed, objections removed, arguments refuted, systems of false science exploded, and language acquired and reduced to order. For such an arduous and difficult service, what are the indispensable qualifications? Most certainly *ignorance* is not one.

If we must have men of meagre attainments in the sacred office, let them by all means be settled over our most intelligent congregations, where, if they do no good, they will at least do but little harm. But until an appropriate sphere of labor for an illiterate ministry can be found, the Directors feel warranted in insisting upon a thorough course of education, as a condition upon which assistance is afforded.

But it is urged that some of the branches of study pursued in our colleges are of hurtful tendency, and ought to be abandoned; accordingly substitutes have in some cases been introduced which essentially modify the established and long tried systems of public education. An attempt has thus been made by some respectable scholars to decry, and, if possible, to banish from the halls of learning the study of the ancient classics. Other men of equal zeal, but of far humbler pretensions, have echoed the alarm, and rung all sorts of changes upon the dangers to which students are exposed by this familiarity with pagan writers. "The holy city is in the possession of infidels," was the animating text of Peter the Hermit. By his enthusiastic rhapsodies, the elements of social order were driven into fierce commotion, and the energies of Christendom were enlisted to dispossess the Infidel, and heal the wounded honor of Christianity. The text has indeed been changed, but the discourse is much the same in our day. We are gravely told that the word of God is dishonored by the study of the heathen classics; that young men whose characters are formed under their influence, if saved at all, must be "saved so as by fire." An impression has been made upon some, that candidates for the ministry are putting their morals, if not their souls, in jeopardy, by the study of Greek and Latin.

As the Directors insist upon a thorough course of classical study, it may not be unsuitable to this occasion, briefly to assign their reasons for adhering to this original and fundamental principle of the Education Society.

The objection to the classics, based upon their immoral tendency, has its foundation, chiefly, in the lively fancy of the objector. Centuries have passed since the study of Greek and Roman models has been deemed essential to a finished education; and they have left on record few, if any, well attested facts that go to prove the immoral influence of the study. It cannot, however, be doubted that classical study wrongly directed, may produce, and probably has produced, injurious effects. But if the ban of proscription is to be pronounced upon every branch of knowledge and every author, that abuse has made prejudicial to the mind or heart, it would narrow down the course of liberal education to limits most meagre and contemptible. Some of our best and

most approved English classics would thereby be driven into exile. *Paradise Lost* must be banished; Pope and Thomson must be laid upon the same shelf with Horace and Virgil; and the noblest works of genius, that the English language can furnish, must be kept from the student's eye. And who will say that a portion of Inspiration's sacred page, would not, by such proscription, be placed under interdict?

It is then neither candid nor wise to raise objections against the tendency of a study, when the evil, if any, results from the depraved habits of the student, or from defective modes of instruction.

"Moses was learned in all the wisdom of the Egyptians,"—literature as likely to corrupt the heart as that of Greece and Rome; and yet we have no evidence that the morals of Moses were tainted by his studies. It was that enlargement of understanding; that vigor of intellect, acquired and disciplined by the patient and profound study of heathen writers, that made him "mighty in words and in deeds," gave him superiority over all his countrymen, and eminently fitted him for that perilous and responsible station, that he was called to fill. Paul was a student of heathen classics. He even quotes them in his public addresses, but nowhere intimates that his morals had passed a fiery ordeal in his course of study.

The great Reformers, Luther, Melancthon, Zwinglius, Calvin, and Beza, were eminent for their classical attainments; and the brightest ornaments in the Protestant church, in every successive age since the Reformation, were profound classical scholars, alike distinguished for purity of heart and power of thought.

The untaught Christian, then, has no cause to apprehend, that the moral principles of the candidates for the sacred office, will be poisoned by the branches of study they are called to pursue. Should an antidote ever be found necessary, it will be readily administered by the Christian teachers, to whose guardianship they are committed.

The high value of classical study in forming and furnishing the youthful mind, has often been demonstrated. No single department of learning is so well adapted to strengthen the memory, improve the judgment, refine the taste, form the habit of nice discrimination, and invigorate the reasoning powers, as the study of language; and by the almost unanimous consent of the literary world, no languages have higher claims upon the student, for purposes of mental discipline, than the Latin and Greek.

Perhaps there never was a time when sound learning and mental discipline, were more essential to the heralds of the cross, than the present. The general diffusion of knowledge in our country, has become a subject of State policy, as well as of individual and associated enterprise. Not only



is intelligence more generally diffused among the mass of the people, but the standard of education is gradually rising in our literary and professional institutions. Sound scholarship, a wider range of study among all professional men, are necessarily demanded by increasing knowledge among the people.

With this general increase in knowledge and advance in the systems of education, the clergy must keep pace, or they will fail to be respected. Ministers among us are esteemed according to their intellectual and moral worth. No bankrupt in character can draw for reputation upon the profession in general, and hope to have his draft honored at sight; no one can throw the clerical mantle over his intellectual deformities, and expect thereby to screen them from the public gaze. Each one by himself must be prepared to pass the public scrutiny, and receive the public award.

The higher departments of public instruction, seem by common consent, to be intrusted to the clergy. Nine-tenths of the presiding officers and a large proportion of the professors and teachers, in our universities, colleges and high schools, are members of this profession. With these high trusts and vast responsibilities, shall they be men of small abilities and inferior attainments? The general interests of education in this great nation, are more intimately connected with the intelligence and capacities of the clergy, than most men, at first thought, would be willing to admit.

The sentinel that, in these perilous times, guards the walls of Zion, must be completely equipped and ever ready for action. The enemy is active, subtle, vigilant. Proteus-like, he assumes new forms, the more easily to deceive the unwary. The old landmarks of truth are removed, and new schemes devised to rob Christianity of its glory, and destroy its vital energies. Infidelity too has marshaled her forces and taken the field. Her banner is now waving in the breeze, alluring to her ranks, the thoughtless and the depraved. Her stores of abuse and ridicule are well nigh exhausted, and she is now making an attempt to press into her service, the aid of science and learning. Presses are established, societies organized, and periodicals issued, to oppose and overthrow the Christian faith. The enemies of Revelation have burnished their armor and girded themselves for fierce intellectual conflict. They have sought for arguments in the heavens above and in the earth beneath—have compassed sea and land, scaling mountains, exploring caverns, examining rocks, shells and bones; they have invoked the pyramids of Egypt, and summoned Leviathan from the "vast deep;" have searched the languages and scrutinized the complexions of men; they have invented history, forged chronology and made false calculations in astronomy, all for the purpose of disproving the truth of Inspiration.

When men of strong minds and ample stores of learning, are engaged in this mighty crusade against the strong-hold of our faith, is it safe to intrust the defence of the Holy Citadel to officers inexperienced, undisciplined, and destitute of arms and ordnance? Most surely not. Warrior must meet warrior; Achilles must contend with Hector; intellect must grapple with intellect; and learning must be opposed to learning. Let the Christian soldier be as well furnished and equipped as his adversary, and we will fearlessly abide the issue.

As the respectability and success of Christianity are so intimately connected with the character and qualifications of its public teachers, the Directors cannot be the willing instruments of introducing to the sacred office, men of questionable piety, or of feeble capacities. Nor does it comport with their views of duty, to appropriate the sacred charities of the churches to men, who are hastening into the ministry with minds undisciplined and unfurnished. While they duly consider the importance and necessity of greatly augmenting the number of ministers, they also feel, that the state of our country and of the world demands, that the heralds of salvation who now take the field, be men of piety, efficiency, and learning.

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PHILADELPHIA EDUCATION SOCIETY.

THE Annual Meeting of this Society was held at the First Presbyterian church in Philadelphia, Wednesday, May 29, 1839. After prayer had been offered by the Rev. Seth Williston, D. D., the Report was read by the Rev. Eliakim Phelps, an extract from which follows:

The season of our religious anniversaries has again arrived. We have assembled to recount the incidents of the Philadelphia Education Society during the fourth year

of its operations. Some there were, who loved and labored for this Society, who were active in its formation, and were its constant friends and patrons to the last, who do not join us now. Nor will they join us ever, till we meet in another world. One, the Rev. Albert Judson, who was among its founders, and who, for a time, conducted its correspondence as its Secretary, departed this life during the last month; and another, Mr. Kirkpatrick, of Lancaster, who was among its earliest patrons, died during the last autumn. They both died as they lived "full of faith and of the Holy Ghost."

The Directors are more and more deeply impressed, by every year's observation, of the vast importance of the Education cause—they regard it as fundamental to all the other enterprises of benevolence. If this fails or languishes, they all languish. Other enterprises may stand nearer the point of contact between the gospel and the souls of men, and therefore, may, to superficial observers seem to tell more directly on *immediate* results; yet to intelligent Christians, the world over, it must be obvious that the work of converting the world is not the work of a day or a year. It is—it must be the work of many generations. The plans, therefore, for its accomplishment, must be laid deep and broad, and reach far into the future; and that department of this enterprise which contemplates the supply of a pious, orthodox, educated ministry, for the world, lies at the foundation of the whole. It is the mainspring by which all the kindred elements are to be put in motion; the lever of Archimedes, which is to move the world.

But in order to the more perfect development of our plan, several improvements are desirable. We need

A more efficient coöperation on the part of pastors and churches. On them it must devolve to select the men, and to throw around them the first influences which shall bear upon this subject. If all our pastors would preach on the duty of young men in relation to the ministry—and were willing to give the most promising of their young men to the work, and would use their influence with all;—the number who would engage in the work, might probably be doubled in a single year.

The Society aims not only to bring into the ministry *more men*, but *better men*—*holier men*. This, it is believed, is what is demanded, more than all things else in the ministry at the present time—a higher tone of piety and of Christian action—a more perfect consecration to God. We hope to furnish many thousand such men as Baxter, and Martyn, and Brainerd, Newell and Parsons, and Gordon Hall. We hope to impress the image of Payson and Cornelius, and Rice, on the entire ministry of our land; and thus collect the elements and put in train a combination of influences

which will not only tell in their results on the millennium, but will be among the prominent instrumentalities in its introduction and in its consummation.

The meeting was addressed by the Rev. Charles A. Boardman, Youngstown, Ohio, Rev. Benjamin Labaree, New York, and Rev. Dr. Cox of Brooklyn, N. Y.

Ambrose White, Esq. is President of the Society, the Rev. Eliakim Phelps, Secretary, and Geo. W. McClelland, Esq. Treasurer.

#### CONNECTICUT BRANCH.

An account of the last Anniversary of the Society was given in the Journal for August. An extract from the thirteenth annual report, then read, is here inserted.

The Directors of the Connecticut Branch of the American Education Society, in presenting their Thirteenth Annual Report, desire gratefully and devoutly to recognize the smiles of the Great Head of the church, during the past year, upon the great cause, to which, in their humble sphere, they are endeavoring to lend a helping hand. During the recent period of pecuniary embarrassment, no great object of religious enterprise was more seriously affected than that of the Education Society. For several reasons it is more difficult, than in almost any other kindred operation, to effect a sudden curtailment of the Society's disbursements, without the most injurious sacrifices; or, on the other hand, to make any appeal to the sympathies of the Christian public, which shall have an immediate effect in bringing up large deficiencies in its funds. In these trying circumstances the Society, looking to the great and precious interests committed to its care, and endeavoring, as far as possible, to preserve that steady course, so indispensable to the attainment of its ultimate object, was compelled to go forward under the pressure of accumulated burdens, which nothing but a reliance on the Divine hand could have enabled the Directors to sustain. At the close of the last year of the Society's operations it seemed uncertain whether this Branch could be permitted to depend on the Parent Board to supply the deficiencies which were occurring almost every quarter, in the resources of its treasury; and consequently whether a considerable number of the young men preparing for the sacred ministry in the literary and theological institutions of the State, especially the former, would not be compelled to suspend, or even utterly to relinquish the execution of their design. This uncertainty was deeply embarrassing to the feelings of the young men themselves, who could scarcely endure the thought of being cut off from the attainment

of an object immeasurably dearer to them than any earthly good.

Remembering the pain of these trials and apprehensions at the commencement of the year, it is with feelings of peculiar pleasure, and we trust, with emotions of gratitude to God, that we come before the Society at this time, with the ability to say not only that our wants have been supplied, but also, that we can enter upon another annual period of our labors with a much greater degree of encouragement and assurance.

On surveying the great field of gospel enterprise which has been opened to Christians of this day, and estimating in some imperfect degree the moral and spiritual wants of our own, and other nations, the Directors cannot but feel a deep conviction that the motives, which first impelled the churches to embark in efforts for the multiplication of evangelical ministers, are increasing, rather than otherwise, in their force and urgency. The supply of ministers, properly fitted for their work, has not kept pace with the growing necessities of our own country; while, at the same time, new openings and calls from abroad continually present themselves. The Macedonian cry is beginning to be heard, even from Europe, as well as from the other continents and islands of the sea. New empires are springing up on our borders, which will be looking to this country, for some time to come, to supply those who can come and dwell among them, in the character of Christ's ambassadors, laboring to plant and nourish up the seeds of Christian truth and influence. Political revolutions, and processes of a more gradually transforming and assimilating character, are going on within and among the nations of the earth both far and near; which seem to indicate that God is, in this respect, preparing the way before his peaceful chariot of salvation, so that the gospel may speedily have free course and be glorified. Are we prepared, brethren and friends, to meet the exigencies and duties of the crisis which appears to be at hand? Are we as fully consecrated to Christ and his cause, ourselves, as will be requisite to the cheerful discharge of our own responsibilities? Are we ready to answer the call for the bread of life, of the famishing millions who may soon be so far roused to a sense of their condition, as to feel that they have a want of something which is possessed, only by the "people of the living God?" The Bible and the Christian Tract have gone out upon the wings of the wind. Many a precious seed lies scattered here and there which may soon require the hand of the cultivator and the reaper. Let us watch with prayerful solicitude the signs of the times, and be prepared, wherever any favored portion of the field is ripe, to thrust in the sickle. Let our young men especially, whom God by his grace has numbered among the host of his elect, be encouraged, and



assisted if need be, to prepare and consecrate themselves unto that high calling, in which it will be a peculiar honor for them to employ their most cultivated powers. Thus, and thus only can we expect that when the fathers in these churches shall rest from their labors, and missionaries on our borders and in foreign climes shall cease from their toil, a goodly number of the servants of Christ, suitably furnished for this arduous work, will appear to receive their mantle, and to occupy their places, and so bear onward the ark of God to its last and most glorious resting place in the sanctuary of the New Jerusalem.

#### MAINE BRANCH.

AN account of the Annual Meeting was given in the last number of the Journal. An extract from the Annual Report follows.

At their meeting in March, your Directors appointed certain individuals of their own number to visit most of our beneficiaries at the seminaries, with which they are connected, for the purpose of inquiring into their spiritual state, and of giving them such counsel, as their circumstances might seem to require. We had the quarterly certificates of their instructors that they all possessed a fair Christian character, yet they might not, any of them, be fully aware of the importance of the position, which they occupy; that even now they are a spectacle to God, angels and men: that, while pursuing their academic, collegiate and theological studies much will be done to mature their own characters, and much influence be exerted by them for good or evil, upon that interesting class of minds, with which chiefly they are associated. Their situation is in truth one of peculiar and most solemn responsibility; it is much to be desired, that they should constantly and deeply feel the pressure of that responsibility; and that to an exemplary diligence in their endeavors to acquire knowledge, and to form habits of close and effective mental discipline, should unite a consistent, fervent, active piety. Into the holy office, which they have in prospect, they will be presumptuous, unauthorized intruders, if their souls do not glow with a Saviour's love. As recipients of the consecrated charities of the church, they cannot feel too strong a desire to show, even now, that this bounty is not bestowed upon objects unworthy of it, and to encourage by their Christian deportment the expectation, that if their lives be prolonged, they will prove good ministers of Jesus Christ. But they are human beings, young in years and in piety, encompassed therefore with infirmities, liable to err, prone to evil—exposed (at the academy and the college) to the ensnaring influence of evil communications—and connected, it may be, with

churches in a state of spiritual declension. Perhaps we cannot reasonably expect of them a degree of piety essentially more elevated, than that which exists in the Christian community at large, and particularly in the churches of which they are members. Let more prayer be offered in their behalf, and let opportunities be improved by their pastors and friends of exhorting them to continue in the grace of God, and steadfastly to aim at higher and higher attainments.

Impressions are sometimes entertained, that young men are aided by Education Societies, whose powers of mind and literary attainments do not give fair promise of usefulness. Now it is not necessary that all Christian ministers should be men of *eminent* powers and attainments. Experience has shown, that some men in these respects, scarcely above, perhaps apparently somewhat below mediocrity, prove more acceptable and useful, than others in talents and science decidedly their superiors. There is need of caution, therefore, before we reject, as well as before we approve. But in general the danger is much greater of bringing forward those, who have not sufficient capacity, than of rejecting any who have. Never was it more important, than at the present day, that those, who are set for the defence of the gospel, should possess the spirit of power and of a sound mind, that so they may be able to convince gainsayers, to instruct all classes of hearers in things pertaining to God, and to secure the respect of men of intelligence and cultivation for their office and their religion. Much of injury may accrue to young men themselves, if encouraged to leave employments in which they might be respectable, useful and happy, for a profession which they cannot fill. In the same way, much prejudice may be exerted against the Society that aids them, and against the gospel itself. At the meeting of the Directors in March, individuals were appointed to make particular inquiries with respect to the standing of beneficiaries in talents and scholarship.

The prejudice, too often occasioned against the Education Society by the real or supposed want of suitable qualifications in some one or more of the young men assisted by it, we cannot admit to be well grounded. The Society does not intend to bring forward into the ministry any other young men, than such as possess a "hopeful piety and promising talents." It receives none upon trial, but those who furnish satisfactory evidence of fair Christian character, and who having pursued classical studies for six months, are favorably reported of by their teachers, and approved of by an examining committee. After they are received, it requires from their instructors, a quarterly certificate that their talents, and scholarship, and deportment are such, as entitle them to continued assistance. But instructors and

committees may err; certificates may sometimes be given to those from whom it were better to withhold them; individuals may pass through a nine years' course of instruction, and be regularly introduced into the Christian ministry, who ought to serve God and their generation in some other calling. Upon such persons the money contributed to this Society may be injudiciously bestowed. There may be other instances of young men, receiving assistance, whose manners are not perfectly agreeable; or who sometimes speak and act indifferently; and more rarely an instance may occur of an individual, for a season assisted, who is afterwards detected in conducting immorally, or who embraces some pernicious heresy. And does it follow that the Society is unworthy of public patronage? Shall we embark in no benevolent enterprise, that does not perfectly attain its object? Shall we help no missionary society, that employs in any instance a missionary, unskilful, or from any cause, inefficient? Shall we refuse to give to the poor, until assured, that every donation will be conferred upon some worthy recipient, and will be productive of substantial benefit? Shall we connect ourselves with no Christian church that contains within its sacred enclosure a member whose piety is doubtful?—Every thing human is imperfect. Nothing good is projected, or done, without some mixture of evil. Shall we do nothing, through fear that possibly we may do evil? Whoever examines with fairness the history of the American Education Society (of which this is a Branch) will be convinced by the most abundant evidence, that immense good has been effected by it. Many hundreds of most valuable pastors at home, and missionaries among the heathen, but for the help afforded them by the Education Society, would have been, comparatively speaking, lost to the church and the world. It indicates a very narrow, partial view of the subject, when from a few instances of failure, it is inferred, that the enterprise is unsuccessful, and ought to be abandoned. If the gospel is a treasure of inestimable value, if the Christian ministry is a blessing to the world, if revivals of religion furnish reason for rejoicing and praise, if the soul is precious, if the advancement and diffusion of Christianity are desirable, then has this Society been preëminently useful. Under God it has provided the ministry and the gospel for multitudes, who would otherwise have suffered a famine of the Word of the Lord. It has furnished the men, by whose instrumentality many souls have been saved, many revivals effected, the interests of religion essentially promoted in our own land, and its heavenly light and saving influence extended to nations, sitting in darkness and in the region and shadow of death.

At this very moment the world is sinking into ruin for want of a more abundant supply

of the instituted means of its redemption. Even in this favored country, notwithstanding all the efforts that have been made to rear up and send forth laborers, there is still a deficiency of several thousands. Within the limits of Maine, much land is to be redeemed from utter desolation, and brought under faithful, continued culture. Let us prepare in due season to meet that case, respond to that demand. Let the pastors of churches bring before the people (what we fear many of them have not done during the year past) the claims of this Society, and commend it with becoming earnestness to their prayers and charities. Let every member throughout the State, make an annual contribution of but two shillings to this object, probably the whole amount will be raised, that the beneficiaries of this Branch will need. And cannot this amount be collected? Even now there is money enough in the possession of our churches, beyond what they need for the supply of their necessary wants. How shall they make a profitable investment of it. Many who value themselves upon their wisdom in the affairs of this world, and who in view of the expenditures of the church in enterprises of benevolence are ready to inquire—to what purpose is this waste? have found by bitter experience, that their plans of accumulation, have proved much more wasteful than the church's plans of beneficence. Money given to honor the Saviour and advance his cause, is not wasted. Judas Iscariot may think differently. But according to the principles of the gospel, the principles that will judge us at the last day, no investments are more profitable, than those which have for their object the spread of the gospel and the salvation of souls. When we come to our fellow-men with our solicitations for their aid, in promoting the cause of Christ, we do not desire a mere gift, but fruit which will abound to their account who give, and to them who receive, so that those who sow, and those who reap, may rejoice together. Let us not forget "the true philosophy of blessedness," as taught us by that memorable saying of the Lord Jesus Christ, which the apostle Paul has preserved. Paul could say to the Thessalonians with respect to brotherly love, "As touching this subject ye need not that I write unto you, for ye yourselves are taught of God to love one another." And is not the same thing true of all other Christians, in respect to the duty of charity, take it in its largest sense? Are not the Christians of Maine taught of God to love their fellow men,—and not to love them in tongue or in word only, but in deed and in truth? But we beseech you, brethren, that both in the inward principle, and in all the appropriate outward expressions of it, ye increase more and more.—So shall our bountiful God supply all your needs according to the riches of his glory in Christ

Jesus. So shall he bless you in some humble measure, as he is blessed, in making you blessings to others.

The officers of the Branch for the ensuing year are, Hon. Robert P. Dunlap, *President*; David Dunlap and William Richardson, Esqs., *Vice Presidents*; Rev. Benj. Tappan, D. D., *Secretary*; Prof. William Smyth, *Treasurer*; Rev. David Thurston, Rev. John W. Ellingwood, Rev. George E. Adams, Rev. Asa Cummings, Rev. David Mitchell and Rev. D. S. Shepley, *Directors*.

#### NEW HAMPSHIRE BRANCH.

AUGUST 28th, at 9 o'clock, the New Hampshire Branch of the American Education Society held its annual meeting at Lyme, when the Rev. Dr. Lord presided. Prayer was offered by Prof. Rood of Gilmanton Theological Seminary. Prof. Hadduck of Dartmouth College, read the Report, which was as is usual, able. The meeting was then addressed by the Rev. Mr. Fleming of Haverhill, Prof. Crosby of Dartmouth College, and the Rev. Mr. Badger of New York, Secretary of the American Home Missionary Society. The officers for the ensuing year were then elected. They are the Rev. Nathan Lord, D. D., *President*; Prof. Ebenezer Adams and Rev. John H. Church, D. D., *Vice Presidents*; Rev. Charles B. Hadduck, *Secretary*; Hon. Samuel Morril, *Treasurer*; Mills Olcott, Esq., Dr. Samuel Alden, Rev. Henry Wood, Rev. John Woods, Rev. Z. S. Barstow, Rev. N. Bouton, and Rev. Phinehas Cooke, *Directors*.

#### NORTHWESTERN BRANCH.

THE Annual Meeting of this Branch was held on Wednesday evening, Aug. 28, 1839, at Montpelier. The Hon. Samuel Prentiss, LL. D., presided on the occasion. Besides other services, the meeting was addressed by the Rev. Rodney G. Dennis, Agent of the American Education Society, the Rev. A. C. Washburn of Suffield, Ct., the Rev. H. F. Leavitt of Vergennes, and the Rev. J. Anderson of Manchester.

The officers of the Society for the ensuing year are, Hon. Sam'l Prentiss, LL.D., *President*; Hon. Jacob Collamer, William

Page, Esq., *Vice Presidents*; Rev. H. F. Leavitt, *Secretary*; George H. Fish, Esq., *Treasurer*; Rev. Thomas A. Merrill, D. D., Rev. John Wheeler, D. D., Rev. James Marsh, D. D., Rev. Charles Walker, Rev. Austin Hazen, Rev. Samuel Delano, Prof. Solomon Stoddard, E. Fairbanks, Esq., and Mr. E. C. Tracy, *Directors*.

#### STRAFFORD COUNTY, N. H., EDUCATION SOCIETY.

THE Eighth Anniversary of this Society was held at Sandwich, May 22, 1839. In the absence of the President, Rev. Abraham Bodwell, a Vice President, took the chair. Prayer was offered by the Rev. Mr. Young.

Mr. E. J. Lane, Treasurer, presented his report, acknowledging the receipt of \$191 02. The report was accepted. It was also mentioned by the Secretary, that the Rev. Mr. Hall, who acted as an agent in the County, during the months of January and February, on leaving, stated that more than \$500 had been paid, or promised for the object. Most of this sum was paid to Mr. Hall.

The report of the Secretary was then read. On motion of the Rev. Mr. Perkins, voted that the report be accepted.

The following resolution moved by the Rev. John K. Young, and seconded by the Rev. Joseph Lane, was passed, viz:

*Resolved*, That in view of the want of men to preach the gospel throughout the earth, it should be the constant inquiry of Christians how the number of young men prepared to preach the gospel may be increased.

The meeting was addressed by the Rev. Messrs. Perkins, Stone, Secretary of New Hampshire Missionary Society, Young and Lane. A collection was also taken.

The officers for the year were elected as follows.

Hon. William Badger, *President*; Hon. Andrew Pierce, Rev. Abraham Bodwell, Hon. Daniel Hoit, Paul Wentworth, Esq., Hon. Samuel Quarles, Rev. Enos George, Stephen Moody, Esq., *Vice Presidents*; Rev. Alvan Tobey, *Secretary*; Mr. Edmund J. Lane, *Treasurer*; William Woodman, Esq., *Auditor*; Rev. A. Bodwell, Rev. J.



W. Perkins, Samuel Emerson, Esq., Rev. J. K. Young, Rev. William L. Buffett, Rev. C. G. Safford, Rev. Samuel Nichols, Rev. B. G. Willey, *Directors*.

The next meeting is to be held at Rochester, May, 1840.

#### OLD COLONY AUXILIARY.

THIS Society held its annual meeting at Mattapoisett, July 31, 1839. The President and Vice President being absent, Capt. Le Baron was appointed Chairman. Owing to the absence of the Secretary, Rev. Sylvester Holmes, there was no Report. The following officers were chosen for the ensuing year:—Andrew Mackie, M. D., New Bedford, *President*; Rev. Charles S. Adams, Dartmouth, *Secretary*; Col. Alexander Seabury, New Bedford, *Treasurer*. The other officers are the same as last year.

The following resolutions were passed:—

*Resolved*, That in view of the increasing demand for well qualified ministers of the gospel, we see great inducement to continue our efforts in preparing pious young men for the sacred work.

*Resolved*, That the American Education Society *deserves* the liberal patronage of all our churches.

Addresses were made on presenting these resolutions, by Rev. Dr. Robbins, Rev. James A. Roberts, Rev. William Gould, Rev. Samuel Nott, and the Secretary.

#### NORFOLK COUNTY AUXILIARY.

Extracts from the Rev. Calvin Durfee's Sermon at the last Annual Meeting of the Norfolk County Education Society.

I MUST hasten to suggest a few considerations for continued and increased exertion in qualifying pious, indigent young men for the gospel ministry. It is now about twenty-four years since the American Education Society was organized. It has already afforded assistance to so many individuals that we can now hardly turn our eyes to a missionary station, or a ministerial association, where one or more of its beneficiaries may not be found actively and usefully employed. Without pausing here to pay any tribute to human wisdom for what has been accomplished, suffer me to ask,—Did not the projectors of this Society judge rightly as to the plain duty of qualifying

more laborers to be sent forth into the Lord's vineyard? They saw that more laborers were urgently needed; they deliberated as to the best means for supplying the deficiency, and casting themselves upon Divine Providence for direction, they determined to do something towards providing faithful preachers for the destitute parts of our own land, and the perishing millions of heathen countries.—Hence arose the American Education Society. And the question now fairly comes up, Ought this Society to be sustained? Ought it to be consecrated by the prayers, and receive the continued contributions of the Christian community, or ought it to be abandoned?—Our reply is

*First*. Let the Education Society be sustained, because it forms a convenient medium of communication between the Christian community and the young men to be educated. Previous to the organization of this Society, what was done towards aiding pious, indigent youth in their preparation for the ministry? The plain answer is,—Next to nothing. Why? Not surely because people were unable or unwilling to afford such assistance, but because there was no established medium of communication between themselves and the suitable persons to be educated. It is true, that wealthy individuals did in some instances assist pious young men; still no indigent youth, however ardently he might pant for the work of the ministry, knew where to apply for aid. And if the present organization should be abandoned, it would be just so again. Nothing to any good purpose would be accomplished.

*Second*. Let the Education Society be sustained, although occasionally one, who was charitably educated for the ministry, has proved unsuitable and defective in his character. Considering the imperfection of man, and that uncertainty which attends all human affairs, this number has been exceedingly small. \* \* \* \* Let it be settled once for all, that the young men whom we propose to educate, and those who superintend their preparation for the ministry, are, like all other professed Christians, encompassed with infirmities, and constantly exposed to temptation and sin. Shall we, therefore, fold our hands and sit down, and do nothing till a race of perfect men appear? \* If so, we must expect at last to hear from our offended Judge the awful words,—“Ye wicked and slothful servants.”

*Third*. Let the Education Society be sustained, because it qualifies for the ministry that class of persons who are mostly needed for the sacred office in this country. Taken as our beneficiaries in most instances

\* “If we give to good objects from right motives, can we not trust our money in the hands of the Lord?”—is the striking and sensible reply which the late Lieut. Gov. Phillips is reported to have made to the above named objection to the Education Society.

are, from those classes of society where they have been early trained to habits of industry and self-denial, they are the very men to endure the hardships, encounter the discouragements and perform the pastoral labors of our new settlements.

*Fourth.* Let the Education Society be sustained, because of the moral and religious influence which its beneficiaries exert in our literary institutions. How many youth, who gave early promise of great usefulness, have been ruined in their academic course by idle and vicious associates! What considerate parent does not tremble for his beloved son when he is connected with an academy or college where there is but little principle and but little piety! Every young man of decided piety and talents, who enters a public seminary is an important acquisition. And when the number of such is large, their influence will serve most powerfully to check the waywardness and extravagance of their companions. What wealthy parent, therefore, who has a high-minded and volatile son to educate, could not well afford to contribute to the Education Society every year all that is annually afforded to a single beneficiary, if by so doing he could secure for that son a discreet and pious room-mate?

But this is not all. There is a consideration connected with this subject which infinitely outweighs every other. These pious young men whom we educate may by their example, conversation and prayers be the means of the conversion of their fellow-students. How many of the revivals of religion, which have been enjoyed in our colleges within the last fifteen or twenty years, have, under God, been ascribed to the instrumentality of the charity scholars in those institutions! Said a President of one of our colleges,—“It is a great mistake to suppose that the time which beneficiaries spend in college is lost to the church. Look at the moral condition of our colleges, especially at the frequent revivals of religion which are now enjoyed in them. This we did not see before the American Education Society collected and sustained in them the pious indigent youth of our country. These frequent revivals are, in a great degree, to be ascribed to the blessing of God on the happy influence of these young men. Instead of being lost, I regard the time which they spend in college, as important to the interest of the church, to say the least, as any equal portion of their subsequent lives.” A Professor in another college under date of 1837 writes:—“We are again blessed with a revival of religion. The influence of the charity students in producing this state of things, under the divine blessing, has been great. Indeed, what could we do without them? No one can speak on this subject but an officer of college. Every year increases our conviction that the church would be amply paid—doubly paid, for all

it expends in supporting charity students, were the effect confined to the walls of college—were every beneficiary to die the moment he leaves us.” Concerning the charity students in Middlebury College, Dr. Bates, the President, writes:—“As to the beneficiaries I can in most cases give you assurance that they are maintaining a consistent Christian character, and making good attainments. Many of them are among our most enterprising young men, distinguished as Christians and as scholars.” If the time would permit, it would be easy to make many similar quotations, alike honorable to the piety and literary attainments of the beneficiaries.

Our colleges are sources of moral and intellectual influence to our land, and in some degree to the world. Now by liberally sustaining the Education Society the churches have it in their power to give a decidedly religious tone and character to these literary institutions, and make them, to a great extent, schools of the prophets.

*Fifth.* Let the Education Society be sustained, because the young men who have already been taken under its patronage, and encouraged to set their faces towards the ministry, cannot complete their prescribed course of study without the continued aid of the churches.

*Sixth.* Let the Education Society be sustained, because more ministers are urgently needed. That there is at this moment a distressing deficiency in the number of well-qualified religious teachers is an unquestionable fact. Without taking into view the wants for foreign missionary service, it is probably safe to affirm that if we had five hundred able, devoted and faithful ministers added to our present number, they might all be usefully employed. This will probably be doubted by some, because there are here and there candidates for the pastoral office unemployed. Meeting as we not unfrequently do with ministers who are seeking for a settlement, I doubt not the question has sometimes arisen in many reflecting minds,—“Has there not been some grand mistake in our calculations respecting the want of ministers in our country? Can it be that more ministers are urgently needed, while some are out of employment?” Now the inference drawn from this source is unquestionably erroneous. Even before the Education Society existed, fathers in the ministry tell us there were some ministers unemployed. It is so still. And if the wants of our country were greater than they are, may it not be safely said, that a portion of these candidates now unemployed, would not be able to obtain a settlement. It probably is not desirable that they should. If they were now put into the pastoral office or some other evangelical service, they probably would not long continue there usefully and acceptably. If they are pious and educated, still they do



not appear to be qualified by *nature*\* to be useful in the ministry." It is then mournfully true, that of a certain kind of ministers we have more than are wanted. And with regard to another portion of these unemployed candidates, and perhaps the largest portion, they are unwilling to go where they are urgently needed. New England is the place of their nativity.

"Here their best friends, their kindred dwell,"

and here they wish to spend their days. Now if some are deficient in some ministerial qualification, and if others are unwilling to go where they are urgently called, does either of these circumstances furnish evidence that able, self-denying and devoted ministers in greater numbers are not urgently needed? Certainly not. We are, then, very free to say, it is not men merely that we want, but men of the right stamp. Gideon's host was mightier after its reduction than before. Should our Education Societies bring into the ministry once in seven years twenty such men as Brainerd and Martyn, they would do more towards the conversion of the world, than they would if they brought forward as many hundreds of a different spirit. While then a more numerous ministry is urgently needed, infinitely more do we need a ministry full of the Holy Ghost; "knowing Christ, teaching Christ, following Christ;" ready to endure all things for Christ and his kingdom. We want a more self-denying ministry,—a ministry that can say when called to go to the ends of the earth, "none of these things move me, neither count I my life dear unto myself."

That many such ministers are at this moment urgently needed, we have proof at hand. In the State of Michigan we are assured, from good authority,† that there are about fifty Presbyterian churches destitute of a pastor—a majority of which are able and willing to support the ministry without foreign aid. Some of these churches are said to be among the first in importance in the State; and would give salaries to such men as they should invite to settle among them, varying from five hundred to a thousand dollars. Besides these destitute churches, it is further stated, that there are many posts of great importance which ought to be occupied immediately.

In the State of Indiana there are forty organized churches with none to break to them the bread of life; and twenty entire counties, already containing a considerable number of inhabitants, where there is no preaching of the Presbyterian or Congregational order.

In the State of Illinois there are also about forty destitute churches, and half as many more places of great promise, where the institutions of the gospel ought to be planted with the least possible delay.

In the State of Missouri there are fifty counties, already somewhat extensively inhabited, where there is no Presbyterian or Congregational minister stationed.\* There is a range of territory in the southwestern section of this State, two hundred miles long, by a hundred and fifty broad—more than three times as large as the whole State of Massachusetts—and already containing a population of forty thousand souls, where there is but one Presbyterian and one Congregational minister.

The extensive and fertile territory of Wisconsin—extending from lake Michigan to the Mississippi river—is fast becoming inhabited, and chiefly too by the sons and daughters of New England and New York. The population of this Territory—although the oldest white inhabitants there can only date back their settlement to 1836—already numbers, probably, over thirty thousand, and is rapidly increasing. And yet there are in this territory, but eight or nine ministers of any description. "Three of these have something of a pastoral charge, and preach chiefly in one place. The others, some of them, at least, have more than a large county to range and labor in, preaching how and where they can. Several churches have been organized within the last year. There is at present, of our order even east of Rock river, scarcely one minister to a large county; while between that stream and the Mississippi," says a writer in the Home Missionary for May, "I hardly know of a minister in this Territory. What can one feeble missionary effect on a surface larger than any two counties in the State of New York? Next to nothing. To-day, he can feed the sheep a handful, but they are nearly starved ere he can see them again. One sermon a month, or one in three months can, under ordinary circumstances, effect but little towards the conversion of the multitude that are on the broad road. It is hardly a drop where a shower is needed. Half-a-dozen blasts of the gospel trumpet in close succession, will annoy Satan's kingdom more than a hundred at long intervals. But alas, the labors of Christ's servants here are so detached—so long between—and the number of laborers so small, what can we do to meet the moral condition, and increasing demand for the bread of life, over such vast regions? 'Truly the harvest is great!'"

A most urgent request was recently re-

\* Baxter in his Reformed Pastor, when describing the requisite qualifications for the ministry, mentions *first*: not piety—but "a good natural capacity."

† In a letter from Rev. Mr Badger of New York, Secretary A. H. M. S. to the Author.

\* In a letter recently received at Andover it is stated that forty ministers could find employment at once in this State; and some of these destitute churches would be able and willing to furnish a minister with a competent support, without aid from the Missionary Society.



ceived at the Home Missionary Rooms in New York for a man to labor in Rock county in the southern section of this Territory, where he would be wholly supported by the people, but as yet a man possessing the requisite qualifications has not been obtained. The request is not granted. The cry is still heard, Who will come to this post of self-denial?—but no one answers,—“Here am I.”—No one responds,—“Send me.”

Time will not permit me to proceed to show you that the call for more laborers is equally loud and urgent from the Territory of Iowa, and from many other portions of our country. It must be obvious, I think, from what has been already said, that there is a great and urgent need of well-qualified ministers of the gospel; men who are prepared by constitutional characteristics—physical and intellectual—by education and by grace, to occupy commanding posts in Zion; to turn the wilderness into the garden of God; and to lay broad and deep the foundations of many generations.

#### BENEFICIARIES OF THE AMERICAN EDUCATION SOCIETY.

Rev. Mr. Ludlow, of New Haven, has published in the Record the following result of a correspondence with President Day, of Yale College.

TO JEREMIAH DAY, D. D.

*Rev. and Dear Sir,*—I have been invited by the Female Education Society of this city, to preach a sermon in behalf of the young men in college, to whose support they contribute. I will be greatly obliged to you if you will furnish me information in reference to the following inquiries.

I here insert the questions and answers in their natural order.

“1. How many young men are beneficiaries of any Education Society?”

“About forty.”

“2. What is the general character of these young men, for piety, studiousness, correctness of deportment, and economy in their food and dress?”

“Very good. Not more than one in fifty of the beneficiaries have acted in a manner unbecoming their relation. They are remarkable for their economy and self-denial, both in food and dress. One young man just entering upon his last year, has, at the expense of health, boarded himself at fifty cents a week.”

I here add, that from my own examination, I have ascertained that quite a number are living in clubs at an expense of from \$1 to \$1 50 a week. A sum truly insignificant, and indicating the meanness of their table, when you remember that the usual board of an apprentice here is \$2 50.

“3. Do the faculty deem it important for the best interests of the college, that these young men should be, if possible, induced to pursue their studies here?”

“Yes. And I have given it as my opinion, that if there were forty men of property, who had each a son in this college, it would be worth their while to pay for the support of these forty beneficiaries, on account of the influence they would exert upon their children.”

A gentleman sitting by, who is deeply interested in the affairs of college, remarked, that so deeply convinced of this truth, was a wealthy man in this State, that when he sent his son to college here, he also paid the expenses of a beneficiary. His son was converted during his last year, and is now preparing for the ministry.

“4. Unless aid can be received by them from other sources than the American Education Society, will the beneficiaries be under the necessity of pursuing their college studies elsewhere?”

“Yes. We have had the fullest evidence of this. Indeed, we have a less number this year than heretofore.”

I need not say to you, that this is authority, which, in Connecticut at least, has more weight than Fame with her thousand trumpets.

Yours most respectfully,

H. G. LUDLOW.

#### QUESTIONS RESPECTING THE MINISTERIAL PROFESSION.

FIRST.—Is there any office in which we can render more substantial service to our fellow-men, or more advance the glory of God? Should not the good of society and the glory of God, influence us in the choice of a profession?

Is there any office, however splendid or lucrative, of greater real dignity, than that of God's ambassador?

Is there any office which affords more and higher prospects of true happiness in *this* world?

Is there any office which affords as many incitements to piety, as many helps and facilities in the work of salvation, or more comfortable prospects of future glory and reward?

Does it require the relinquishment of any habit or indulgence necessary to the highest enjoyment?

Are not multitudes in the world possessed of the ability to serve God in the work of the ministry, prevented by the love of ease, or of pleasure, or of profit, or of distinction?

While it is admitted, that much may be done in every condition of life for the spiritual benefit of piety, can as much be done in any other for these ends, as in the ministry?

SECOND.—Is not every man when he is sent into the world, and endowed with

rational and bodily powers of ordinary excellence—is he not *called and commanded*, not only to work out his own salvation, but to assist others to the utmost extent of his ability?

The age of miracles being long since terminated, have we a right to expect a supernatural designation to the sacred office; or any thing more than circumstances and dispositions providentially favorable, or not providentially unfavorable?

Are we not bound to use our own endeavors to remove obstacles, and support inconveniences *in this cause* as well as in any other?

Does not the *fact* that there are many whole congregations going astray from the way of life, rendering no worship to their Maker, ignorant of their danger, their wants, their privileges, and their Saviour, and in the broad road to destruction, who might, by the blessing of God, through the exertions of a pious minister, be rescued from vice and misery, and be led to the inheritance of eternal glory—does not this *fact* constitute a *call*, and the most powerful call—a *call from Jesus Christ*, upon young men of pious dispositions and ordinary talents, to engage in the work of the ministry?

Will not this call continue to be thus providentially addressed to such persons, as long as there remain any flocks without a shepherd, or in danger of being in that state?

THIRD.—Is it not very often the case, that the greatest good is rendered to the cause of religion, and the souls of men, by persons certainly not possessed of *singular* abilities?

Do not the promises of Jesus Christ—"I am with you always, even to the end of the world;" "My grace is sufficient for you," furnish every good man with just grounds of confidence in this respect?

Is it not as much, and even in a greater degree, our duty to rely upon the *sufficiency of grace* for the work of the ministry, than in the work of *individual salvation*?

Do not the solemn and unequivocal promises made to persevering prayer, through the intercession of Christ, extend to prayers offered up for ability to glorify God by advancing the salvation of souls?

FOURTH.—Have you ordinary talents?

Have you a pious disposition?

Do you love Christ?

Do you love the souls of men?

Is not his Almighty grace *promised* to you?

Is not his Almighty grace *sufficient* for you?

Has not his providence afforded you means, or the prospect and assurance of means to enable you for the work?

Would not the efforts used for your worldly establishment in some other manner, succeed in accomplishing *this*?

Are not souls *now perishing*, which by

the blessing of God, *you* could be instrumental in saving?

Will you hear Christ in vain?

Shall they perish?

Before you deliberately weigh these considerations, invoke, on your knees, the guidance, and over-ruling power of the Holy Spirit.—*Episcopal Recorder*.

## PIOUS SAYINGS OF GOOD MEN.

"THE difference between a true and false hope is this: a false hope is founded in ignorance, falsehood, and presumption. It lives in unholiness, and lives only in prosperity. It separates the means from the end. It looks for heaven, and yet is ever on the way to hell. A true hope delights in God and in his ways; it unites the end and the means, and that diligently and perpetually. It is humble, modest, penitent; and it thrives equally in prosperity and adversity."—*Howells*.

"The disposition to give a cup of cold water to a disciple is a far nobler property than the finest intellect. Satan has a fine intellect, but not the image of God."—*Ibid*.

"I find, daily, more and more reason without me, and within me yet much more, to pant and long to be gone. I am grown exceeding uneasy in writing and speaking, yea, almost in thinking, when I reflect how cloudy our clearest thoughts are. But I think again, what other can we do till 'the day-break and the shadows flee away.' As one that lieth awake in the night must be thinking, and one thought that will likeliest often return, when by all others he finds little relief, is, 'When will it be day?'"—*Leighton, shortly before his death*.

"How welcome will death be to those who truly mourn for sin, feel the burden, taste the bitterness of it, and long for complete deliverance from it!"—*Adam*.

"The righteousness which exposes to persecution is something different from that which passes for religion in the common opinion of the world; namely, a decent, civil behavior, attended with beneficent actions, and the profession of religion to a certain degree; for that never is persecuted, but, on the contrary, entitles those who are possessed of it to general esteem. The true evangelical righteousness, opposing itself not only to the sinful practices, but vain customs, insnaring pleasures, and mistaken pursuits of the world, will be sure to draw the enmity of the world upon it."—*Ibid*.

"Begin the Christian race from the cross, and whenever you faint or grow weary, look back to it."—*Ibid*.

"Oh! for the Spirit's sense of sin! the Spirit's sight of Christ! the Spirit's work of obedience!"—*Ibid*.

*What causes joy to the Christian.*—"Blessed Jesus, we can add nothing to thee, nothing to thy glory; but it is a joy of heart unto us that thou art what thou art, that thou art so gloriously exalted at the right hand of God; and we do long more clearly to behold that glory, according to thy prayer and promise."—*Dr. Owen.*

*How to keep from sinning.*—"Know your guilt and weakness, your desert and danger; think what you are bound to by the law, even sinless obedience, from the first to the last moment of your life, and what you have to trust to if left under its condemning power, even everlasting punishment; then view the loving kindness of God in giving his Son to fulfil all righteousness in our stead; and then tell me if it be possible, while under the lively sense of his mercy, to sin against so much goodness."—*Arrow-smith.*

*A word to a desponding soul earnestly seeking the favor of God.*—"If thou shouldest see divers children playing some untowardness in the street, and shouldest see a man that passed by, single out one of them and correct him, and yet the child should follow him, would you not say, *he was the father of that child, and not ashamed to own him?*"—*White's Sermon.*

*A Contrast.*—"Near the end of his days, the licentious Byron wrote the following lines:

'My days are in the yellow leaf,  
The flowers and fruit of love are gone;  
The worm, the canker, and the grief  
Are mine alone.'

Near the close of his life, 'Paul the aged' wrote to a young minister, whom he greatly loved, as follows:

'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.'

Is there not a difference between him that serveth God and him that serveth Him not? All experience, as well as conscience, answers, Yes!"—*Watchman of the South.*

"Most men need patience to die, but a saint who understands what death admits him to, should rather need patience to live; methinks he should often look out and listen, on a death-bed, for his Lord's coming; and when he receives the news of his approaching change, should say, 'The voice of my beloved! behold he cometh, leaping over the mountains, skipping upon the hills.'"—*Flavel's Saint Indeed.*

"A sweet assurance of pardon, a comfortable persuasion of our reconciliation with God, an established hope of eternal glory through Jesus Christ; these will be operative in the soul, as "a torch in the sheaf." These

will enkindle love, and increase watchfulness; these will beget the true humility of mind, and work an unfeigned abhorrence of sin."—*Hervey's Theron and Aspasio on the Most Important Subject.*—RELIGIOUS MONITOR.

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#### AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society was held at their Rooms, Boston, October 9, 1839. The usual business of the Society was transacted, and the appropriations which were voted to beneficiaries were ordered to be paid under the direction of the Financial Committee, and as soon as the funds of the Society will permit. The time when this pledge shall be redeemed, depends altogether upon the liberality of the friends of Zion to this cause. It should be distinctly borne in mind, that at its last Anniversary, the Society was largely in debt, and that it has not, by the contributions which have been made, been able to meet entirely its current demands. The pecuniary obligations of the Society, therefore, instead of diminishing, are continually increasing. How long shall this state of things continue, and palsy the efforts of the Society, dishearten the Directors, and discourage the beneficiaries! Let Christians ponder this subject well, and from their abundant fulness afford timely relief.

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#### LETTER FROM A PRESIDING MEMBER OF BENEFICIARIES.

Oct. 11, 1839.

REV. AND DEAR SIR,—As the presiding member of the association of beneficiaries in this institution, I send you a brief communication. During a part of last term, the interests of religion here, assumed an aspect pleasing and encouraging. We were permitted to witness the evidence that God was *present* with us. Near the last of June, the State Conference of Churches held its



annual meeting in this town. The exercises of the meeting awakened a special religious interest in the minds of some of the students, most of whom attended them. After this meeting, it could easily be observed that there was much seriousness among many of the members of college. Some *felt* on the subject of religion. Christians prayed with new ardor and stronger faith. I am compelled to believe however, that with most of us in college, those truths, which wake the songs and adorations of Heaven, were almost powerless. Three have given evidence that they have considered and *heartily embraced* these truths. They afford interesting cases of *hopeful conversion*. We enjoyed high satisfaction in hearing them in social meetings, express their new hopes and joys and entreat their associates to go with them and no longer delay attention to their eternal interests.

At present there are no indications of more than ordinary religious interest in college. Our regular college fast will occur next week. It is hoped that it will be a profitable occasion, and that happy results will follow it. Our monthly concert in August and October was regularly observed. We found it a happy season to meet and talk and pray over subjects of weighty interest. The time for the one in September occurred in vacation, and consequently we did not meet. The health of the beneficiaries is good. There are in my hands, received from the Education Rooms, a few periodicals, one copy of your "Letters to Students," a number of tracts, bearing the titles "Call and Qualifications" and "Harvest Perishing," subject to your order.

and Hon. George E. Badger, LL. D. of Raleigh. The members of the Faculty are Hon. David L. Swain, M. A., President and Professor of National and Constitutional Law; Rev. Elisha Mitchell, D. D., Professor of Chemistry, Mineralogy and Geology; Rev. James Phillips, M. A., Professor of Mathematics and Natural Philosophy; J. De Berniere Hooper, M. A., Professor of the Latin Language and Literature; Manuel Fetter, M. A., Professor of the Greek Language and Literature; Rev. William Mercer Green, M. A., Professor of Rhetoric and Belles Lettres; ———, Professor of French, and Instructor in Topographical Drawing; and two Tutors, William H. Owen and Ralph H. Graves.

The course of study at the institution is very similar to the one pursued at the New England Colleges.

The Catalogues of the Students in the University of North Carolina, heretofore published, have, like the present, exhibited the names of such only as were resident members of the institution when they were sent to the press. The whole number matriculated in the course of the year, has always been considerably greater—last year, for example, it was greater in the proportion of 159 to 142. A statement of the numbers of the names upon the Annual Catalogue, for a period of twenty years, is subjoined:

1819	118	1829	81
1820	127	1830	83
1821	146	1831	107
1822	165	1832	104
1823	173	1833	109
1824	157	1834	104
1825	122	1835	101
1826	112	1836	89
1827	76	1837	142
1828	85	1838	164

Of the last number there were in the Senior class 15, Junior 35, Sophomore 64, Freshman 33, and Irregular 17—164.

## UNIVERSITY OF NORTH CAROLINA.

WE have just received the last Annual Catalogue of the Trustees, Faculty and Students of the University of North Carolina. The full Board of Trustees consists of sixty-five persons; the present Board numbers fifty-nine, leaving six vacancies. Among the individuals of the Trust we notice His Excellency Governor Dudley, Judge Potter of Fayetteville, Judge Gaston of Newbern, Major General Polk of Salisbury, Hon. Duncan Cameron, Rev. Dr. M'Pheeters,

## EVENING REFLECTIONS.

BY DR. WATTS.

"Let not soft slumber close your eyes  
Before you've recollected thrice  
The train of actions through the day:  
Where have my feet chose out their way?  
What have I learnt, where'er I've been,  
From all I've heard, from all I've seen?  
What know I more that's worth the knowing?  
What have I done, that's worth the doing?  
What have I sought that I should shun?  
What duties have I left undone?  
Or into what new follies run?  
These self-inquiries are the road  
That leads to virtue, peace, and God."

## FUNDS.

Receipts of the American Education Society, for  
the October Quarter, 1839.

INCOME FROM FUNDS	512 11
LOANS REFUNDED	2,049 90

## LEGACIES.

Mrs. Rachel Williams, Chester, Vt., by Mr. J. R. Williams, Ex'r. 2d payment	100 00
Miss Ruth Esty, Foxboro', Ms. by Spencer Hodges, Esq. Ex'r. bal. of the bequest	522 33
Rev. J. L. Pomeroy, Worthington, Ms., in part, by D. S. Whitney, Esq. Ex'r.	500 00
Mrs. Sarah Litchfield, Braintree, Ms., in part, by Mr. N. Hayward, Jr. Ex'r.	100 00
Mr. John Foster, Andover, Ms. by Miss Foster, Exec'r.	100 00
Mr. Normand Smith, Jr. Hartford, Ct., in part, by Francis Parsons, Esq. Ex'r.	250 00—1,572 33

## AUXILIARY SOCIETIES.

## SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Franklin St. Society, subscribed some time since	60 75
Fine St. Sabbath School, coll. for 3 months, by Mr. Jas. K. Whipple	6 33—57 08

## ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Beverly, Rev. Mr. Abbott's Society	80 01
" " Bushnell's do.	60 72
" " Foote's do.	15 01
A friend, by Rev. Ansel Nash	2 00—157 74
Gloucester, (Sandy Bay,) Rev. Mr. Gales' Soc. by Mr. Gott	55 00
Lynn, Soc. of Rev. Parsons Cooke, to const. him an H. M.	40 00
Manchester, Cong. Soc.	44 75
Marblehead, Rev. Mr. Niles' Soc.	81 50
Salem, Soc. of Rev. Mr. Worcester	120 76
Do. do. Dr. Emerson	80 25—201 01
Wenham, Soc. of Rev. Daniel Mansfield	46 42—626 42

(Most of the above by Rev. Job Hall, Agent.)

## ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury, Soc. of Rev. Mr. Keeler	48 05
Ipswich, Rev. Caleb Kimball 50, Mrs. Eunice Haskell, 5	5 50
Newburyport, Rev. Dr. Dana's Society	23 00
" Mr. Campbell's do.	50 00
" " Stearns' do.	31 70
" " Dimmick's do.	24 50—129 20
Newbury, (Belleville,) Rev. Mr. March's Soc.	31 50
Salisbury & Amesbury, Rev. Mr. Hadley's do.	10 26
Topsfield, Rev. Mr. McEwen's Soc.	46 69—271 20

(By Rev. Rodney G. Dennis, Agent.)

## FRANKLIN COUNTY.

[Mr. S. Maxwell, Jr. Greenfield, Tr.]

Ashfield, Ladies' Assoc. 13 53, Gent.'s 7 10	20 63
By Miss White	10 51—31 44
Buckland, Mr. E. Sherwin	2 54
Charlemont, by Mr. Silas Hawkes	5 00
Colerain, by Dea. Hastings	6 00
Conway, by E. D. Hamilton	10 25
Hawley, by Miss Asenath Sandford	3 57
Heath, by L. M. Ward	12 31
Shelburne, Individuals 35 87, by Mrs. Lydia Fisk 21 35	57 22
From the Treasurer, (no particulars,) by Rev. Mr. Dennis, Ag't	88 83—217 21

## HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Chesterfield, To const. Rev. Israel G. Rose an H. M. (in part)	20 40
Northampton, Ladies' Ed. Soc. 33 75, a friend 100	133 75
Westhampton, 1st Soc.	13 28
From the disposable fund of the Auxiliary	150 57—318 00

## MIDDLESEX COUNTY.

Medford, 2d Soc. by Mr. Elisha Hayden	55 00
South Reading, a few ladies, by Mrs. S. L. Yale	5 00
Woburn, Young Ladies' Shoe-binding Soc. by Mrs. J. Bennett	5 00—65 00

## NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Brookline, a friend, avails of a charity box	6 00
and do. of a cherry tree	4 63—10 63
Quincy, Soc. of Rev. Mr. Cornell	6 66—17 29

RELIGIOUS CHAR. SOC. OF MIDDLESEX  
NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Fitchburg, Ladies' Ed. Soc. 22 66, Young Men's do. 27 25	49 91
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SOUTH CONFERENCE OF CHURCHES,  
MIDDLESEX COUNTY.

[Mr. Patten Johnson, Southboro', Tr.]

Hopkinton, Rev. Mr. Webster's Soc. by Mr. D. Eames	25 00
Rec'd from the Treasurer, (no particulars)	75 00—100 00

EDUCATION SOCIETY IN WORCESTER  
CENTRAL ASSOCIATION.

[Hon. Abijah Bigelow, Worcester, Tr.]

Shrewsbury, Young Ladies' Ed. Soc. by Miss Mary C. Gill, Sec.	6 00
From a friend	30 00
From the late " Religious Charitable Society of Worcester County," by Henry Mills, Esq. Tr.	678 63—714 63
	\$6,571 03

## MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Bangor, Hammond St. Ch. cont. in part, by Prof. Pond	2 00
Brewer, a mariner, do.	5 00
Bucksport, Cong. Ch. and Soc. do.	27 41
East Thomaston, 2d Ch. by Samuel C. Fessenden	8 50
Phippsburg, Cong. Ch. and Soc.	40 00
Winston, by Prof. Pond	1 00
Woolwich, Cong. Ch. and Soc.	11 00
York Co. Conf., cont. at the meeting, Oct. 2, by Rev. Charles Freeman 11 68, also by Rev. Mr. Freeman .32	12 00
	\$106 91

## NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Chichester, Rev. Rufus A. Putnam, 3d payment towards const. himself a L. M. of N. H. Branch	5 00
Haverhill, Hon. Stephen P. Webster, to const. himself a L. M. of N. H. Branch	15 00
Henniker, Mr. Abel Connor, 2d payment towards const. his daughter a L. M. of N. H. Branch	5 00
New Ipswich, Soc. of Rev. Samuel Lee	60 00
do. do.	16 98—76 98
Warner, Mr. C. F. Kimball	1 00
Dea. E. Barrett 1, Cont. in the Ch. 3 54, by Rev. A. Burnham	4 54—5 54
	\$107 52

## NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Barre, a lady	0 34
Cornwall, Dea. Jeremiah Bingham	50 00
Dorset, Cong. Soc., by Rev. Dr. Bates	14 00
East Brattleborough, Cong. Soc., a collection, by A. E. Dwinell, Esq., Treas.	68 58
Hartland, a friend	50
St. Albans, Mr. John Gates	3 00
St. Johnsbury, Cong. Ch. and Soc.	9 00
Woodstock, Rev. W. Wright's Soc., by Rev. R. G. Dennis, Ag't	29 75
Windsor Co. Aux. Ed. Soc., by Rev. R. G. Dennis	20 00
	\$195 20

## CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

<i>Bloomfield</i> , Cont., by Dea. Frisbee	16 98
<i>Centerbury</i> , coll. 4 25, Miss F. A. C. 5,	9 25
<i>Coventry</i> , do. in 1st Soc., by Rev. A. Nash	34 24
<i>Columbia</i> , do. do. do.	21 77
<i>Canton</i> , do. in Cong. Soc., by Rev. Mr. Burt	44 00
<i>Catchester</i> , do. in 1st Soc., by Rev. J. Emerson, Ag't	50 67
<i>Gilead</i> , do. by Rev. A. Nash	15 42
<i>Hartford</i> , Legacy of Miss Martha Rogers, dec'd,	
by Seth Terry, Esq. Executor	200 00
Do. of Mary Y. Hempstead, dec'd, by	
Rev. J. A. Hempstead, adm'r	181 50—381 50
<i>Hebron</i> , coll. in 1st Soc. (in part) by Rev. A. Nash	6 54
Do. do. (balance) by Mr. Selden	6 75—13 29
<i>Hamden Plains</i> , coll. by A. Townsend, Jr., Tr. &c.	3 75
<i>Lynne</i> , coll. in 1st Cong. Soc. by Rev. J. Emerson, ag't	30 00
<i>Lebanon</i> , do. do. do.	14 02
do. (Goshen Soc.) by do.	15 53
<i>Manchester</i> , do. 108 70, and from Horace Pitkin, Esq.	
100, to const. himself an H. M. by Rev. Mr. Nash	208 70
<i>Milford</i> , 1st Cong. Soc., by A. Townsend, Jr., Tr. &c.	22 50
<i>Middletown</i> , coll. in 1st Cong. Soc., by Rev. J. Emerson, Ag't	60 00
<i>Norwich</i> , Ladies' Assoc. in 1st Soc., by C. Coit, Tr. &c.	33 50
<i>Norwich City</i> , Ladies' Aux. Ed. Soc., by Mrs. Abby W. Hubbard, Tr.	48 00
<i>New London</i> , coll. in 1st Cong. Soc. 93 20, 2d Cong. Soc. 104 31, (\$40 of which, from Hon. Thomas W. Williams, to const. the Rev. John McDonald an H. M., and \$30 of which is from Rev. J. Hurlbut, to const. himself a L. M. of Ct. Br.) by Rev. J. Emerson, Ag't	197 51
Ladies of both Societies, by do.	25 00
<i>Pomfret</i> , cont. in 1st Eccl. Soc., by G. B. Mathewson, through D. C. Robinson, Tr. &c.	53 80
<i>Rocky Hill</i> , cont. by Rev. J. Emerson, Ag't	18 61
<i>Southington</i> , coll. in Cong. Soc. (in pt.) by do.	78 17
Do. (balance) by R. Lowry	33 77—111 94
<i>Suffield</i> , coll. in Cong. Soc. by Harvey Bissel, Esq.	41 77
<i>Stonington Point</i> , cont. in part, by Rev. J. Emerson, ag't	66 09
<i>Saybrook</i> , coll. (with \$20 paid last year) towards const. the Rev. F. W. Hotchkiss an H. M. by A. Sheffield	14 00
<i>Simsbury</i> , cont. in Rev. Mr. McLean's Soc. by Rev. Mr. McLean	27 40
<i>Vernon</i> , coll. in 1st Soc. through the agency of Rev. A. Nash	200 06
<i>Wethersfield</i> , coll. by Dea. Stillman, through the agency of Rev. J. Emerson	127 87
<i>Worthington</i> , cont. by Rev. Mr. Riddel	31 65
<i>Waterbury</i> , do. in Cong. Soc. by A. Townsend, Jr., Tr. &c.	20 17
	\$1,938 99

## CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

<i>Barbadoes</i> , W. Indies, Wm. R. Hayes, by Amos Townsend, New Haven	5 00
<i>Brooklyn</i> , L. I., 1st Church,	
J. C. Meecker	10 00
F. A. Burrell	10 00
J. P. Dayton	10 00—30 00
<i>Second Church</i> ,	
Am't of collection	100 75—130 75
<i>Champlain Benev. Soc.</i> , by R. D. Silliman	20 00
<i>Danbury</i> , Ct., "A friend,"	1 00
<i>Darien</i> , Ct., Gilbert G. Waterbury, in addition to \$16 formerly contributed, to const. Rev. Ulic Maynard of Upsonville, Susquehanna co. Pa. an H. M.	24 00
<i>Greenville</i> , N. Y., Pres. Ch. coll. in part	28 73
<i>Madison</i> , N. J., Pres. Ch. coll.	42 00
<i>Marlborough</i> , N. Y., Pres. Ch. coll. in part	41 25
<i>Morristown</i> , N. J., coll. in Ch.	16 90
Mrs. Charlotte B. Arden	50 00
Mrs. Cobb	1 00
Dr. Condit	5 00
Silas Condit	5 00
Cash	9 00
Mr. Gensin	1 00
Mrs. C. C. Jones	1 00
S. Johnson	5 00
Jabez Mills	5 00
Stephen Pierson	2 00
Mrs. E. Russell	2 00
R. M. Stiles	20 00
J. C. Whitehead	5 00
N. J. Wood	10 00—137 90
<i>Newark</i> , N. J., 1st Ch.	
Ira Baldwin	10 00
William Pennington	5 00
J. H. Robinson	5 00
S. P. Smith	15 00
William Tuttle	10 00
William Wallace	50 00
Collection	75 83
Cornelius Society, by Miss Harriet Center	168 00
John Taylor	25 00—298 83
<i>2d Church</i> , Rev. E. Cheever	60 00
Mr. Cheever's son	25
Benev. Association	79 04—139 29

<i>3d Church</i> , collection	62 38
<i>4th Church</i> , do.	17 12—517 62
<i>New York City</i> , Cong. Soc. by Mr. Whittlesey	36 90
<i>New York City</i> , Bleeker St. Ch.	
J. P. Tappan, in part	10 00
Henry M. Mead	10 00
Marcus Wilbur, Jr.	10 00
Rev. Erskine Mason, D. D.	25 00—55 00
<i>Brick Ch.</i> , John MacComb	25 00
<i>Broadway Tabernacle</i> , G. P. Fitch	5 00
Joseph F. Joy	10 00
Samuel Pitts	25 00
Charles Rogers, in part	5 00—45 00
<i>Caroline St. Ch.</i> , G. Manning Tracy, Esq.	18 00
<i>Central Presbyterian Ch.</i> , Dr. J. W. Weed	25 00
<i>Fourth Free Ch.</i> , Subscriptions, collected	
in part by Wm. B. Humbert	150 00
<i>Mercer St. Church</i> ,	
Rev. Prof. Cyrus Mason	10 00
William W. Chester	250 00
John L. Mason, Esq.	50 00
Mrs. J. L. Mason	5 00
Anson G. Phelps	50 00
Najah Taylor	20 00—385 00
<i>Murray St. Ch.</i> , Lester West	5 00
<i>Second Avenue Ch.</i> , Wm. E. Dodge	100 00
<i>Spring St. Ch.</i> , Matilda Samminis	1 00
Thomas Page	2 00
Alfred A. Starr	1 00—4 00
<i>Tenth Presbyterian Church</i> ,	
Coll. in part by Rev. Mr. Speer	5 50—817 50
<i>Wallford</i> , Ct., Legacy from Miss Eliza M. Hull,	
by John M. Hull	50 00
	\$1,852 70

## UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

<i>Amboy</i> , Ladies' Charitable Society,	11 50
<i>Cumilus 14</i> , Cincinnati 6	20 00
Cooperstown, Charles Smith	10 00
<i>Clinton 26</i> , Deposit 10	46 00
<i>Fayetteville</i> , to const. Mrs. Tuttle a L. M.	40 00
<i>Fort Plain</i> , T. B. Jarvis 15, <i>Guilford</i> 10	25 00
<i>Holland Patent 7</i> , Mrs. G. of H. P. 2	9 00
<i>Homer</i> , (balance) 10, <i>Lebanon</i> 10	20 00
<i>Lenox</i> , balance of Life Membership	35 00
<i>Manlius 32 57</i> , <i>Marshall 6</i> , <i>Madison 16</i>	54 57
<i>Marcellus 15 63</i> , <i>New Hartford 30 94</i>	46 57
<i>Oneida Association 22 21</i> , <i>Otego 5</i>	27 21
<i>Oriskany Falls 5 19</i> , <i>Otsico 50</i>	55 19
<i>Preble 10 25</i> , <i>Pompey 16</i>	26 25
<i>Rome</i> , Mrs. Dr. Miller 1, <i>Sauquoit 14 64</i>	15 64
<i>Smithfield 20</i> , <i>Utica</i> , 1st Pres. Cong. 77 16	97 16
<i>Vernon 17 02</i> , <i>Vernon Centre 1</i>	18 02
<i>Vermont</i> , a lady 25, <i>Wampsville 12 40</i>	12 65
<i>Winfield 5 54</i> , <i>Windsor 10</i>	15 54
<i>Watson</i> , Columbia Society	12 00
(Collected by Rev. D. Clark, Jr. Sec.)	
<i>Oswego Presbytery</i>	4 06
<i>Oneida Association</i>	6 81
<i>Westmoreland Benev. Soc.</i>	20 75—31 62
(Collected by J. W. Doolittle, Esq. Tr.)	\$628 92

## WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

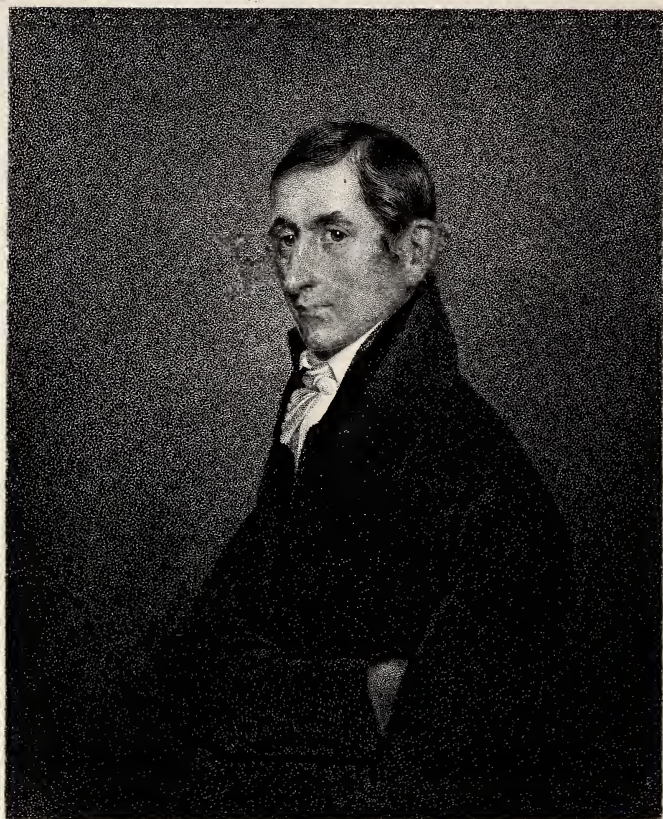
<i>Aurora 11 75</i> , <i>Avon</i> , East 10, <i>Avon</i> , West 5	26 75
<i>Bath 30</i> , <i>Benison 10 50</i>	40 50
<i>Bigla's 26</i> , <i>Bristol 12 26</i>	38 26
<i>Canandaigua 99 27</i> , <i>Clyde 15 75</i>	115 02
<i>Elmira 110</i> , <i>East Bloomfield 34 28</i>	144 28
<i>Geneva 90 60</i> , <i>Gorham 23</i>	113 60
<i>Hammondsport 65</i> , <i>Hopewell 14 50</i>	79 50
<i>Livonia 61</i> , <i>Leroy 37 57</i>	101 57
<i>Junius 16</i> , <i>Moscow 6 65</i>	22 65
<i>Palmyra 69 56</i> , <i>Prattsburgh 100</i>	169 56
<i>Poultney 8</i> , <i>Penn Yan 173</i>	186 00
<i>Richmond 57</i> , <i>Rushville 68</i>	105 00
<i>Rochester</i> , W. S. Griffith's scholarship	40 00
<i>Seneca Falls 13 19</i> , <i>Southport 10</i>	23 19
<i>Silver Creek 38 50</i> , <i>Vienna 9 50</i>	48 00
<i>Wolcott</i>	12 50
(Collected by Rev. Timothy Stillman, Sec.)	
Additional sum reported by Treasurer	15 08
	\$1,316 46
Whole amount received	\$12,737 78.

## Clothing received during the Quarter.

<i>Barre</i> , Vt. A lady, vest pattern &c. valued at \$125.	
<i>Boscawen</i> , N. H. Ladies' Ed. Soc. by Miss Lucy E. Price, Tr.	
a bundle of shirts, socks, &c.	
<i>Boston</i> , Mrs. Mrs. Christian Baker, shirts, socks, &c. valued at \$12.	
<i>Dedham</i> , Ms. Ladies of Rev. Dr. Burgess's Soc. a bundle of clo. vests, &c. valued at \$9.	
<i>Dover</i> , N. J. Ladies' Sewing Society, by Mrs. Caroline C. Allen, a box of sundries.	







*John Coverts.*

Engraved by E. Lindholm from a portrait by J. M. M. M. M.

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## MEMOIR OF THE REV. JOHN H. LIVINGSTON, D. D.

THE family, from which Dr. Livingston was descended, is honorably noticed in Scottish history. One of his ancestors was Lord Livingston, afterwards the Earl of Linlithgow, who, with Lord Erskine, had the care of Mary Queen of Scots, in the castle of Dumbarton, in 1547. His daughter, Mary Livingston, was one of the four Maries that accompanied the queen to France as her companions.

The great-great-grandfather of the subject of this memoir, was the eminently pious minister of the gospel, and the common ancestor of the Livingston family in this country, the Rev. John Livingston. He was born in Monyabroch, Stirlingshire, Scotland, June 21, 1603. He preached his first sermon, January 2, 1625. He delivered a discourse at the kirk of Shotts, June 20, 1630, which was followed by a remarkable display of divine influence. About five hundred persons, as it was thought, there experienced a saving moral change. He was soon after settled over a church in Killinchie, Ireland. Here an extraordinary manifestation of divine power attended his preaching. By the instrumentality of two sermons, as it was supposed, not less than fifteen hundred persons were either renewed in holiness, or were greatly quickened in the Christian life. Mr. Livingston now became an object of bitter persecution; was proceeded against for non-conformity, and actually deposed. He now determined to emigrate to New England. The vessel, however, in which he had set sail, was driven back by adverse winds, and the design was abandoned. In 1638, he was settled in Stranrawer, in Scotland. While here, he was sent several times by the General Assembly, on a missionary tour to some vacant parishes in Ireland. These labors were very arduous, and were greatly useful. In 1648, he removed to Ancrum, in Tiviotdale. From this place, through the intolerant spirit of the times, he was compelled to flee. He went first to England. In 1663, he fled to Holland, and settled in Rotterdam. His wife and two children followed him, while five children remained in Scotland. He died August 9, 1672, aged 69.

Robert Livingston, the son of John, and the great-grandfather of the subject of this memoir, came over to America, it is believed, soon after his father's death. The patent for the manor of Livingston was granted in 1689. Smith, in his History of New York, states, that he was a principal agent for the convention, which met in Albany in 1689, and that he became peculiarly obnoxious to his adversaries, because he was a "man of sense and resolution." He was connected in marriage with the Schuyler



family, and had three sons, Philip, Robert and Gilbert. Among the children of Philip, were Philip Livingston, one of the signers of the Declaration of Independence, and William Livingston, LL. D., Governor of New Jersey. Robert had only one son, Robert, the head of the Clermont family, as it is sometimes called by way of distinction, and to which belonged the late Chancellor Livingston.

Gilbert had five sons and two daughters. His eldest son, Henry, the father of John H., was an amiable and excellent man. Throughout a long life, he enjoyed the esteem and confidence of the community. He was, for a considerable period, a member of the colonial legislature of New York. He was, by letters patent, proprietor of the office of clerk of the county in which he resided. This office he retained after the revolutionary war until his death. In the struggle for independence, he was a decided friend of his country. He was born September 8, 1714, and died February 10, 1799, at his paternal estate, near Poughkeepsie, on the banks of the Hudson, and which is now in the possession of his grandson, Col. Henry A. Livingston.

JOHN HENRY LIVINGSTON, the subject of this brief sketch, was born at Poughkeepsie, May 30, 1746. His mother's maiden name was Conklin. At the age of seven years, he was sent to Fishkill, and placed under the care of the Rev. Chauncey Graham. When he had been with this gentleman between two and three years, his father obtained a competent private tutor for him. He was accordingly placed under the charge of Mr. Moss Kent, father of Chancellor Kent, a gentleman well qualified for the trust, and of whose faithful attentions to him, he ever afterwards cherished a grateful recollection. In 1757, he was placed in a grammar school in New Milford, Ct., under the direction of the Rev. N. Taylor. In 1758, when a little more than twelve years of age, he entered Yale College. This institution was then under the presidency of the Rev. Thomas Clap. The mathematics were at that time, as it should seem, a favorite object of study. Of course, at his tender age, young Livingston found in these pursuits many things beyond his comprehension. The first half of his college life, he afterwards justly considered as having been spent to little purpose. His knowledge of the Greek and Latin languages enabled him to appear to much advantage. Some of his fellow students, when about to prepare their classical exercises, would often seat him upon their knees, as he was then quite small, and with all deference, listen to his rendering of the lessons. He was amiable in his deportment, and in his perilous situation and extreme youth, preserved an unsullied reputation. He took his first degree, July, 1762.\*

In the autumn of the same year, he commenced the study of law, in the office of Bartholomew Crannel, Esq. of Poughkeepsie, said to have been a gentleman of note in his profession. He applied himself assiduously to his studies until the close of 1764, when his health being impaired, in consequence, as he supposed, of close application to reading and writing, he deemed it his duty to give up his attendance at the office of Mr. Crannel. This retirement gave him leisure for serious reflection. Apprehending from some symptoms of pulmonary disease, that his life was drawing to a close, and that he should soon be called to give up his final account, the

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\* The number in Dr. Livingston's class when they graduated was forty-two. Among them were the following clergymen: Rev Joseph Huntington, D D., Eleazar Storis, Richard Clark, Gideon Bostwick, Theodore Hinsdale, Benjamin Mills, Jedidiah Chapman, Daniel Fuller, David Brownson, Burrage Merriam, and Whitman Welch.

momentous concerns of eternity took entire possession of his mind. He saw his true character and condition as a sinner, and was, for a season in deep distress. It pleased the Lord, at length, to lift upon him the light of his reconciled countenance and give him joy and peace. Bunyan's "Grace Abounding to the Chief of Sinners," seems to have been the means which first excited great alarm in his mind. Doddridge's "Rise and Progress" gave him more correct and enlarged views of religion than he had previously possessed. He perused it with great attention, and hoped to experience the power of the truths developed in the book as they occurred in succession. His chief attention was fixed upon the Scriptures. "Convictions of sin, of guilt, of misery," he says, "became clear and pungent; and some confused idea of redemption through a Saviour, and the possibility of pardon, and the restoration of my depraved nature, engaged my thoughts and prayers, without intermission. For several months, I could do nothing but read and meditate, plead at a throne of grace, and weep over my wretched and lost estate. As new inquiries and difficulties arose, and new truths, with their inseparable consequences, came under consideration, I repaired to the Bible, I supplicated for light and instruction, and had to contend, study and struggle for every article of faith in succession. Two doctrines, above all others, engaged my ardent attention, and caused a severe and long conflict. The first was the divinity of the Lord Jesus Christ. I saw in his word, that he was a great Saviour, that the Father was well pleased in his Son, and that sinners, the chief of sinners, were accepted in the Beloved. I believed that he was able to save, even to the uttermost, all who came unto God by him. The other doctrine which fixed my attention, and excited much care and study, respected justification. A conviction of misery, of pollution and inability, assured me of the impossibility of my being accepted of God, either in whole or in part, for any thing to be produced or performed by me. I was fully convinced that without a better righteousness than my own, I must and should perish for ever. This conviction prompted me most attentively to read, and with fervent prayer to study the word of God. I made no use of commentaries, nor any human aid, but perused and compared again and again the sacred Scriptures, especially the prophecy of Isaiah, the epistles of Paul to the Romans and the Galatians, the first epistle of Peter, and the gospel of John. These I attentively read; upon these I meditated, and with a sincere desire for instruction, continually supplicated the throne of grace to be led into the truth, preserved from error, and established in the doctrine of the gospel. And it pleased the Lord, I trust, to give me the light and instruction I sought. The righteousness of Christ, comprising his active and passive obedience, and the imputation of that righteousness to every soul who receives the Saviour by faith, and thus, by his Spirit, becomes united to him, which is the basis upon which imputation rests, were rendered so intelligible, clear and convincing to my mind, that I considered the result to be the teaching of the Holy Spirit by his word, and received it, and submitted to it, as such, without any wavering or carnal disputation. That the atonement of Christ was specific, complete, and worthy of all acceptance, I was sure."

"During these studies and conflicts a sense of guilt increased, and the most distressing convictions of sin excited amazement and terrors, which no words can express. My unbelief prevented me from closing with the gracious calls of the gospel; my heart remained so hard and stubborn, and my fears became so alarming, that I was reduced to the brink of despair, and felt and experienced what it would be improper even to mention. In

this dreadful horror of soul, and fearful state of mind, I continued many weeks; and had it continued much longer, or risen much higher, I must have died. I believed the Lord Jesus was able to save me, but I could not believe that he was willing to receive and save a wretch, who had sinned so much, and resisted his grace so long as I had done. At length it pleased him to conquer my unbelief, by convincing me that if the Saviour was able to save me, he must, most assuredly, be also willing, and that as such, he had pledged himself not to cast out any who came to him. Now consolations succeeded to griefs. I lived by faith. I found rest, and knew what it was to have Christ living in me.

"The first alarm, respecting a change in my comfortable frames, was occasioned by a sermon I one morning heard the celebrated Whitefield preach. His text was Ps. xl. 1—3. In the introduction, he said, he had intended to preach upon another subject, but this passage was impressed with such power upon his mind, that he was constrained to take it; and 'I believe,' said he, 'there is one now present for whom God designs this to be a word in season. The young convert, rejoicing in hope, and in a lively frame, expects he shall always proceed, with swelling sails, before a propitious gale of consolations, but remember' (and I thought he pointedly and solemnly addressed me) 'that at some period of your life, you will come into a situation and exercises, which you will denominate with David, a horrible pit and miry clay; there you will remain until your patience is severely tried. Yet be of good courage; the Lord will bring you out with triumphant songs of deliverance. He will set your feet upon a rock, and establish your goings. Your restoration will be equal to your first joys. Be of good cheer. Look unto Jesus. The victory is sure.' From that hour, I considered this word intended for me, and have anticipated its fulfilment. In the progress of my spiritual warfare, I have experienced it, though I still wait for its highest accomplishment."

About this time a remarkable occurrence in Providence made an indelible impression on his mind. He had determined to accompany a young friend on a voyage to the West Indies, as the health of both was feeble. After his preparations were made, to the surprise of his friends, he suddenly gave up the voyage. His friend sailed without him. When the voyage was nearly completed, two of the crew seized the vessel, and murdered all on board except a little boy. They then gave themselves up to intoxication, and in this condition, while in sight of the island of St. Thomas, it so happened, providentially for their speedy detection, that they ordered the boy to row them ashore. He did so; and then, as soon as out of their power, informed against them. They were immediately pursued. One fled to St. Eustatia, but was there seized, and broken upon the wheel. The other, whose name was Anderson, was taken in the island of St. Thomas, and sent back to New York. After his trial, he was there executed, on an island in the bay, near the city, which, from that circumstance, has been called 'Anderson's' or 'Gibbet Island.'

Mr. Livingston was now led to contemplate an entrance upon the work of preaching the gospel. For some time, however, it appeared to him to be so momentous, and the danger of failure in it so great, that he hesitated. The solemn words, "Who hath required this at your hand to tread my courts," were continually sounding in his ears. He repeatedly observed days of fasting and prayer for divine guidance. On one occasion, he committed to writing in one column, all the arguments in favor of entering the ministry; in the other, those against it. He endeavored most accurately to examine his motives, and ascertain the end which he proposed. At



length, he concluded, that he was called to undertake the labors of this most responsible office. His father promptly and cheerfully assented to his design, and engaged to render him the necessary pecuniary assistance.

Before proceeding further with the life of Dr. Livingston, it will be necessary to state a few facts in relation to the establishment of the Reformed Dutch church in this country. At the time he began his ministry, and for a long period previously, the church had been involved in very serious difficulties, in the removal of which, Dr. Livingston took a distinguished part. New Belgia, or New Netherland, embraced a considerable extent of country. The first emigrants brought with them from Holland a strong attachment to the doctrines, worship and government of the National Reformed communion. The church at New York was probably organized as early as 1619. Dr. Livingston affirmed, that there was a document still extant, dated 1622, which contained the names of members in full communion. As early as 1642, we find that a meeting-house was erected. Another was built on what is now called the Bowery, before 1664. The first minister of New York was the Rev. Everadus Bogardus, who probably came over with the first settlers, or soon after they came. The ministers following, until the year 1693, were the Rev. Messrs. John Megapolensis, Samuel Dresius, William Van Nieuwenhuysen and Henry Solyns. The precise time when a church was first formed at Albany, or who was the first minister there, cannot be ascertained. It is, however, certain that they had ministers there, as early, if not before, any were settled in New York. Churches were early established at Flatbush, New Utrecht, Flatlands and Esopus. Between the years 1664 and 1693, a church was formed in Schenectady, another on Staten Island, three or four churches were formed in different towns on the Hudson, two or three more on Long Island, and several in New Jersey. The first churches, being connected with no particular classis in the mother country, very naturally availed themselves of their relation with the Dutch West India Company, whose influence was likely to obtain for them suitable pastors. This company, the greater part of whose directors resided in Amsterdam, whenever applications for ministers were received from the colony, availed itself of the assistance of the classis of Amsterdam. This way of relieving the exigencies of the churches ultimately reduced them to a state of ecclesiastical vassalage. Though not formally connected with the classis of Amsterdam, they were easily brought to consider themselves as subject to its authority. Submission was finally yielded as a matter of solemn duty. For more than a century, the colonial churches continued to receive their ministerial supplies from Holland, to refer there its controversies for decision, and implicitly to obey all its commands. The Netherlands judicatory thus acquired power over its American charge. The opinion was somewhat prevalent, that no ordination was valid, except it had been performed or approved by the classis of Amsterdam. This ascendancy continued unimpaired, and without even the semblance of opposition, till 1737, when an attempt was made to form a local convention, for the purpose of exercising some general superintendence over ecclesiastical matters. The Rev. Messrs. G. Dubois of New York, G. Haeghoort of Second River, B. Freeman of Long Island, C. Van Santvoort of Staten Island, and A. Curtenius of Hackensack, met in New York, and agreed upon the plan of an assembly of ministers and elders, to be subordinate to the classis of Amsterdam. This assembly was called a *Cœtus*. In the following year, a meeting of twenty-six ministers and elders was held, by

whom the plan was formally adopted. A copy of it was at once forwarded to Holland, but no answer was returned for eight or nine years. A favorable response at last arrived, and in the fall of 1747, the Cœtus was organized. This body, however, possessed no right of independent ordination, nor any of the essential powers of a classis. It was not till 1753, that a motion was made to form a regular classis. It was not a little mortifying to several friends of the church, that congregations should still be compelled to send to Holland for ministers, when the foreign classis, not knowing exactly the character and circumstances of a vacant congregation, was not always the most happy in the selection of a supply. It often happened too, after the transmission of a call, a vacancy remained for years without the regular ministrations of the gospel. The proposal, though very popular in many places, alarmed the adherents of the classis of Amsterdam. These commenced a course of the most determined opposition. They first met in 1755, and called themselves '*Conferentie*.' The ministers of this party were the Rev. Messrs. Haeghoort, Curtenius, Ritzema, De Ronde, Van der Linde, Schuyler, Van Sinderin, Rubel, Freyenmoet, Kock, Kern and Rysdyck. The parties were nearly equal in numerical strength. The Cœtus excelled in "practical preaching, zeal and industry;" the Conferentie had the greatest share of learning. The two bodies took their stand against each other, and carried on a "long, obstinate and dreadful conflict." The peace of the churches was destroyed; neighboring ministers and churches were set at variance; houses of worship were locked by one part of a congregation against the other; tumults on the Lord's day, at the doors of the churches, were frequent, and the virulence of party spirit produced the most disastrous effects.

Another topic, which occasioned vehement disputes, was the introduction of the English language. Long after the country was in the possession of Great Britain, the Dutch used their own language in their families, schools, public worship and civil business. The governors, however, thought it good policy to encourage English preachers and schoolmasters in the colony; the Episcopal church was patronized and finally established virtually by law; the civil courts performed their business in the English language; English families multiplied; English schools and merchants' shops were increased; intermarriages between English and Dutch families occasionally took place. Many of the young people, particularly in the city of New York, who had grown up in the constant use of the English language, could no longer sit with profit under *Dutch* preaching. Unwilling to leave the church of their fathers—the church in which they had been baptized, and to which, for that and other reasons, they felt much attached—they ventured to urge the necessity of a substitution of the English for the Dutch language in the church service. Some respectable families had already left the Dutch communion on account of the language, and united with other churches, but still many, especially the aged, contended that the very existence of the church depended on the continued use of the language. The request made for a change was received with indignation, and resisted to the utmost. The aggrieved party feared that the alteration would necessarily involve the loss of the doctrines, the mode of worship, the government, and the very name of the church.

At length, the Consistory resolved to call a minister to preach in the English language; and in order, if possible, to conciliate the disaffected portion, they determined to send to Holland, and procure a minister through the medium of the classis of Amsterdam. The classis very promptly complied with the request, and sent Mr. Archibald Laidlie, a minister of

the English church at Flushing in Zealand, and a member of the classis of Walcheren. Mr. Laidlie was a native of Scotland, and was educated at the University of Edinburgh. He preached his first sermon in New York, the first ever delivered in the English language in the Dutch church, April 15, 1764, to a very crowded and attentive auditory. To show the warm affection with which some persons greeted him, it is remarked that they gathered around him, at the close of one of the evening meetings, saying, "Ah, Dominie! we offered up many an earnest prayer, in *Dutch*, for your coming among us; and truly the Lord hath heard us, in *English*, and has sent you to us." Mr. Laidlie, (subsequently honored with the title of doctor in divinity by the College of New Jersey,) was a man of ardent piety, and of unquestionable pulpit talents. He also possessed more than common discernment and prudence. He complied with the existing practices of the church in the most trivial things, and treated with the utmost respect the patrons of the Dutch language.

Still, however, there was a party, who were not to be reconciled to the innovation. They at length instituted a civil suit against the Consistory for a supposed illegal act, which, after many years' controversy, was decided against them.

Such was the state of the Dutch church in this country, when Dr. Livingston entered on the study of divinity. The bitter contentions, in which his fellow Christians were involved, strongly tempted him to join some other denomination. One of the reasons which induced him to remain in the Dutch church, was the hope that God would make him an instrument to heal these mournful dissensions.

A part of the year 1765, Mr. Livingston spent in miscellaneous reading. In July, he took the degree of M. A. at Yale College. The succeeding winter he spent in New York, in the society of Dr. Laidlie and other pious friends. In the spring of 1766, agreeably to the earnest recommendation of Dr. Laidlie, he proceeded to Holland, in order to acquire a theological education. He arrived at Amsterdam on the 20th of June. Several individuals of that city to whom he had brought letters of introduction, showed him the most gratifying attentions. From them he endeavored to learn where he could most advantageously pursue his theological studies. The universities of Leyden and Groningen had a high reputation, but public opinion gave the preference to the University of Utrecht. This institution was favored with a man, in the department of theology, who had no compeer in the country, professor G. Bonnet. The long summer vacation, Mr. Livingston partly spent in the acquisition of the Dutch language. On the opening of the term, he repaired to Utrecht, and was very kindly received by Prof. Bonnet, and also by Mr. Henry Peterson, an American merchant. Mr. Livingston has left the following account of the existing condition of the university. "There were no public buildings belonging to it. A large hall appertaining to the old Cathedral or Dome kirk, was occasionally used for public orations and disputations; and in a hall of the St. Jans kirk, the public library was deposited. This was not large in respect to the number of books, as it contained chiefly such as were very rare; but it was especially celebrated for a rich collection of MSS. The lectures of the professors were all held in their houses respectively. There were no buildings appropriated as lodgings for the students. They hired chambers agreeably to their choice, among the citizens. It was usual for them to dine in select parties, in boarding-houses. The average number of students at the University of Utrecht, during the four years I resided there, was to me unknown. The students



who attended to the different branches of science, repaired to their own respective lecture-rooms, and had little or no knowledge of any others. And, as there were several professors, even of the same science, each of them had a distinct number of students, who seldom associated familiarly with those who attended a different professor."

Mr. Livingston gave his principal attention to the lectures of professor Bonnet in the department of didactic and polemic theology. He attended, in addition, upon the instructions of the following professors, Elsnerus in didactic theology, Ravius in the Hebrew language and Jewish antiquities, Segaar in the criticism of the New Testament, and Van Goens on the Greek of the New Testament. These learned men delivered all their lectures in the Latin tongue. Mr. Livingston was not able at first to understand it in oral discourse. He accordingly applied himself most assiduously to the study of the Latin classics. In a short period, he was able to attend on the professors without embarrassment. Before he left the university, he could speak the Latin almost as readily as his native tongue, and the Dutch equally, or more so. To quote his own language, "he thought and wrote and even prayed in secret, undesignedly, sometimes in Latin, sometimes in Dutch."

Besides pursuing his theological studies with ardor, he sought to gain useful information upon various other subjects. He occasionally attended the public lectures upon chemistry and anatomy.

While thus earnest in the pursuit of knowledge, Mr. Livingston was by no means inattentive to practical duties, or to the state of his heart. "I was determined," he says, "never to adopt any sentiment upon the authority of public profession, or the decision of any man, however dignified or imposing his name or influence might be, unless I was convinced it was founded upon the word of God." As the doctrines were successively discussed, in the course of the lectures, it was his custom to search the Bible in order to ascertain himself the ground of their authority. He had daily devotional intercourse, also, with a few eminently pious young friends of the university. One object of his attendance on Elsnerus's lectures was the benefit which he derived from the fervent and impressive prayers, with which the professor opened and concluded his lectures. During his residence in Utrecht, he had also pleasing evidences of having been the instrument of the conversion of several young men, who became humble and exemplary followers of the Lord Jesus. One of them was a law student, and the son of an East India governor. Another was a Dr. D., a graduate of the University of Groningen, and then known as the author of some respectable Latin works.

In 1768, the Rev. Dr. Witherspoon, having accepted the call of the trustees of the College of New Jersey, visited the continent of Europe, for the purpose of forming an acquaintance with some of the distinguished men of learning. Mr. Livingston had the happiness of providing lodgings for him at Utrecht, and of introducing him to Prof. Bonnet and to others connected with the university. During the visit, some interesting conversation was held between Dr. Witherspoon and Mr. Livingston on the practicability of healing the dissensions of the Dutch church in America, and of making some adequate provision for the instruction of young men designing to enter the ministry. It may here be remarked that the Cætus party, in pursuance of their plan for rendering themselves independent of the classis of Amsterdam, had adopted measures for the erection of an "academy" in New Jersey, in which pious youth might be educated for the ministry, and which "contained nothing about *Cætus* or *Conferentie*

in it," being founded on the constitution of the church of Holland, as established in the national synod of Dort.\* No professor was, however, appointed, nor was it determined where the academy should be established, some wishing it to be placed at Hackensack, others at New Brunswick. Mr. Livingston cherished the hope for some time, that a temporary provision could be made, by which the young men of the Dutch Reformed church, preparing for the ministry, could be educated in the college at Princeton.

The Dutch congregation in New York, having erected a new house of worship, called the North Church, determined to invite a minister who would be able to preach in the English language. Accordingly, a regular call to Mr. Livingston was made out by the Consistory on the 31st of March, 1769. This North, or Third Church, was opened for divine service, by Dr. Laidlie, on the 25th of May.

Mr. Livingston, having finished his studies at the university, appeared before the classis of Amsterdam, on the 5th of June, 1769, to be examined for licensure. His examination proving satisfactory, he became a candidate for the ministry, or what is called in Holland, a *proponent*. His first sermon was preached in the Dutch language, in a village east of Amsterdam. He soon after preached in Dutch at a city in North Holland, in English in the English church in Amsterdam, and in English in the Scotch church in Rotterdam. His first labors in the ministry were acceptable in a high degree. Expecting to remain some time in Holland, and supposing that it might be of some advantage to him to be able to produce in his native land what was then regarded as a valuable testimonial of proficiency in theology—the degree of doctor in divinity—he concluded to present himself before the theological faculty of the University of Utrecht, a candidate for the same. It was not customary for that university to confer honorary degrees; and the distinction now sought could not be attained, without passing through a pretty severe ordeal. The candidate must be examined and reexamined, and after being sifted by the learned faculty for a whole day, he must produce and prepare himself to defend the next day, against the adverse arguments of the professors, two short discourses, the subjects to be selected for him, the one from the Old Testament, and the other from the New. And he must answer, write and defend altogether in the Latin language. Then another dissertation was to be prepared and published, in Latin, to be publicly supported before the whole university.

Mr. Livingston accordingly wrote a dissertation *De Fœdere Sinaitico*, and sent it to the press. A depression of spirits, however, caused him suddenly to stop the printing of his dissertation, and to prepare to leave the country. He was ordained on the 2d of April, invested with the ministerial office, and consigned to the church of New York. While at Rotterdam, preparing to embark, he received a letter from an Amsterdam friend, censuring his conduct in relation to the theological degree, and strongly urging him to the final step necessary to its acquisition. On deliberation, he determined to follow the advice. He then abridged and printed his dissertation. On the 16th of May, 1770, he had his trial, when he was just twenty-four years of age. The assembly convened, a band of music attended, and much splendid ceremony was observed.

\* The letter in which it is asserted that a charter had been granted for this literary institution, is dated September, 1767. But the charter of Queen's College, (now Rutgers,) which was originally established by the Cetus party, is dated March 20, 1770. To account for the discrepancy between the letter and the charter, as to the date of this instrument, it is to be presumed that only an institution of a secondary order was at first contemplated. When it was determined to make it a *college*, a new charter was procured, or the old one was retained, with the necessary alterations and additions, newly dated.

Several gentlemen controverted some of the positions advanced in his dissertation. The disputation lasted nearly two hours. Shortly after it closed, the degree of doctor in theology was conferred on him, in the usual forms.

Before returning to this country, Dr. Livingston made a short stay in London, during which he visited Oxford, and had a pleasant interview with Dr. Benjamin Kennicott, who had then about half completed his stupendous collation of Hebrew MSS. Dr. Livingston arrived safely at New York, September 3, 1770.

Dr. Livingston preached, on the second Sabbath after his arrival, in the Middle Church in Nassau Street, to a large and attentive auditory, from 1 Cor. i. 22—24. He was then acknowledged, in a suitable manner, as one of the ministers of the Reformed Dutch church in New York. He commenced the discharge of his pastoral duties with great diligence and zeal. He assumed at once a full share of pulpit and parochial labors, preaching regularly twice on the Sabbath, making visits among the people, and attending two, and sometimes, three catechetical exercises every week. The fervor of pious feeling which he uniformly discovered both in and out of the pulpit; his affectionate, dignified and prudent deportment; and the style of his preaching, novel, yet plain and forcible, admirably fitted to engage attention, to alarm the consciences of sinners, and particularly to comfort and build up believers in faith and holiness, rendered him, in a high degree, beloved and popular. His labors, though arduous, were pleasant. Favored with a number of pious and devoted friends, who sincerely and constantly prayed for him, and who, by various little attentions and expressions of kind solicitude, encouraged, without flattering, him, he was cheered and sustained in his work. Being blessed also with a coadjutor in Dr. Laidlie—who was well acquainted with the state of the congregation, and who was ever ready to afford him all the counsel and assistance in his power—he labored with alacrity and diligence, while his usefulness and reputation daily increased.

Considering his youth, and his station, it was necessary that he should apply himself closely to study. He employed almost every moment, which was not otherwise occupied, in the vigorous pursuit of knowledge, and in the preparation of his sermons. He read, thought and wrote, with scarce any intermission, except what was requisite for attending to the other important duties of his station. At the beginning of his ministry, he wrote his sermons entirely out, and committed them to memory; but finding that his health was affected by such severe labor, he afterwards accustomed himself to preach from full notes, or what he called a copious analysis. This mode of preaching gave a freer scope for the exercise of his powers; it was precisely suited to his peculiar gifts. Often the amplitude of his intellectual views was so striking, and the degree of feeling with which he delivered his discourses was so deep, and his manner of addressing his hearers was so singular and impressive, that he was heard with the deepest attention and with great delight. Pious and judicious persons considered him to be a preacher of first-rate excellence. By his public ministrations, by the habitual suavity of his manners in private intercourse, and by his unwearied exertions to do good at all times and in all places, he soon acquired an influence, which is rarely possessed by one so young in the service of his Master.

His high standing in the church contributed greatly to the ultimate success of his endeavors to accomplish the plan that had been devised for promoting the general welfare of the Dutch church. Soon after his



settlement in New York, he sought, with his characteristic prudence and zeal, to bring about a reconciliation between the Cætus and Conferentie parties. The bitter spirit, which had so much prevailed, began to subside, and it became the general sentiment, that something should be done in order to open the way for the regular education of youth for the ministry. A short time before Dr. L. returned to his native country, the classis of Amsterdam was appointed by the Synod of North Holland, through his influence with the latter body, a committee, with plenary power, to do whatever they might judge would be conducive to the interests of the American church. Between the clerical members of the classis and Dr. L. there existed a perfect understanding in relation to the plan, which, after his return, should be offered to the consideration of his brethren. At his suggestion, a general convention was holden in the month of October, 1771. All the ministers belonging to the Dutch church were invited, together with one elder from each congregation. Mr. De Ronde, a colleague of Dr. Livingston, preached the introductory sermon; the doctor himself was chosen president, and a committee was appointed to prepare a formula of union, consisting of two ministers and two elders respectively, from the Cætus, the Conferentie and the neutral churches of New York and Albany. When the committee met, the doctor disclosed the plan, which had been prepared in Holland, and which his brethren there had agreed that he should submit to the church in this country. The committee examined the same with great care, and having made a few slight additions and changes, resolved to report it to the assembly. The assembly approved it without a dissentient voice, with the understanding that before it should be finally adopted, or be considered as having the binding power of a solemn compact, it should be referred to the judgment of the classis of Amsterdam. While the Cætus brethren, on the one hand, were gratified by the recognition of principles for which they had long contended, the feelings of the Conferentie party, on the other hand, were no less gratified with the proposed reference to the foreign classis, as it fully accorded with the principle which they had maintained, and which gave to the classis a paramount authority over the concerns of the American Dutch church.

The convention having proceeded in the business as far as it was then deemed advisable, adjourned to meet again the next October. In the meantime what they had already done with so much harmony and good feeling, had a gradual and salutary operation in diffusing a spirit of forbearance and love.

In October, 1772, the convention reassembled, and the letter of the classis of Amsterdam, officially certifying that the Plan of Union had been approved by them, was laid before it. Every member then subscribed the articles, and the good work was thus formally and solemnly consummated.

This event proved a most auspicious one to the Dutch church in this country. As the original projector, the pious, prudent and persevering promoter of the union, Dr. Livingston will be had in grateful and honorable remembrance while the church endures. He had, indeed, zealous coöperators, particularly, in the Rev. Drs. Laidlie, Westerlo and Romeyn, and Rev. Messrs. Hardenbergh, Light, Ver Breyck and Rysdick; but Dr. Livingston is preëminently entitled to the high honor of having been the *peace-maker*. The station to which he had been elevated in the convention, though but twenty-five years old, and though he had been then but one year in the ministry, is indisputable evidence of the opinion entertained of his talents and of his character by his brethren of both parties.

In order to strengthen and perpetuate the union which Dr. Livingston had been the honored instrument of effecting, and to raise the character of the church, a project was started, of procuring the establishment in a suitable place of a professorship of theology. It was proposed that it should be in connection with Queen's College in New Brunswick, N. J., and that the classis of Amsterdam should nominate the incumbent. In the latter part of 1773, £4,000 had been subscribed for this purpose. The classis of Amsterdam, after advising with the theological faculty of Utrecht, unanimously recommended Dr. Livingston as the most suitable person for professor. The letter of Prof. Bonnet was enclosed in that of the classis, and both commended him as a person well qualified for the office, and to be preferred to any one that could be sent from Holland. In order to confirm these proceedings, an assembly of the Dutch ministers and elders was called in the month of May, 1775. This was a few days subsequent to the battle of Lexington. Such was the excitement of feeling produced by that event, that the members of the assembly hastily terminated their session. The particular business, for which they had assembled, was necessarily deferred.

Many families now retired from the city of New York into the country. Many more soon followed them. Among these was the family of the Hon. Philip Livingston, a distinguished patriot and a member of Congress. In the month of October, 1775, he retired with his household to Kingston in the county of Ulster. With Sarah, the youngest daughter of this gentleman, Dr. Livingston had previously entered into a matrimonial engagement. In the month of October, 1776, they were united in marriage,—a union which was eminently happy for all parties concerned. Mrs. Livingston was a lady of good sense, of a mild and affectionate disposition, of great prudence, and of eminent piety.\*

Dr. Livingston was himself a decided friend of the American cause, and like many other clergymen, offered up fervent prayers for its success. He took up his residence in the family of his father-in-law, and visited the city for the performance of ministerial duty, as often as it was practicable, and as long as it was considered proper to continue religious services there, till the autumn of 1776, when the British took possession of the city. He was then invited by the Consistory of the Dutch church in Albany to preach in that city while he should be excluded from his pastoral charge. He accordingly removed to Albany in the month of November. In 1777, Kingston was burnt by the British, and the family of his father-in-law retired to Sharon, Ct. The winter climate of Albany proving too severe for Mrs. Livingston, he removed in the summer of 1779 to Livingston's Manor, in hopes that this change of situation would be beneficial to her health. In April, 1780, he received a call from the church in Albany to become their pastor. This call he felt it to be his duty to decline.

Dr. Livingston, subsequently, preached in the village of Lithgow, near the Livingston Manor-House. He spent the two following years, 1781, 1782, in Poughkeepsie, in his father's mansion, and supplied the pulpit of the Dutch church in the town. At the close of 1783, the conflict with Great Britain was brought to a close. New York city was evacuated by the British troops November 25, 1783. Dr. Livingston thereupon returned and resumed his pastoral charge. It was a season of joy as well as of sorrow. Two of the places of worship belonging to the Dutch church had been

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\* The eldest daughter of the Hon. Philip Livingston was the mother of the late Gen. Stephen Van Rensselaer of Albany; the second, who was married to a Dr. Thomas Jones, was the mother of Mrs. Clinton, the widow of De Witt Clinton.

wantonly abused, and were in a ruinous state. Many sad changes had also taken place by death. His beloved and venerable colleague, Dr. Laidlie, was numbered with the dead.\*

The old house of worship in Garden Street, being found uninjured, was reopened for public worship.

In October, 1784, another convention of the Dutch church assembled.† This body unanimously confirmed the appointment of Dr. Livingston as professor of theology, which had been made before the war by the classis of Amsterdam. On the 19th of May, 1785, in compliance with the request of the General Synod, he delivered his inaugural oration before them in Latin. This discourse, the subject of which was 'the Truth of the Christian Religion,' was afterwards published.

During the greater part of several years, Dr. L. lectured five days every week to a class of theological students. In the lapse of the period which has been mentioned, he received, upon a confession of their faith, more than 400 persons into the communion of the church. The period was in fact one joyful season of revival. A particular incident will illustrate this.

In a memoir of the Rev. David S. Bogart,‡ we find the following sentences: "It appears that Mr. Bogart early exhibited evidences of piety, and in the year 1786, at the age of sixteen, he was received a member of the Collegiate Reformed Dutch church, then under the pastoral care of the Rev. Dr. John H. Livingston. The ministry of Dr. L., who, for a short time succeeding the Revolution, was sole pastor, was about this time greatly blessed. A deep religious influence was widely extended, the fruit of which was found in large accessions to the church. It has been our privilege to be acquainted with several who were the subjects of this influence, the characteristics of whose piety was of a peculiarly pleasant and ripened kind."

Dr. Livingston himself participated in the influence which so graciously and copiously accompanied his ministrations. The large accessions, made to the church from time to time, comforted and encouraged him, and his work, with these convincing tokens of the Divine presence, if debilitating to his body, was nevertheless a delightful one.

Dr. Livingston soon after received as colleagues in his ministerial labors, the Rev. Drs. William Linn and Gerard A. Kuypers, the former to preach in the English language and the latter in the Dutch. A call was also tendered to Dr. Romeyn of Schenectady, which he declined. The leisure which Dr. Livingston gained in consequence of these arrangements, was devoted to the young men under his care preparing for the ministry. Dr. Livingston now took a prominent part in all the acts which had respect to the general prosperity of the Dutch church. Among other duties, he revised and published, with other members of a committee, a revision of the Psalms. A Digest of the doctrines, worship and government of the church was also prepared, and bound up with the Psalms. The work was ratified by the General Synod held October 10, 1792, and

\* He died in Red Hook, in 1780, of a pulmonary disease. The two Dutch pastors, Messrs. Ritzema and De Ronde, did not again return to the city. The former remained at Kinderhook, and the latter was settled at Schaghticoke. The Consistory of the church granted to each an annuity of £200 during life.

† After the Revolution, every particular assembly was called a classis, and the General Assembly a Particular Synod. There were, at this time, between seventy and eighty Dutch congregations in the State of New York, and about forty in New Jersey; of the former, three classes were constituted; of the latter two, which were to meet ordinarily twice every year. A General Synod was also soon formed, composed of all the ministers of the church with each an elder, and one elder from every vacant congregation.

‡ See the New York Observer, October 12, 1839, for a notice of Mr. Bogart, extracted from the funeral sermon of the Rev. Thomas De Witt, D. D.



entitled "The Constitution of the Reformed Dutch Church, in the United States of America."

About this period, Queen's College in New Brunswick not being in a prosperous state, an effort was made to unite it with the college at Princeton. This project, Dr. Livingston strenuously and ably opposed, and it was abandoned.

Dr. Livingston was naturally of a sociable turn of mind, and a large circle of lay, as well as of ministerial friends, claimed his attentions. He seldom paid a visit, whether of a pastoral or of a social kind, without endeavoring to render his conversation profitable to all around him, or to intermingle some pious and profound observation, in a manner so impressive, that it could not be forgotten. He took special pains, particularly with youth, whether of his own church or not, at every suitable opportunity, to make some salutary impression on their minds; in these efforts, few men were more successful. At the same time his health was not good, while his parochial labors were much increased by the serious illness of Dr. Linn. In such circumstances, it was impossible for him to give that attention to the duties of his theological professorship, which his own sense of their intrinsic importance, and a due regard to the improvement of the young men under his care, prompted him to render. The General Synod, at length, became convinced that it was necessary to adopt some measures, that would place him in a situation more appropriate to the duties of his office. It was determined, after mature consideration, to establish the Divinity professorship in connection with a flourishing academy on Long Island, near the place of Dr. L.'s summer residence. He was to preach only once on every Sabbath. In 1796, he removed from the city to a place which he had purchased at Bedford, about two miles from Brooklyn. Here his Divinity Hall was opened with cheering prospects. The number of students immediately increased, and Dr. L. was encouraged to believe that the plan would be crowned with complete success. But his hopes were disappointed. The Synod failed to meet their engagements, and the institution languished. In June, 1797, the Synod voted that it was not expedient, under present circumstances, to take any further measures for the support of the professorate. Dr. L. returned to the city and resumed his pastoral labors. Such young men as wished to prosecute their studies under his direction, were still cheerfully and faithfully attended to; but, for several succeeding years, he was chiefly devoted to the beloved people of his charge, among whom his labors continued to be acceptable and useful.

In 1804, another attempt was made to revive the theological school. Dr. Livingston was chosen the permanent professor, whose temporary seat should be the city of New York, "subject, however, at all times, to the government of Synod, with respect to a more eligible and expedient place for this purpose." Rev. John Bassett and Rev. Jeremiah Romeyn were appointed professors of the Hebrew language.

Dr. Livingston frequently preached in the neighboring Dutch churches; and on particular occasions, as the laying of the corner stone of a new place of worship, on the opening of a new church, it was in a manner considered his prerogative to officiate. He preached two sermons before the annual meeting of the New York Missionary Society, one in 1799, and one in 1804. Both were published, one in a second edition. They were able and interesting sermons.

In 1807, the trustees of Queen's College, having resolved to revive the institution under their care, made a communication to that effect to the

General Synod. The proposal was cordially approved by the latter body. About \$10,000 were immediately raised in the city of New York for the support of a professorship of theology in Queen's College. To this professorship, as well as to the presidency of the institution, Dr. Livingston was soon invited.

He removed to New Brunswick on the 10th of October, 1810. In the capacity of president, it was not expected that he should render much active service. His duties were confined to presiding at commencements, authenticating diplomatic documents, and taking a general superintendence of the institution, as far as his time and health might permit. The department of theology was that to which he was chiefly to devote himself; this belonged exclusively to him, and he engaged in it with all his heart. At first, he had but five students to attend his course; but, the next year, the number increased to nine.

In 1812, the committee of the General Synod made the following statement. "Since the removal of the professor, he has opened the theological school, and the number of students has so increased, as to afford a hopeful prospect that this institution will be of extensive and permanent usefulness to the church." "When your committee reflect on the zeal of the professor, thus to promote the best interests of the churches, his leaving a people endeared to him by a useful ministry of forty years—removing from a place where numerous connections had been formed, and an ample support was secured, when they reflect upon his entering on a new scene and on arduous duties, at such sacrifices, in his advanced period of life; the committee hesitate not to express the high and grateful sense which they entertain of the conduct of the professor, and feel confident that their sentiments are in unison with those of the churches generally."

About this period, Dr. Livingston published a small and useful work, entitled, "A Funeral Service, or Meditations, adapted to Funeral Addresses." The book of Psalms and Hymns was revised and enlarged by him, at the request of the Synod.

In 1814, Dr. Livingston was called to mourn the loss of his excellent wife. On the day of her funeral, he thus wrote to a friend. "This day her dear remains are to be deposited in the grave. I do not love my blessed Jesus any thing less for afflicting me. He is now very precious to me. All my springs are in him. He stands by me, and strengthens me. It is the Lord. He hath taken away, blessed be his name, notwithstanding. It is the heaviest stroke I have ever received, but it is well. Before she was taken ill, she frequently expressed an ardent desire to be with Christ, and almost envied those who were called home, of which there were three instances in this place, in the course of this very week. Her Lord has given her the desire of her soul, and has received her spirit."

In 1819, the Board of Superintendents of the Theological School thus report. "With gratitude to the great Head of the church, the Board inform the Synod, that the health and usefulness of their venerable professor, Livingston, are still continued; and that, at his advanced age, he is, with his usual devotedness and ability, blessing the church, by communicating to her successive ministers that theological information, for which he is so eminently distinguished."

As Dr. L. drew towards the close of his long and useful life, he seemed habitually to hold communion with heavenly things, to forget what was behind, and to reach forth with increased ardor to his crown. "My soul is engaged more than ever," he says in a letter, "to redeem the time, which with me is short; to grow in grace, and in the knowledge of my

blessed Lord and Saviour, and to finish my course with joy, and increased faithfulness and usefulness." "I expect and hope soon to change my trials and tears, my sighs and conflicts, for high hallelujahs and perpetual praises." "My health is gradually becoming better and more confirmed, yet I feel very feeble, and am not yet restored to my former vigor. Perhaps I never shall be. It is all right. I have had a long day, and a good day; and if *at evening time it shall be light*, the mercy shall be great, and I shall commit my departing spirit into his hand, who has redeemed me, without distracting fears or unbelieving doubts."

The time of his release at length came. During the week preceding his death, he enjoyed apparently his usual strength and spirits. In the morning of Wednesday, January 19, 1825, he paid several visits; when he returned home, he delivered a long lecture to the students upon the subject of Divine Providence. The evening he spent in conversing with his colleague, chiefly upon religious subjects, with a cheerfulness and vigor which excited admiration. After an interesting family exercise, in which he appeared to draw very near to God, and to remember every object dear to him, he retired to his chamber, making no complaint of indisposition. In the morning, one of his little grandsons, who had slept in the room with him, but who had seen or heard nothing to excite a suspicion of what had happened, called him, and said, "Grandpa! it is eight o'clock," but there was no response, nor sign of his awaking. The family became alarmed, and it was soon discovered that he had ceased to breathe. The precise moment at which he expired, could not of course be known. His perfectly composed countenance, the natural position of his hands and feet, the unruffled state of the bed-clothes,—all told that his dissolution had been without a struggle. He lay as one in a sweet sleep. He was in the 79th year of his age. The next Sabbath, his remains were committed to the house appointed for all living. A funeral service, appropriate to the occasion, was performed by the Rev. Dr. Milledoler. On the following Sabbath, a number of pulpits were hung with mourning; and in several churches of the connection funeral sermons were preached. Those delivered by the Rev. Drs. C. C. Cuyler, John De Witt, and the Rev. N. J. Marselus were published. By order of the General Synod of the Dutch Reformed church, a monument, with an appropriate inscription, was erected over his remains.

Dr. Livingston was a tall and well-formed man, of a grave and intelligent countenance, of an easy and polite air. He dressed usually in the ancient clerical fashion, and there was that in his appearance altogether, which strongly marked the elevation of his character, and could hardly fail to convince even a stranger, upon merely passing him in the street, that he was a person who had more than ordinary claims to attention and respect.

He was naturally of a mild and affectionate disposition. In the entertainment of his friends, to the very last, he displayed the ardor and sprightliness of youth, and was attentive without unnecessary and irksome ceremony, cheerful without levity, and communicative without repressing that free interchange of remark, so essential to agreeable conversation.

"As a theologian," says the Rev. Robert Forrest, "his great forte lay in that which was systematical and practical. He had studied, with the utmost diligence, the writings of those distinguished men who reflected so much honor upon Holland and Geneva, during the seventeenth and the beginning of the eighteenth centuries. It did not appear to me that his talents qualified him for a successful controversialist; but in the faculty of illustrating the Christian system, and in exhibiting its spiritual and moral tendencies, for the instruction of theological students, or a Christian



congregation, he certainly had few, if any, superiors among his contemporaries."

"The warmth and constancy of his devotional feelings," says Dr. Milledoller,\* "formed a very striking and prominent feature in his character. No person could be long in his presence without perceiving that he was conversing with a man of God, nor depart from it, if he had a kindred spirit, without receiving some new impulse of holy love, and increased fidelity to Heaven. By the weight of his character, and the combined dignity and courtesy of his manners, he acquired an influence over the minds and hearts of those with whom he associated, which is rarely attained. This was experienced by old and young, rich and poor, not only by members of his own, but also of other denominations; and that to such a degree, that it was difficult to come in contact with him, and not feel his superiority. In that branch of the church with which he was more particularly connected, he had, and has left no compeer."

"Dr. L.," remarks the Rev. Dr. Janeway, "was eminently pious and devout. He lived near to the throne of grace. His gift in prayer was great. He drew nigh to the mercy-seat with reverence; but he pleaded with the freedom and confidence which a child uses with a parent, whom he reveres and loves. He once remarked, that the prayers of an advanced Christian are distinguished, not by going over the lofty titles of Jehovah, but by using the tender appellation of '*Father*.'" "For the duties of a theological professor, when I had the advantage of attending his lectures, he was eminently qualified, and second to no man in this country. He was learned and extensively read in theological books, especially those written in the Dutch and Latin languages. With the Greek and Hebrew he was acquainted. So familiar was he with the Latin, that as he once informed me, while in Holland pursuing his studies, he used to dream in that language."

"The characteristic of this venerable man," says the Rev. Dr. Samuel Miller, "which most deeply impressed me at my first acquaintance with him, and which continued to deepen its impression on me, up to my last interview with him, was his ardent, *habitual* piety. I know not that I ever met with a man, whose daily and hourly conversation indicated a mind more unremittingly devout, or more strongly marked with the exercises of the deeply experimental Christian." "As a preacher, he deservedly enjoyed a high reputation. He seldom or never, I believe, wrote his sermons fully out; and very often, more especially towards the close of life, preached without writing at all. Hence he was by no means remarkable for that terse, polished, rhetorical style of sermonizing, in which some distinguished preachers have succeeded so admirably. The great excellence of his preaching consisted rather in the solidity and excellence of the matter, than in the refinement of the manner. He was generally diffuse, sometimes circuitous in his expositions and illustrations; but generally rich in thought; always solemn and experimental; sometimes in a high degree powerful; and seldom failed to keep up, and to reward to the last, the attention of all classes of his hearers, especially of the more deeply pious."

NOTE. For the greater part of the facts contained in the preceding sketch, we are indebted to the interesting Memoir of Dr. Livingston, prepared by the Rev. Alexander Gunn, D. D. of New York, and published in 1829, in one vol. 8vo.

\* See sketch of Dr. Livingston's character, by the Rev. Philip Milledoller, D. D., in the New York Observer, February 5, 1825.

APPENDIX  
TO  
BRIEF SURVEY OF THE CONGREGATIONAL CHURCHES AND MINISTERS  
IN THE  
COUNTY OF MIDDLESEX, AND IN CHELSEA, COUNTY OF SUFFOLK, MS.,  
PUBLISHED IN THE ELEVENTH VOLUME,  
CONTAINING ADDITIONAL NOTICES OF CHURCHES AND MINISTERS; FACTS  
ILLUSTRATIVE OF ANCIENT ECCLESIASTICAL USAGES; WITH  
COPIOUS REFERENCES TO AUTHORITIES.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

(Owing to the sickness of Rev. Mr. Sewall, the preparation and publication of this Appendix has been delayed to the present time.)

CHARLESTOWN.

CHURCH OF.

1. (A) *Churches: Custom of gathering: Whence.*

THE practice of gathering churches distinct from the worshipping assemblies, which has prevailed in New England from its settlement, was viewed by our Puritan fathers, as most consonant with the principles of Scripture. And it was further recommended by the example of the primitive Christians, who did not receive catechumens and persons baptized in infancy to the communion, before admission to the rite of confirmation.<sup>1</sup> But its immediate occasion will probably be found in the scandal which was caused by the promiscuous access to the communion, tolerated in the mother country. The Church of England, in her Thirty-Nine Articles, defines "the visible church of Christ" to be "a congregation of *faithful men*," &c.<sup>2</sup> And in the rubrics prefixed to the communion office in her liturgy, she requires her ministers to deny admission to the Lord's table to every one, who is "an open or notorious evil liver, or (has) done any wrong to his neighbours by word or deed, so that the congregation (is) thereby offended," till he has given satisfactory evidence of repentance and amendment of life.<sup>3</sup> But notwithstanding her declared sense of the proper character of her members, and the above and other similar precautions for preserving the purity of her communion, it cannot be doubted, that from various causes many were suffered to come to the Lord's supper, who were notoriously ignorant or scandalous. The historian of the Puritans, enumerating their prominent matters of complaint against the Establishment in the former part of the reign of Queen Elizabeth, mentions the following as one: viz.

"Fourthly, They lamented the want of a *godly discipline*, and were uneasy at the *promiscuous and general access* of all persons to the Lord's table. The church being described in her articles, as a *congregation of faithful persons*, they thought it necessary that a power should be lodged somewhere, to inquire into the qualifications of such as desired to be of her communion."<sup>4</sup>

So obvious were the evils resulting from the free access to the communion here complained of, that some persons well affected to the Establishment, as well as the Puritans, were induced to exert themselves for their prevention. The bishop of Litchfield and Coventry, for example, published about 1585, "some articles for his visitation, which savored of Puritanism: as, against non-residents; for making a more strict enquiry into the qualifications of ministers; and for *restraining unworthy communicants*."<sup>5</sup> Among the regulations for worship and discipline, agreed upon in 1571 by the ministers of Northampton, with the consent and approbation of the bishop of their diocese, the mayor of the town, and the justices of the county, was this: "There shall be a general communion once a quarter in every parish-church, with a sermon. A fortnight before each communion, the minister with the church wardens shall go from house to house, to take the names of the communicants, and examine into their lives; and the party that is not in charity with his neighbor *shall be put from the communion*," &c. &c.<sup>6</sup> In "the Millenary Petition," so called from a report that it was subscribed by a thousand hands, and presented to King James I. by the Puritan ministers of the church at his accession to

the throne, one article of amendment in the church service which they craved was, that "examination may go before the communion."<sup>7</sup> And we read of Mr. Higginson, the first teacher of the church of Salem, that "before he became a non-conformist, (he) professed this principle, *That ignorant and scandalous persons are not to be admitted unto the Lord's supper*: and as far as he could, he practised what he professed. Wherefore he did catechise and examine persons about their fitness for the communion; and if any persons were notoriously scandalous, he not only told them of their sins in private, but also in publick declared, that they were not to be admitted unto the Lord's supper, until the congregation had some testimonies of their serious repentance."<sup>8</sup> In view of these evidences of the strong dislike of the Puritans to promiscuous communion, and of their exertions to check or do it away, it can hardly be doubted, that the custom which they went into in this country, of gathering churches distinct from the worshipping assemblies, was designed as a remedy of this evil. Had the measures of Mr. Higginson and of others likened within the pale of the church, or any other means of a plausible character, for maintaining "a godly discipline," and for promoting purity of faith and practice in her members, been generally countenanced and adopted; one prominent cause of disaffection to the Establishment would have been removed: and the Puritans might have been satisfied to have had no further distinction made in the great body of worshippers, between the visibly worthy communicants and those who were not, than what those measures were in their opinion calculated to effect. But strict measures like these, though evidently warranted, or at least favored by the articles and liturgy of the church, were not approved by the civil and ecclesiastical authorities of that day, but rather frowned upon and opposed.<sup>56</sup> Hence, it is apprehended, many were led in England gradually to withdraw from the Established Church, and to form separate churches of their own, in which they hoped a salutary discipline might be more easily maintained. And for the promotion of the same and other like ends, our Puritan ancestors, in coming to this country, seem to have had no design nearer at heart, than to gather into distinct churches from the mass of their several companies, all who upon trial appeared possessed of a competent knowledge of the great truths of Christianity, and gave satisfactory evidence of hearty piety, sound religious principle, and correct practice. [<sup>1</sup>*Care's Prim. Christ. Pt. I. ch. 8, 10.* <sup>2</sup>*Burnet on the XXXIX Art.* <sup>3</sup>*Wheatly on Comm. Prayer, ch. 6, sect. 1.* <sup>4</sup>*Neal's Hist. of Pur. by Toulmin, Vol. I. ch. 5. p. 258, 260.* <sup>5</sup>*Neal's Hist. Vol. I. ch. 7, p. 452.* <sup>6</sup>*Neal's Hist. Vol. I. ch. 5, p. 290.* <sup>7</sup>*Neal's Hist. Vol. II. ch. 1, p. 31.* <sup>8</sup>*Mather's Magn. B. III. Pt. II. ch. 1.]*

## 2. (B) *Church Covenants, Confessions of Faith, Relations.*

The covenant of the First Church of Charlestown, now of Boston, at its gathering, was very brief; comprehending but little more than a solemn consecration by its founders of themselves to the Lord Jesus Christ, and a general engagement to walk according to the rules of his gospel, and in conformity to his holy ordinances, and in mutual love and respect to each other.<sup>1</sup> The same may be said of the covenant of the present "First Church, Charlestown," gathered 1632, which was taken from the covenant foregoing, and which, except in its omission of one unimportant clause, is expressed in almost precisely the same terms.<sup>2</sup> Other covenants, (as that of First Church, Salem,<sup>3</sup> and of First Church, Watertown,<sup>4</sup>) were drawn up at greater length; specifying, with more or less minuteness, the duties which they who enter into church covenant, do especially owe to Christ their divine Lord and Head, and to one another, as members of the same body with themselves; and declaring their resolutions, by divine grace, to perform them.

The covenants of the early churches of the Massachusetts Colony seem all to have agreed in omitting any formal enumeration of articles of faith: as witness the covenants of the four churches last named; that of First Church, Concord, gathered in 1636;<sup>5</sup> of Woburn Church, 1642;<sup>6</sup> and of Old North Church, Boston, 1650.<sup>7</sup> But this omission was not owing to indifference in our fathers, as to the particular religious tenets, which might be preached or professed in the churches which they founded. Its true cause is perceived in attending to the design of church covenants; which was not not to be a test of soundness of faith, but to combine in church fellowship those, whose soundness in this respect had been already approved. The Hutchinson controversy in 1637 sufficiently evinces the solicitude of the first settlers of the Bay to promote and maintain in their churches correctness of faith, as well as purity of worship, according to the Word of God, their sole acknowledged standard for both. Hence the persons who were to join in covenant at the gathering of any church, were always expected to give previous satisfaction concerning their sentiments of belief both to one another, and to those elders and messengers of other churches who might be present, and from whom they hoped to receive the right hand of fellowship, in token of their acknowledging them to be a true church of Christ. This satisfaction they were wont to give, in some instances, by *subscribing or solemnly assenting to a written confession of faith*. Thus, "the religious people at Salem designing to settle in a church state," Mr. Higginson at their request drew up



"a Confession of Faith and Church Covenant according to Scripture;" of which thirty copies were transcribed, one for each of the thirty persons, who were to "begin the church:" and August 6th, 1629, "the appointed Day being come, after the Prayers and Sermons of the two Ministers; in the End of the Day the said Confession and Covenant being read in the Publick Assembly, are solemnly consented to; and they immediately proceed to ordain their Ministers," &c. &c.<sup>8</sup> In other instances, an *oral declaration of their Christian belief*, by those who were to enter into church covenant, without reference to any particular confession of faith, as a standard, seems to have been deemed sufficient: as witness the accounts of gathering the churches of Cambridge and Woburn, cited presently below.

At the gathering of a church, the persons who proposed to join in covenant, were likewise required, at an early period of the history of the Colony, to make a *declaration of their Christian experience*. And for failing to give satisfaction on this point to the magistrates and elders convened on the occasion, the founders of the present First Church, Dorchester, in their attempt to be gathered into a church state, April 1, 1636, were for a while deferred, though their confession of faith had been approved.<sup>9</sup>

The following quotations serve to illustrate the early usages of New England, especially with regard to the points foregoing, at the gathering of churches. The first is an account of the embodying of the present First Church, Cambridge, February 1st, 1636, the original church under Rev. Messrs. Hooker and Stone being then about to remove to Hartford, Ct. "1635. Mo. 12. 1. [the year then beginning with March.] Mr. Shepherd, a godly minister, come lately out of England, and divers other good Christians, intending to raise a church body, came and acquainted the magistrates therewith, who gave their approbation. They also sent to all the neighbouring churches for their elders to give their assistance, at a certain day, at Newtown, when they should constitute their body. Accordingly, at this day, there met a great assembly, where the proceeding was as followeth: Mr. Shepherd and two others (who were after to be chosen to office,) sate together in the elders' seat. Then the elder of them began with prayer. After this, Mr. Shepherd prayed with deep confession of sin, &c. and exercised out of Eph. v.—'that he might make it to himself a holy,' &c., and also opened the cause of their meeting, &c. Then the elder desired to know of the churches assembled, what number were needful to make a church, and how they ought to proceed in this action. Whereupon some of the ancient ministers, conferring shortly together, gave answer, That the Scripture did not set down any certain rule for the number. Three (they thought) were too few, because by Matt. xviii. an appeal was allowed from three; but that seven might be a fit number. And, for their proceeding, they advised, that such as were to join *should make confession of their faith, and declare what work of grace the Lord had wrought in them*; which accordingly they did, Mr. Shepherd first, then four others, then the elder, and one who was to be deacon, (who had also prayed,) and another member. Then *the covenant was read*, and they all *gave a solemn assent to it*. Then the elder desired of the churches, that, if they did approve them to be a church, they would give them the right hand of fellowship. Whereupon Mr. Cotton, (upon short speech with some others near him,) in the name of their churches, gave his hand to the elder, with a short speech of their assent, and desired the peace of the Lord Jesus to be with them. Then Mr. Shepherd made an exhortation to the rest of his body, about the nature of their covenant, and to stand firm to it, and commended them to the Lord in a most heavenly prayer. Then the elder told the assembly, that they were intended to choose Mr. Shepherd for their pastor, (by the name of *the brother who had exercised*,) and desired the churches, that, if they had any thing to except against him, they would impart it to them before the day of ordination. Then he gave the churches thanks for their assistance, and so left them to the Lord."<sup>9</sup> And very similar to these were the proceedings at the gathering of Woburn Church in 1642, according to Johnson, whose account of them, (written in 1651,<sup>10</sup>) is professedly given as a specimen of all transactions of this nature in New England at that day. After Rev. Mr. Symmes of Charlestown "had continued," saith he, "in preaching and prayer about the space of four or five houres, the persons that were to joyn in Covenant—stood forth, and first *confessed what the Lord had done for their poor souls*, by the work of his Spirit in the preaching of his Word, and Providences, one by one; (and that all might know their faith in Christ was bottomed upon him, as he is revealed in his Word, and that from their own knowledge) *they also declare the same*, according to that measure of understanding the Lord had given them; the Elders, or any other messengers there present question with them, for the better understanding of them in any points they doubt of, which being done, and all satisfied, they in the name of the Churches to which they do belong, hold out the right hand of fellowship unto them, *they declaring their Covenant, in words expressed in writing to this purpose*," &c. &c.<sup>6</sup>

For admission to a church already gathered, nearly the same prerequisites were expected of candidates, as had been originally of those members by whom it was embodied. Those, as well as these, were required from the beginning to express their assent to the

covenant, and to give satisfaction concerning their faith; and to these requirements was soon added an account of their religious experience. And accordingly, among the preliminaries at gathering the Church of Charlestown, afterwards First Church, Boston, July 30, 1630, we find these: "Not to proceed rashly, on the day of entering into covenant, to the choice of officers, or to the admission of any into their Society, except a few that were well known to each other; but to receive in afterwards such by Confession of Faith, as shall appear to be fitly qualified."<sup>11</sup> And this proposed rule was subsequently adopted by this church. For at the admission of Rev. Mr. Cotton, Sept. 1633, "he signified his desire and readiness to *make his confession, according to order.*"<sup>9</sup> And April 20, 1634, "John Coggeshall, gentleman, being dismissed from the church of Roxbury to Boston, though he were well known and approved of the church, yet was not received *but by confession of his faith,*" &c.<sup>9</sup> The covenant however, to which the assent of those who would join the church was demanded, was not always the original one, (*the covenant of foundation*, as it may be termed,) but in some instances, a form more or less diverse from that, and described, by way of distinction, as *the covenant of admission*,<sup>2</sup> or otherwise, as *the covenant of communion*. As to the confession or declaration of their faith, likewise, the way of making it seems not to have been uniform. "No man scarce ever doubted," says Mather, "that communicants must be examined about their orthodoxy."<sup>12</sup> And yet in the manner of their giving the church satisfaction respecting it, there is reason to suppose there was some variety. Candidates for admission were required in some churches to *subscribe to a written confession of their faith*. Concerning the ancient church of Watertown, for instance, Mather having finished his account of its gathering in 1630, observes, "In after time, they that joined unto the church, *subscribed a form of the covenant, somewhat altered,*" (that is, a covenant of admission,) "*with a confession of faith annexed unto it.*"<sup>4</sup> In the church of Salem, *public express assent* to the church's confession of faith was required at admission in some instances, but apparently not in all. "As for the circumstances of admission into this church," (viz. First Church, Salem, 1629,) "they left it very much unto the discretion and faithfulness of their elders, together with the condition of the persons to be admitted. Some were admitted by expressing their *consent unto their confession and covenant*; some were admitted after their first *answering* to questions about Religion, propounded unto them; some were admitted when they had *presented in writing* such things, as might give satisfaction unto the people of God concerning them; and some that were admitted, *orally addressed* the people of God in such terms, as they thought proper to ask their communion with; which diversity was perhaps more beautiful, than would have been a more punctilious uniformity; but none were admitted without *regard unto a blameless and holy conversation*. They did all agree with their brethren of Plymouth in this point: *That the children of the faithful were church members with their parents; and that their baptism was a seal of their being so*; only before their admission to fellowship in a particular church, it was judged necessary, that being free from scandal, they should be examined by the elders of the church, upon whose approbation of their fitness, they should publicly and personally own the covenant; so they were to be received unto the table of the Lord; and accordingly the eldest son of Mr. Higginson, being about fifteen years of age, and laudably answering all the characters expected in a communicant, was then so received."<sup>3</sup>

The above statements from the Magnalia respecting the diversity observable in the circumstances of admission to the church of Salem, seem very agreeable to the following account of an admission into that church in 1677. It is copied from the manuscripts of William Gibbs, Esq. formerly of Salem, now of Lexington; and presents internal evidence of having been taken originally from the records of Salem First Church. "1677. July 29. Mr. Lindall having stood propounded above a moneth, was admitted unto Church Membership with consent of y<sup>e</sup> Brethren on y<sup>e</sup> Lords day after y<sup>e</sup> Sermon. He expressing he had not *an audible voyce* gave in a paper containing *his profession of Faith and Repentance* desir-g it to be read for him, w<sup>ch</sup> was done by y<sup>e</sup> Pastor."

Respecting *declarations of Christian experience, or Relations*, (as they used to be called) as a prerequisite to admission into the church, some, according to Mather, gave in his day the following account of their origin in this country. "They say, that instead of having any divine precept for the bottom of this practice, there is no bottom at all for it, but this, that it has been a practice. The first churches of New England began only with a profession of assent and consent unto the confession of faith, and the covenant of communion. Afterwards, they that sought for the communion, were but privately examined about a work of grace in their souls by the elders, and then publicly propounded unto the congregation, only that so, if there were any scandal in their lives, it might be objected and considered. But in the year 1634, one of the brethren having leave to hear the examination of the elders, magnified so much the advantage of being present at such an exercise, that many others desired and obtained the like leave to be present at it; until, at length, to gratifie this useful curiosity, the whole church always expected the liberty of being thus particularly acquainted with the religious dispositions



of those, with whom they were afterwards to sit at the table of the Lord; and that church which began this way, was quickly imitated by most of the rest," &c. &c.<sup>12</sup> On the other hand, there were those, that pleaded both Scripture and reason for the custom, discreetly used.<sup>12</sup> The Platform pronounces it to be "both lawful, expedient and useful, in sundry respects and upon sundry grounds."<sup>13</sup> And Johnson shows how extensively it prevailed in 1651, in his account of the manner of admission at that day into his own church of Woburn, which he intimates to be the common mode in all the churches of New England. Having related the particulars of the gathering of that church, and of the ordination of its first pastor, he proceeds thus: "After this, there were divers added to the church daily after this manner. The person desirous to joyn with the Church, cometh to the Pastor, and makes him acquainted therewith, declaring how the Lord hath been pleased to work his conversion, who discerning hopes of the person's faith in Christ, although weak, yet if any appear, he is propounded to the Church in general for their approbation touching his godly life and conversation, and then by the Pastor and some brethren heard again, who make report to the Church of their charitable approving of the person; but before they come to joyn with the Church, all persons within the Towne have publike notice of it, then publicly he declares the manner of his conversion, and how the Lord hath been pleased by the hearing of his Word preached, and the work of his Spirit in the inward parts of his soul, to bring him out of that natural darkness, which all men are by nature in and under, as also the measure of knowledge the Lord hath been pleased to indue him withal. And because some men cannot speak publicly to edification through bashfulness, the less is required of such, and *women speak not publicly at all*, for all that is desired, is to prevent the polluting the blessed Ordinances of Christ by such as walk scandalously," &c. &c.—"After this manner have the Churches of Christ" (in New England) "had their beginning and progress hitherto; the Lord continue and encrease them the world throughout."<sup>6</sup>

Originally, men's *Relations* appear, generally speaking, to have been *oral*; whereas those of women were *written and read*. Then it became customary, in some churches at least, if not universally, to commit them all to *writing*, those of men, as well as those of women; and to *read* them at admission. "March 8, 1684-5. Voted and concurred in by y<sup>e</sup> Chh. y<sup>t</sup> *mens relations* (their *own pronouncing them* having been constantly found inconvenient) be for y<sup>e</sup> future *read*: Nemine Contradicente. T. S." (Thomas Shepard, jun.)<sup>2</sup> The alteration made as above in its practice in this matter, by First Church, Charlestown, seems to have taken place about the same time in the Old South Church, Boston. In that church, men's relations were made orally in 1677:<sup>14</sup> but writing and reading them had become customary in 1685. "Aug. 14, 1685. At night Mr. Willard, Eliot Jacob, Rob<sup>t</sup> Walker, Frary, Nath. Oliver, Benj. Davis meet here to discourse, Bec. y<sup>e</sup> two last named desire to come into y<sup>e</sup> Chh. *without making any relation at all*; or having Mr Willard report y<sup>e</sup> Substance of what they said to him."<sup>14</sup>—"This day, Aug. 28 is a Chh. Meeting, at w<sup>ch</sup> 'tis consented y<sup>t</sup> Persons may be taken in, y<sup>e</sup> Chh. *only being present*, and not y<sup>e</sup> Congregation: at y<sup>e</sup> same time Mr Benj. Davis, Mr Nath. Oliver and Mr Sam<sup>l</sup> Checkly were propounded."<sup>14</sup>—"Sabbath day, Sept. 13, 1685. Mr Benj. Davis, Nath<sup>l</sup> Oliver, Sam<sup>l</sup> Checkly and his Wife are received into the Church—Sam<sup>l</sup> Checkly *had most in's Relation*:—were first propounded Aug. 28."<sup>14</sup> In the *written* form apparently, Relations were long and very generally used in the churches. But though excellent in their original design, yet degenerating in many instances, it is to be feared, into mere forms, and being for various reasons objected to by numbers, they came in progress of time to be less insisted on than at the first; and the churches began at length to dispense with them, or to vote them optional. At the gathering of the Church at Sherburne, March 26, 1685, and at Lexington, Oct. 21, 1696, no relations were made by those who then entered into covenant.<sup>14</sup> The English and Indian Church at Natick, gathered 1729, voted at a meeting Jan. 16, 1730 concerning relations as follows: "Altho' we do not disapprove of persons making Relations when they are to be admitted to Communion; yet we esteem, that this ought not to be a Term or Condition of Communion, so that none shall be received without it. Therefore Voted, That altho' we shall cherefully receive and hear Relations from such as are desirous or willing to make them: yet if any person scruple the Expediency or Lawfulness of it, or thro' fear, or infirmity or otherways is desirous to be admitted to our holy Communion without it: if it be judged by our Pastor that he or she be otherwise qualified, and We have no Objection against his or her Conversation; such a Person's not making a Relation shall not be esteemed by this Church any Barr or Objection against his or her being received into full Communion with us."<sup>15</sup> A similar vote was passed Dec. 10, 1761, by the then Second, now First or North Church in Reading, determining that Relations were not an essential term of communion; and therefore that the failure to make one should be no hindrance to the admission of any person to the church, who should appear to the pastor and brethren to be otherwise qualified, and should publicly consent "to a Confession of Faith agreed to by the Church: But those y<sup>t</sup> are disposed to make Relations, shall have free Liberty to do it, & shall have *all proper assistance*



*gretn.*"<sup>16</sup> In the Second Church of Woburn, now the Church of Burlington, it was formerly the custom to require relations of candidates for admission. There are now on the church files several scores of these relations by members received into communion between 1750 and 1775. But only about one fifth part of the whole appear to be original, and in the handwriting of them who offered them. The remainder were evidently composed and written by one and the same person, though subscribed in some instances by the candidates themselves. And these all run in much the same strain; and some of them contain whole sentences expressed in precisely or nearly the same words. Of such relations, (so widely different from their original intent) it is not surprising, that a church should at length grow weary. At a meeting, Oct. 7, 1792, it was voted by this church, "That the practice of Persons giving in a Relation previous to their admission into full Communion, be laid aside: that none be given in, unless they shall chuse to do it."<sup>17</sup> And from that time the custom seems to have entirely ceased in this church, and is now forgotten. [<sup>1</sup> *Emerson's Hist. of First Church, Bost. p. 11.* <sup>2</sup> *Records of First Chh. Charlestown. See also (H).* <sup>3</sup> *Mather's Magn. B. I. ch. 4.* <sup>4</sup> *Mather's Magn. B. III. Pt. II. ch. 4.* <sup>5</sup> *Hist. of Concord, by L. Shattuck, Esq. p. 150.* <sup>6</sup> *Johnson's W. W. Providence, B. II. ch. 22.* <sup>7</sup> *Cent. Discourses, by Rev. H. Ware, Jr. p. 45.* <sup>8</sup> *Prince's N. E. Chron. Pt. II. sect. 1.* <sup>9</sup> *Winthrop's Hist. by Hon. James Savage, Vol. I.* <sup>10</sup> *W. W. Prov. B. II. ch. 19, p. 166.* <sup>11</sup> *Prince's N. E. Chron. Pt. II. sect. 2.* <sup>12</sup> *Mather's Magn. B. V. Hist. Remarks on Platform, sect. 6.* <sup>13</sup> *Platform, ch. xii. 5.* <sup>14</sup> *Sewall's Journ.* <sup>15</sup> *Ancient Rec. of Natick Chh.* <sup>16</sup> *Rec. of N. Chh. Reading.* <sup>17</sup> *Records of Chh. Burlington.]*

### 3. (C) Church Covenants, Explicit: Exception.

The covenants by which the ancient Congregational Churches of Massachusetts were gathered from the beginning, were *explicit, written covenants*. To this practice, there is but one known exception, that of Brattle Street Church, Boston. About 1638, a design was set on foot to establish a church at Weymouth under Mr. Lentball, a minister from England, who it is said, "opposed the gathering of our churches in such a way of mutual stipulation as was practised among us:"<sup>1</sup> but the magistrates interfered, and the design was defeated.

Brattle Street Church derives its name from Thomas Brattle, Esq. one of its principal founders, and the donor of the land on which its house of worship is erected. He was a brother of Rev. William Brattle of Cambridge; and some time Treasurer of Harvard College. It was called at first by some the Manifesto Church, from the title given by its founders to the public declaration of their principles and views. The following is a copy of that Instrument, which was originally "printed on two sides of a half sheet in the folio form, not unlike a handbill of the present day,"<sup>2</sup> and is now but rarely to be met with.

"A Manifesto or Declaration, set forth by the Undertakers of the New Church now erected in Boston in New England, Nov. 17th, 1699.

"INASMUCH as God hath put it into our hearts to undertake the building a new meeting house in this town for his publick worship; and whereas, through the gracious smiles of Divine Providence on this our undertaking, we now see the same erected, and near finished:—we think it convenient, for preventing all misapprehensions and jealousies, to publish our aims and designs herein, together with those principles and rules we intend, by God's grace, to adhere unto.

"We do therefore, as in the presence of God, our Judge, and with all the sincerity and seriousness, which the nature of our present engagement commands from us, profess and declare both to one another and to all the world, as follows:

"1st. First of all, we approve and subscribe the Confession of Faith put forth by the Assembly of Divines at Westminster.

"2d. We design only the true and pure worship of God, according to the rules appearing plainly to us in his word, conformably to the known practice of many of the churches of the United Brethren in London, and throughout all England.

"We judge it, therefore, most suitable and convenient, that, in our publick worship, some part of the Holy Scripture be read by the minister, at his discretion.

"In all other parts of divine worship, (as prayer, singing, preaching, blessing the people, and administering the sacraments,) we conform to the ordinary practice of the churches of Christ in this country.

"3d. It is our sincere desire and intention to hold communion with the churches here, as true churches; and we openly protest against all suspicion and jealousy to the contrary, as most injurious to us.

"4th. And although, in some circumstances, we may vary from many of them; yet we jointly profess to maintain such order and rules of discipline, as may preserve, as far as in us lies, evangelical purity and holiness in our communion.

"In pursuance whereof, we further declare, that we allow of baptism to those only, who profess their faith in Christ, and obedience to him, and to the children of such; yet we dare not refuse it to any child offered to us by any professed Christian, upon his engagement to see it educated, if God give life and ability, in the Christian religion.

"But this being a ministerial act, we think it the pastor's province to receive such professions and engagements; in whose prudence and conscience we acquiesce.

"6th. As to the sacrament of the Lord's supper, we believe, that as the ordinance is holy, so the partakers in it (that it may not be visibly profaned) must be persons of visible sanctity.

"7th. We judge it, therefore, fitting and expedient, that whoever would be admitted to partake with us in this holy sacrament, be accountable to the pastor, to whom it belongs to inquire into their knowledge and spiritual state, and to require the renewal of their baptismal covenant.

"8th. But we assume not to ourselves to impose upon any a publick relation of their experiences; however, if any one think himself bound in conscience to make such a relation, let him do it. For we conceive it sufficient, if the pastor publickly declare himself satisfied in the person offered to our communion, and seasonably propound him.

"9th. We also think ourselves obliged, in faithfulness to God, our own souls, and theirs who seek our communion, to inquire into the life and conversation of those who are so propounded; and if we have just matter of objection, to prefer it against them.

"10th. But if no objection be made, before the time of their standing propounded is expired; it shall be esteemed a sufficient consent and concurrence of the brethren, and the person propounded shall be received to our communion.

"11th. If ever any of our communion should be so unhappy as to fall into any scandalous sin, (which God by his grace prevent,) we profess all dutiful submission to those censures, which the Scripture directs, and the churches here practice.

"12th. Forasmuch as the same power that admits, should also exclude, we judge it reasonable, that the pastor, in suspending or excommunicating an offender, have the consent and concurrence of the brethren.

"13th. We apprehend, that a particular church, as such, is a society of Christians by mutual agreement, usually meeting together for publick worship in the same place, and under the same ministry, attending on the ordinances of God there.

"14th. In every such society, the law of nature dictates to us, that there is implied a mutual promise and engagement of being faithful to the relations they bear to each other, whether as private Christians, or as pastor and flock, so long as the providence of God continues them in those relations.

"15th. We, moreover, declare ourselves for communion of churches, freely allowing our members, occasionally, to communicate with other churches of Christ, and receiving theirs, occasionally, to the table of the Lord with us. And in extraordinary cases, when the providence of God makes it needful, we conceive that any authorized minister of Christ may, upon our request, administer the sacraments unto us.

"16th. Finally, we cannot confine the right of choosing a minister to the communicants alone; but we think that every baptized adult person, who contributes to the maintenance, should have a vote in electing. Yet it seems but just, that persons of the greatest piety, gravity, wisdom, authority, or other endowments, should be leading and influential to the Society in that affair.

"These are the principles we profess, and the rules we purpose, through the grace of God, to govern ourselves by; and in some of these particulars only, and in no other, do we see cause to depart from what is ordinarily professed and practiced by the churches of Christ here in New England."<sup>2</sup>

In the 13th and 14th articles of the Manifesto it seems to be plainly signified, that the agreement of a number of professed Christians to assemble habitually in the same place and under the same ministry for attendance upon public worship and the ordinances of the gospel, does virtually imply in it a promise or engagement to be faithful to each other in their relations as Christians: and that this *implicit promise or engagement* is sufficient to constitute them a true particular church of Christ, without the aid of a *solemn, express, written covenant*. Now the Cambridge Platform had allowed, that a real though tacit "Agreement and Consent of a Company of faithful Persons to meet constantly together in one Congregation for the publick Worship of God, and their mutual Edification," comprehended all that was essential to the Church Covenant, when they manifested this their agreement and consent "by their constant Practice in coming together for the publick Worship of God, and by their religious subjection to the Ordinances of God there."<sup>3</sup> Still as the Platform had given, for reasons there suggested, a decided preference to an *explicit*, "*visible covenant*," in constituting churches,<sup>3</sup> and as the latter mode had been sanctioned by the invariable usage of the country hitherto; the proposal to establish a church upon these new principles excited great and general alarm for a season: especially as the Manifesto had declared in favor of certain practices,

then novel in this country ; such as reading the Scriptures in public worship, admission to the church without Relations, and choosing a pastor by the joint vote of church and society ; of which practices, the last in particular was doubtless regarded then, (as it still is,) by the great body of the people, as a dangerous deviation from the first ways of New England. "To some persons, the scheme seemed to savour strongly of Presbyterianism, while others apprehended it to be little better than Episcopacy in disguise."<sup>2</sup> It gave rise likewise to a number of controversial publications. Rev. Messrs. Higginson and Noyes of Salem wrote in 1699 a "Letter of admonition and reproof to the Undertakers."<sup>2</sup> And the pen of Dr. Increase Mather was employed in composing his "Order of the Gospel," dated January, 1700, and answered by "Gospel Order Revived," which was "reputed to be the joint work of the ministers Colman, Bradstreet of Charlestown, and Woodbridge" of Medford.<sup>2</sup> In the mean while, the "undertakers" of the new church went on with their enterprise. In the summer of 1699, they had given an invitation to Mr. Benjamin Colman, then in England, to become their minister ; and apprehending difficulty in his obtaining ordination at home, they had recommended his asking it abroad, which accordingly he did, and was ordained at London, Aug. 4, 1699.<sup>2</sup> He arrived at Boston in November following, and on December 24th commenced preaching in the new meeting house erected by his society.<sup>2</sup> His church takes its date from December 12th of that year, when "fourteen brethren, 'after solemn calling upon God, declared their consent and agreement to walk together in all the ordinances of our Lord Jesus Christ.' The ordinance of the Lord's supper was first administered February 4, 1700, and fifteen other communicants were that day added."<sup>2</sup> In the interval between the two last mentioned dates, efforts to effect an accommodation between Mr. Colman and his church, and the pastors of the other churches in Boston, were so far successful, as that the latter consented to attend a fast to be kept by the new church, January 31st.<sup>4</sup> And from that day, the jealousies and apprehensions that had been conceived respecting the new church, appear to have gradually subsided ; and there succeeded entire harmony and good fellowship between its successive pastors, and those of the other churches in Boston of the Congregational denomination.

The following passages concerning Brattle Street Church and its affairs at its foundation, are from the manuscripts of Judge Sewall, who foreboded originally much evil from its establishment, but who afterwards occasionally communed with it, was a firm friend of its first pastor, and gave a daughter of his in marriage to the second.

"Nov. 23, 1699. Writt to Mr. N. Noyes, inclosing a Copy of his Antithesis to Res Antichristiana, &c. and giving an acct of the Tragedies the Ecclesiastical Manifesto is like to usher in, if God prevent not. Telling him 'tis the Province's Concern, feel it to be yours, Help with your Prayers, Tears, Advice. Methinks 'tis an undeniable Call for your being in Town next Thursday, a Debate being appointed after Lecture, &c. &c."<sup>5</sup>

"1699. Dec. 9. Mr Colman visits me : I expositulat with him abt y<sup>e</sup> 3d Article in y<sup>e</sup> Manifesto, that had shewd no more Respect to N. E. Ch<sup>s</sup>. I told him Ch<sup>t</sup> was a Bridegroom, and he lov'd to have his Bride comended. Philomela would have found out some words : at w<sup>ch</sup> he smil'd. He satisfied me as to Baptisme, and sd. y<sup>e</sup> word [adopted] was left out. I told him he was y<sup>e</sup> more in danger, and had need to be more upon his Guard ; lest any hard sharp words he had met with should tempt him to do what he intended not. Ward him of y<sup>e</sup> Cross in Baptisme, &c. Sd. he was of our mind. Bec. I told him meerly saying *conform* did not express such an Aprobation of y<sup>e</sup> N. E. Way as I desired : Many in Engl<sup>d</sup> *conformd* to things they professedly disliked. At his going away, I told him, If God should please by y<sup>m</sup> to hold forth any Light y<sup>t</sup> had not been seen, or entertain'd before ; I should be so far from envying it, that I should rejoice in it : which he was much affected with."<sup>4</sup>

"Sabbath-day, Dec. 24, 1699. Mr Colman and his Society meet in y<sup>r</sup> new Meeting-house, this being the first time. Our Meetingh. was pretty much thind by it."<sup>4</sup>

"1699-1700. Jan. 24th. The Lt. Gov<sup>r</sup>. (Stoughton) "calls me w<sup>th</sup> him to Mr Willards, where out of two papers Mr W<sup>m</sup>. Brattle drew up a third for an Accomodation to bring on an Agree<sup>mt</sup> between y<sup>e</sup> New Ch. and our Ministers ; Mr Colman got his Brethren to subscribe it."<sup>4</sup>

"Jan. 25th. Mr I. Mather, Mr C. Mather, Mr Willard, Mr Wadsworth and S. S. wait on y<sup>e</sup> Lt. Gov<sup>r</sup>. at Mr Coopers, to confer abt y<sup>e</sup> Writing drawn up the Evening before : Was some heat : but grew calmer and after Lecture agreed to be present at the Fast w<sup>ch</sup> is to be observed Jan<sup>y</sup>. 31st."<sup>4</sup>

"Jan. 31st. Fast at y<sup>e</sup> New Ch. Mr Colman reads y<sup>e</sup> *Writing agreed on*. Mr Allin Prays, Mr Colman preaches, prays, blesses. P. M. Mr Willard prays, Mr I. Mather preaches. Mr Cotton Mather prays, Sing y<sup>e</sup> 67 psalm *without reading*. Mr Brattle sets Oxford Tune. Mr Mather gives y<sup>e</sup> Blessing. His Text was, *Follow peace with all men and Holiness*. Doct. must follow peace so far as it consists w<sup>th</sup> Holiness. Heb. 12. 14. Mr Colman's Text was Rom. 15. 29. Mr Fisk, Hobart, Belchar and many Ministers and Scholars there. Mr Torrey absent by reason of Sickness and y<sup>e</sup> bad wether yesterday. Of y<sup>e</sup> Council Lt. Gov<sup>r</sup>. Mr Russel, Mr Cooke, Col. Hathorne,



Sewall, Addington, Sergeant, (Fore-Seat) Col. Foster, Lynde, Saffin, E<sup>m</sup>. Hutchinson, Walley, Townsend, Byfield. Mr Willard prayd G. to pardon all y<sup>e</sup> frailties and follies of Ministers and people; and that they might give that Respect to y<sup>e</sup> other Chs. y<sup>t</sup> was due to y<sup>m</sup> *tho' were not just of y<sup>r</sup> Constitution*. Mr Mather in 's Sermon, and Mr Cotton Mather in 's prayer to y<sup>e</sup> same purpose. Mr Willard and C. Mather prayd excellently and pathetically for Mr Colman and his Flock. Twas a close dark day."<sup>4</sup> [*Winthrop's Hist. Vol. I. p. 287.* <sup>2</sup> *Palfrey's Hist. Sermon & Appendix.* <sup>3</sup> *Platform, ch. iv. 4.* <sup>4</sup> *Sewall's Journ.* <sup>5</sup> *Sewall's Letter Book.*]

#### 4. (D) *Church of Charlestown, now First Church, Boston: when gathered.*

Rev. Mr. Emerson, in his "Historical Sketch" of this Church, represents it (after Mather, Magn. B. I. ch. 5.) to have been embodied Aug. 27, 1630, the day on which its officers were chosen and ordained.<sup>1</sup> And this seems to have been the current opinion a century ago, concerning the date of this church. A Boston minister of that day writes thus: "1730, Aug. 27. I preach'd the Lecture from 2 Pet. 3. 15. '*Account that the long suffering of our Lord is Salv<sup>m</sup>.*'—N. B. It is y<sup>e</sup> day 100 years since the first Church in y<sup>s</sup> Town was gather'd at Charlestown. I hope G. enabled me to cry earnestly to him for these Chhes—y<sup>e</sup> out Pouring of his Spirit—O that yy Pat<sup>ce</sup> may be Salv<sup>a</sup> to us! Lord, make it so by leading us to Repentance."<sup>2</sup> The evidence relied on for the day assigned in the List for the transaction referred to, (July 30, 1630,) are the following statements of Prince, founded on the authority of a Manuscript History by Governor Bradford, now lost. "1630, July 30. Fryday, the Day of Solemn Prayer and Fasting kept at Charlestown: when Gov. Winthrop, Dep. Gov. Dudley, Mr. Johnson, and the Rev. Mr. Wilson, first enter into Church Covenant."—"Aug. 1. Lord's Day five more join to the Church at Charlestown," &c. &c. "Aug. 2. One of Plimouth writes from Charlestown to his friend at Plimouth,—'The sad News here is, that many are Sick and many are Dead; the Lord in Mercy look upon them: Some are entered into Church Covenant . . . and others 'tis like will add themselves to them daily: the Lord increase them both in Number and Holiness,' &c."'<sup>3</sup> [*Emerson's Hist. p. 11.* <sup>2</sup> *Rev. Dr. Sewall's MS. Journ.* <sup>3</sup> *Prince's N. E. Chron. Pt. II. sect. 2.*]

#### 5. (E) *Ordination, the power of; originally vested in the Churches of N. E. and exercised by them.*

Of the ordination of Mr. Wilson, as teacher, &c. Gov. Winthrop gives the following account. "1630, Friday, (Aug.) 27. We of the congregation kept a fast, and chose Mr Wilson our teacher, and Mr Nowell an elder, and Mr Gager and Mr Aspinwall, deacons. We used imposition of hands, but with this protestation by all, that it was only as a sign of election and confirmation, not of any intent that Mr Wilson should renounce his ministry he received in England."<sup>1</sup>

By congregation is here to be understood, not the whole worshipping assembly, according to the modern signification of the term; but the communicants, those who were united by church covenant, and were visibly "a congregation of faithful men." In this sense, the word congregation often occurs in writings of that day. The covenant of First Church, Charlestown, for instance, uses it as synonymous with church. (2. also H). And so likewise does this History, in the following, and many other passages. "Mr John Eliot, a member of Boston congregation, and one whom the congregation intended presently to call to the office of teacher, was called to be a teacher to the church at Roxbury; and though Boston laboured all they could, both with the congregation of Roxbury and with Mr Eliot himself, alleging their want of him, and the covenant between them, &c. yet he could not be diverted from accepting the call of Roxbury, November 5, (1632.) So he was dismissed."<sup>1</sup> "1634, October 5.—Mr Lathrop, who had been pastor of a private congregation in London, and for the same kept long time in prison, (upon refusal of the oath *ex officio*) being at Boston upon a sacrament day, after the sermon, &c. desired leave of the congregation to be present at the administration, &c. but said that he durst not desire to partake in it, because he was not then in order, (being dismissed from his former congregation,) and he thought it not fit to be suddenly admitted into any other, for example sake, and because of the deceitfulness of man's heart. He went to Scituate, being desired to be their pastor"<sup>1</sup> Accordingly it is remarked by Hon James Savage, in a note to his edition of this History, concerning the term congregation, "a word, which, unless plainly used as a distinction from those in more intimate brotherhood, must always be understood by the reader as signers of the church covenant."<sup>3</sup>

The power of ordaining its own officers, exercised by this church on the occasion above referred to, was assumed by all the Congregational Churches in New England of that day. And it was claimed for them by the Cambridge Platform in 1648 as their right, on the ground that they who elected church officers, which was the greater work, (and

that in which, together with his acceptance of his choice, "the Essence and Substance of the outward Calling of an ordinary Officer in the Church" consisted,) might much more *ordain* them, which was the less work, and which implied nothing more than "the solemn putting a Man into his Place and Office in the Church, whereunto he had right before by *Election*."<sup>4</sup> And hence it was, that the churches of that day sometimes ordained their officers *by themselves*, and without the presence of any other churches. This was manifestly the case in this ordination of Mr. Wilson as teacher; and also at his ordination, Nov. 22, 1632, as pastor of the same church; being chosen and ordained, in each instance, on the same day.<sup>1</sup> It was likewise so, apparently, at the ordination of Mr. Symmes of Charlestown, who was unquestionably ordained on the day of choice, Dec. 22, 1634.<sup>1</sup> And at the ordination of Mr. Knowles by the church of Watertown, Dec. 9, 1640, "their *not giving notice thereof* to the neighbouring churches, nor to the magistrates," as had then become customary, furnished matter for special animadversion.<sup>1</sup> And even when the elders of other churches were present on such occasions, they do not appear for several years to have *laid on hands*, (unless by the special invitation of the ordaining church,) or to have taken any other part in the public services, except giving the right hand of fellowship. "In 1660, Mr. Fitch and the greatest part of his church removed to Norwich, [from Saybrook.] Mr. Thomas Buckingham succeeded him in the ministry at Saybrook. A council of ministers and churches assisted at his ordination, but *the imposition of hands* was performed *by the brethren*, as it had been before in the ordination of Mr. Fitch. The council considered it as an irregular proceeding, but the brethren were so tenacious of what they esteemed their *right*, that it could not be prevented without much inconvenience."<sup>5</sup>

The power thus assumed by the churches in ordination at the first settlement of the country, and afterwards asserted as their right by the Platform, appears to have been exercised, from the beginning, agreeably in the main to the provisions of that Instrument, in one or other of the three following ways: viz.

1. By the imposition of the hands of its own officers, whether teaching or ruling elders, or deacons, *in the name of the church*. Mr. Wilson's ordination as pastor of the church of Boston, and Mr. Cotton's, as teacher of the same church, are examples of this mode. 1632, Nov. 22. "A fast was held by the congregation of Boston, and Mr. Wilson, (formerly their teacher) was chosen pastor, and [blank] Oliver a ruling elder, and both were ordained by imposition of hands, first by the teacher, and the two deacons, (*in the name of the congregation*,) upon the elder, and then by the elder and the deacons upon the pastor."<sup>1</sup>—"1633, Oct. 10. A fast was kept at Boston, and—Mr. Cotton was then chosen teacher of the congregation of Boston, and ordained by imposition of the hands of the *presbytery*, in this manner: First, he was chosen by all the congregation testifying their consent by erection of hands. Then Mr. Wilson, the pastor, demanded of him, if he did accept of that call.—Then the pastor" (a *teaching elder*), "and the two" (*ruling*) "elders laid their hands upon his head, and the pastor prayed, and then, taking off their hands, laid them on again, and, speaking to him by his name, they did thenceforth design him to the said office, in the name of the Holy Ghost, and did give him the charge of the congregation, and did thereby (as by a sign from God) indue him with the gifts fit for his office; and lastly did bless him. Then the neighbouring ministers, which were present, did, (at the pastor's motion) give him the right hand of fellowship," &c.<sup>1</sup>

To this, as one way of ordaining their officers, the churches seem to have adhered for many years. The earliest instance of departure from it that has been observed, was at the ordination of Rev. Mr. Fiske of Braintree, (now Quincy) at which the pastor of a church in the vicinity was admitted to unite in laying on of hands with the officers of the ordaining church. Of this transaction, the following is a copy of Mr. Fiske's own record. "11th. 7th mo. 1672. This was the day of my settlement espousals to this Church and congregation, being selected to the office of a pastor to them. The Churches present by their messengers, were, besides three at Boston, Roxbury, Dorchester and Weymouth. Mr. Eliot prayed and gave the Charge; *Mr. Oxenbridge*" (of First Church, Boston,) "*and the deacons joined in the laying on of hands*; and Mr. Thatcher gave the Right Hand of Fellowship. Dep. Gov. Leveret, Mr. Danforth, Mr. Tinge, and Mr. Stoughton were present."<sup>7</sup> But what a neighboring minister (agreeably to Platform, in case of a church *without elders*), was thus allowed to do, *jointly* with the deacons of the church that ordained, came at length through courtesy to be yielded to ministers present *exclusively*, as their own proper right. "Nov. 25, 1696. Mr Wm. Brattle was Ordained at Cambridge. He and Mr. Mather the President preached. 'Twas first ordered y<sup>t</sup> Mr. Brattle should not preach; but many being troubled at it, twas afterward altered. Mr. Brattle also *procured y<sup>e</sup> Ch. to order y<sup>t</sup> Elder Clark should not lay his hand on 's head*, w<sup>h</sup> he was ordained; and he refrained accordingly. So y<sup>t</sup> Deacon Gill coming home, said he liked all very well, except y<sup>e</sup> *Bill of Exclusion*."<sup>8</sup>

2. A second method was, in churches which had no teaching or ruling elders, by the imposition of the hands of the *deacons and brethren*, or of some of the *Brethren* only, "*orderly chosen by the Church thereunto*." The ordination of Rev. John Higginson of

Salem is an instance of this mode. The following account of it, though incomplete, appears to be authentic, carrying evidence on the face of it of being copied originally either from the Records of the Church of Salem, or from other contemporaneous writings. "The day abovesaid" (Aug. — 1660, Allen's Biog.) "J Higginson was ordained Pastor with prayer and Fasting and imposition of hands, preaching out of 1 Cor. 3. 7. He y<sup>t</sup> plants is nothing and he y<sup>t</sup> watereth is nothing but God y<sup>t</sup> gives y<sup>e</sup> Encrease. *The Church having no Elders then*, our honoured brother Major-Hawthorne and y<sup>e</sup> 2 Deacons imposed hands on y<sup>e</sup> Pastor, and then y<sup>e</sup> Pastor and the 2 Deacons imposed hands on y<sup>e</sup> Ruling Elder: the Elders of y<sup>e</sup> foresaid Churches being present, (with many others) Mr. Norton, Teacher of y<sup>e</sup> Church of Boston did in y<sup>e</sup> name of y<sup>e</sup> rest give y<sup>e</sup> right hand of fellowship to both our Elders" (viz. to Mr. Higginson and to the ruling elder then chosen and ordained,) "shewing from gal. 2. 9. *y<sup>t</sup> y<sup>e</sup> right hand of fellowship* was a signe of y<sup>e</sup> Communion and help fullnes w<sup>ch</sup> both Churches and Elders were engaged in one towards another as y<sup>e</sup> Case might require."<sup>9</sup>

The ordination of Mr. Carter, first minister of Woburn, is a celebrated instance of ordination by imposition of the hands of the brethren of the church alone. The following notices of it are from the pen of Johnson, (who was doubtless himself one of the "two persons" he refers to,) and of Gov. Winthrop. "The 22. of the 9 moneth following," (Nov. 22, 1642,) "Mr. Thomas Carter was ordained Pastor, in presence of the like Assembly. Hfter (After) he had exercised in preaching and prayer the greater part of the day, *two persons in the name of the Church* laid their hands upon his head, and said, We ordain thee Thomas Carter to be Pastor unto this Church of Christ; then one of the Elders priest" (present) "*being desired of the Church*, continued in prayer unto the Lord for his more especial assistance of this his servant in his work," &c. &c.<sup>10</sup> "1642. 9. 22. The village at the end of Charlestown bounds, was called Woburn, where they had gathered a church, and this day Mr. Carter was ordained their pastor, with the assistance of the elders of other churches. Some difference there was about his ordination; some advised, in regard they had no elders of their own, nor any members very fit to solemnize such an ordinance, *they would desire some of the elders* of the other churches present to have performed it; but others supposing it might be an occasion of introducing a dependency of churches, &c. and so a presbytery, would not allow it. So it was performed *by one of their own members*, but not so well and orderly as it ought."<sup>1</sup> Other instances of ordination by the brethren of a church are upon record, although they have been very rare in New England. That cited before, of Mr. Wilson at Charlestown, as teacher, was very probably of this description. And Dr. Trumbull relates several that occurred in Connecticut. "Mr. Prudden was installed pastor of the church at Milford, April 8th, 1640, upon a day of solemn fasting and prayer. *Imposition of hands* was performed by Zachariah Whitman, William Fowler, and Edmond Tapp. They were appointed to this service *by the other brethren of the church*. The installation" (ordination? see G.) "was at New Haven; and it seems that *the hands of the brethren* were imposed in the presence of *Mr. Davenport and Mr. Eaton*."<sup>5</sup> Mr. Fitch was ordained at Saybrook in 1646, and Mr. Buckingham his successor about 1660, in the same way.<sup>5</sup>

3. A third way was by the imposition of the hands of the elders of other churches present, at the express desire of the church ordaining. This mode, under certain circumstances, was sanctioned by the Platform. "In such Churches where there are no Elders, and the Church so desire, we see not why Imposition of Hands may not be performed by the Elders of other Churches."<sup>6</sup> Accordingly, at the ordination of Mr. Shepard, Sen. of Charlestown, the elders of other churches, at the request of that church, which had then but one elder (Rev. Mr. Symmes, pastor,) united with Mr. Symmes in laying on hands. "1659, 2d Moneth, 13 day. Mr. Thomas Shepard was ordained with prayer and fasting unto y<sup>e</sup> office of a Teacher to the Church of Christ in Charle Towne, by me Zechariah Symmes Pastor to the same Church, Mr. John Wilson Pastor to the Church of Christ in Boston, and Mr. Richard Mather Teacher to the Church of Christ at Dorchester, at the desire of our Church ioyning with me in laying on of hands upon the aforesaid Mr. Thomas Shepard; and Mr. Norton Teacher to the Church at Boston, in the name of the rest of the messengers of 4 Churches, to witt of Boston, Roxbury, Cambridge, Watertown, giuing unto him the right hand of fellowship."<sup>11</sup> Also at the gathering of First Church, Portsmouth, N. H. in 1671, Mr. Joshua Moodye was ordained its pastor in this way, the church, which was then without elders, requesting it. "He that was appointed pastor preached in the morning out of Ezekiel xlviii. ult. After sermon some intermission was made, and, on their meeting again, the pastor, with all those who were to be the beginners of the new church, made their relations, and those who were members of other churches, had their dismissions, and all made their relations, whether members or non-members, and they were approved of by the messengers of churches, and embodied into a church by an explicit covenant. Then the pastor was ordained after the unanimous vote of the church for choice of him and liberty given to all the congregation to object, if they had aught to say. He was ordained by several of the elders at the desire of the church, Mr. Cabot" (Cobbett of Ipswich) "giving him his



charge, and Mr. Wheelwright the right hand of fellowship. Then the pastor ordained Samuel Haines deacon, with imposition of hands and prayer. A psalm was sung and the congregation dismissed by the pastor with a prayer and blessing."<sup>12</sup>

We may here see plainly, whence the present uniform way of performing ordination in New England arose, and how the power originally vested in all Congregational churches, of ordaining respectively their own ministers, came to pass from their hands into those of the ministers of other churches. At first, the pastors of neighboring churches present on such occasions, laid on hands only at the *particular express desire* of the ordaining church. But by degrees, the churches came to give a decided preference to this method of conducting their ordinations, and universally to adopt it. And now, the ordaining church ceasing to make expressly the request above referred to, the pastors of other churches present began to do that *of course*, and as a matter of *right*, which they had formerly done, only as the *agents* or *instruments* of the ordaining church, and by its own *particular desire*. And although, in the choice of ordaining councils, churches may appear to exert still, in this third way, their ancient power of ordaining their own pastors; yet it is a material abatement of this power, that an equal number of churches and ministers is usually nominated for this purpose by the pastor elect, as by the church over which he is to be ordained. [<sup>1</sup> *Winthrop's Hist. by Savage*. <sup>2</sup> *Church Records*. <sup>3</sup> *Winthrop's Hist. Vol. I. p. 95*. <sup>4</sup> *Cambridge Platform, ch. ix. 2. 4*. <sup>5</sup> *Trumbull's Conn. Vol. I. ch. 13*. <sup>6</sup> *Platform, ch. ix*. <sup>7</sup> *Whitney's Hist. of Quincy, p. 35*. <sup>8</sup> *Sewall's Journ.* <sup>9</sup> *MSS. of William Gibbs, Esq.* <sup>10</sup> *W. W. Prov. B. II. ch. 22*. <sup>11</sup> *Church Records, p. 11*. <sup>12</sup> *Alden's Acct. of Rel. Soc. in Portsmouth, p. 10*.]

## 6. (F)

*Charlestown Oak.*

The tree, under the shadow of which the first settlers of Charlestown and Boston met for public worship, and heard "Mr. Wilson and Mr. Phillips preach many a good sermon,"<sup>1</sup> was, not improbably, the same as that referred to nearly a century after, in the following quotation. "1719, July 28. 3. I ride to Cambridge with Mr. Chambers in his Calash—July 31. Court adjourns sine die. Aug. 1. I come home with Mr. Tylie in Hancock's Calash.—Examind and signd Mr. Marret's Bill of Cost under *Charlestown Oake*."<sup>2</sup> [<sup>1</sup> *See Francis's Hist. of Watertown, p. 13*. <sup>2</sup> *Sewall's Journ.*]

## MR. WILSON.

## 7. (G)

*Reordination anciently practised in New England.*

As the first ministers of New England had all received ordination from the bishops in the mother country, it has been supposed that they were not *ordained* anew, at their resettlement in the ministry here, but only *installed*, or solemnly inducted into office. But it is certain, that in this their induction, imposition of hands, the distinctive ceremony of ordination, was used; and although it was declared in this instance of Mr. Wilson, (see E,) to have been employed, "*only as a sign of election and confirmation*;" yet this, it is presumed, was as much, generally speaking, as our early ancestors ever intended by ordination in any subsequent case. The defenders of Episcopacy regarded ordination, as conveying spiritual power and authority in the Church, a right to exercise the sacred office, an indelible character. Saith judicious (Richard) Hooker, the great champion of the Church of England, "There are in a Minister of God these four things to be considered, his *Ordination*, which *giveth him power* to meddle with things sacred," &c. &c. And concerning this power conveyed by ordination, he elsewhere observes, that in those who have duly and lawfully received it, it is "not amiss both termed a kind of mark or Character, and acknowledged to be indeleble. Ministerial power is a mark of separation, because it severeth them that have it from other men, and maketh them a special *order* consecrated unto the service of the most High, in things wherewith others may not meddle.—They which have once received this power, may not think to put it off and on, like a Cloak, as the weather serveth, to take it, reject and resume it as oft as themselves list; of which prophane and impious contempt these later times have yielded, as of all other kinds of Iniquity and Apostasie, strange examples; but let them know which put their hands unto this Plough, that once consecrated unto God, they are made his peculiar Inheritance forever. Suspensions may stop, and degradations utterly cut off the use or exercise of Power before given; but voluntarily it is not in the power of man to separate and pull asunder what God by his Authority coupleth. So that although there may be through mis-desert degradation, as there may be cause of just separation after Matrimony; yet if (as sometimes it doth) restitution to former dignity, or reconciliation after breach doth happen, neither doth the one or the other ever iterate the first knot"<sup>1</sup> The sentiment here maintained concerning the conveyance of the right and power of the sacred office by ordination, was not improbably held by a few of the early ministers of New England, being advanced by Mr. Wilson at the ordination of Mr. Cotton,

as teacher of the church of Boston, (see account of, E). But the great majority of them seem to have been of the opinion, that it was not *ordination* that gave a man right to exercise the ministerial function, but his *election* by the church, and his *acceptance* of their choice; and that as to *ordination*, it was but "*an approbation of the Officer, and solemn setting and confirmation of him in his Office, by Prayer and laying on of hands.*"<sup>2</sup> These principles were incorporated into the Cambridge Platform, 1648. The framers of that instrument define ordination to be "the solemn putting a Man into his Place and Office in the Church, whereunto he had right before by *Election*,"<sup>3</sup> &c. &c. And hence they conclude, "He that is clearly loosed from his Office-Relation unto the Church whereof he was a Minister, cannot be looked at as an Officer, nor perform any Act of Office in any other Church, unless he be again orderly called unto Office; which when it shall be, we know nothing to hinder, but Imposition of Hands also in his Ordination ought to be used towards him again."<sup>3</sup> And entirely consonant with these principles was the practice of our ancestors, both before the Platform was drawn up and agreed upon, and for a number of years after. Mr. Wilson had been ordained, and had had a pastoral charge, in England. But having withdrawn from his people there, he seems to have been acknowledged by those who accompanied him to this country, merely as a minister or preacher of the Word, not as a teaching elder in the church, or as competent to the discharge of the peculiar duties of that relation, till his election as teacher of the church at Charlestown. Then they ordained him anew by imposition of hands: and when, November 22, 1632, he was chosen pastor of the same church, then removed to Boston, hands were imposed on him again, and he is expressly said to have been ordained.<sup>4</sup> And so it was in a multitude of other instances. Rev. Messrs. Skelton the pastor, and Higginson the teacher of the church of Salem, were both ordained by imposition of hands at their election to their offices, Aug. 6, 1629, though they had both been ordained, and had had the cure of souls in the mother country.<sup>5</sup> Mr. Cotton, who had been settled at Boston in Lincolnshire, Eng., thought himself in his passage to this country incompetent to baptize his infant son, born at sea, "1. because they had no settled congregation (church) there; 2. because a minister hath no power to give the seals *but in his own congregation*:" and was *ordained* shortly after his arrival here, as teacher of the church of Boston.<sup>6</sup> Messrs. Bulkely and Jones likewise, of Concord, Tompson of Braintree (now Quincy,) Rogers of Rowley, and Norris of Salem, had all been ordained clergymen in England. And yet when they came to be inducted into office in their respective churches in this country, they are said expressly to have been, not *installed*, but *ordained*.<sup>6</sup> And the same was the practice of our fathers, for many years, it is believed, as to ministers, who having been ordained in this country, and then dismissed from their respective churches, were afterwards called to office in others. Such too, at their induction into office, were ordained with imposition of hands, as at the first, and not *installed*, as the term is now understood. Of this fact, the following testimony is adduced, relative to Rev. Mr. Thomas Thacher, first pastor of the Old South Church, Boston, who had previously been settled at Weymouth. "16. 12. 1669," (i. e. Feb. 16, 1669-70,) "Mr. Thomas Thacher was *ordained* Pastor to y<sup>e</sup> 3d. Church in Boston, and Mr. Rainsford, Ruling Elder."<sup>7</sup> To this may be added another testimony from Dr. Trumbull's History of Connecticut, concerning Mr. Roger Newton, first minister of Farmington, who removed from there, "and was *installed* at Milford, Aug. 22, 1660. *Hands were imposed at his installation* by Zechariah Whitman, ruling elder, deacon John Fletcher, and Robert Treat, who were appointed to that service by the brotherhood."<sup>8</sup> It is true, that Dr. Trumbull, in speaking of this transaction, calls it an *installation*, even as Dr. Mather observes of the above Mr. Thacher, that he was *installed*.<sup>9</sup> But herein they both evidently use the language of their times, when opinions and customs in regard to this subject had confessedly much altered. In reality, and in the view of contemporaries, both Mr. Thacher and Mr. Newton were undoubtedly *reordained*. And it may be reasonably questioned, whether a clear, indisputable instance of an *installation*, as a distinct mode of induction into the pastoral office from *ordination*, can be produced in New England, till after the arrival here of several of the ministers, who had been ejected from their cures in England by the Act for Uniformity in 1662, (and who, it is believed, first gave currency in this country to the custom of installation, and the opinion upon which it is founded;) and but very few, if any, till after the dissolution of the government under the Colony Charter in 1686. See more on this subject under Mr. Morton of Charlestown, and Mr. John Bailey, Watertown.

Still it is said, that when hands were imposed on Mr. Wilson, it was "with this protestation by all, that it was only as a *sign of election and confirmation*, not of any intent that Mr. Wilson *should renounce his ministry* he received in England."<sup>4</sup> To some, this declaration may seem inconsistent with a design in its authors to *reordain* Mr. Wilson. And it would indeed be so, had our fathers regarded ordination, and the *indelible character* claimed to be conveyed by it to the clergy, in the same light, as did the great advocates for conformity in England. But with the different sentiments on this subject, which they appear then to have generally (though not, perhaps, universally) entertained, and

which they afterwards in the Platform openly avowed, they might consistently *reordain* Mr. Wilson here, without disowning, or intending to disparage the ordination which he had received, and the ministry which he had exercised, previously to his coming hither. This celebrated protestation therefore was designed, it is humbly conceived, not as a denial, on the part of those who made it, of an intention to ordain Mr. Wilson anew, according to their views of this ceremony, but as a preventive of those reproaches and inconveniences, which they foresaw they might otherwise incur, by seeming to strangers, in laying hands on Mr. Wilson, to deny the ordination which he had received in England from the bishop, and the validity of his consequent ministrations there. At that time, the Brownists in England asserted the Established Church to be no Church of Christ, and her ministers to be no ministers of his. They maintained that her discipline was Popish and Antichristian, and her ordinations invalid; and refused all communion with her in Sacraments, or in hearing the Word.<sup>10</sup> The Puritans, on the contrary, generally speaking, owned the Church of England to be a true church.<sup>10</sup> They acknowledged the validity of her public ministrations, and continued to live, while they might, within the pale of her establishment. Their ministers had been ordained by her bishops; and they officiated, unless permission were denied them, in her parochial churches. And notwithstanding their persuasion of her departure from the simplicity of the gospel in her discipline, and their grievous sufferings for their conscientious nonconformity to some of her ceremonies; yet cherishing a lingering hope of her reformation in these respects, they were averse to separating from her themselves, while it should be possible to avoid it, and wrote against the Brownists for doing so.<sup>11</sup> Of this latter description of nonconformists, the Puritans, was the great body of the fathers of the Massachusetts and Connecticut colonies, and especially the first settlers of "the Bay." These, after they had embarked for this country in 1630, drew up their celebrated "Humble Request—to the rest of their brethren, in and of the Church of England, *for—the removal of suspicions and misconstructions of their intentions.*"<sup>12</sup> And the same end they very probably designed to answer, by the protestation above referred to, at the ordination of Mr. Wilson. They apprehended, it may be reasonably supposed, that they might grieve their friends in the Church of England, or give occasion of reproach to their enemies, as affording evidence by this transaction, that they were Brownists or rigid Separatists, who now that they were beyond the reach of the secular power of the bishops, openly disowned the ordination which their ministers had received from them in England, as nugatory or unlawful. To prevent therefore such *suspicious and misconstruction of their intentions*, they took this opportunity of declaring to the world, that imposition of hands on Mr. Wilson was not designed as a token of his renouncing the ministry which he had received in England, as being invalid or without Scripture warrant; but only as a sign of his election to the pastoral office in this country, and of his re-establishment in it. Still it is evident, that they did not consider his ordination in England, though valid, as superseding the necessity of repeating the ceremony, now that he was about to engage anew in the work of the ministry here. In their using imposition of hands, in setting him apart to the office to which he had been chosen, was plainly implied the contrary. And though they protested that they used it, "*only as a sign of election and confirmation;*" yet, (agreeably to what was afterward declared in the Platform,) this was as much probably as any, or at least most of them, intended, in any ordination whatever. [<sup>1</sup> *Eccl. Polity, B. V. § 80, 77.* <sup>2</sup> *Hooker's (Thomas) Survey, Pt. II. ch. 2.* <sup>3</sup> *Platform, ch. 9.* <sup>4</sup> *Winthrop's Hist. Prince's N. E. Chron. Pt. II. 1.* <sup>5</sup> *Winthrop's Hist. Vol. I. p. 114, 217, 323, 324, 329.* <sup>6</sup> *Mem. in Records of 1st Chh. Roxbury.* <sup>7</sup> *Trumbull's Hist. of Conn. B. I. ch. 13.* <sup>8</sup> *Mother's Magn. B. III. ch. 21.* <sup>9</sup> *Neal's Hist. of Pur. Vol. I. ch. 6. Vol. II. ch. 1.* <sup>10</sup> *Prince's N. E. Chron. Pt. II. sect. 2. pref.* <sup>11</sup> *Hubbard's Hist. of N. E. p. 126.]*

#### FIRST CHURCH.

8. (H)

#### *Church Records, Vol. I.*

The Records of this Church are, it is believed, the only records in existence of any church in the County of Middlesex formed as early as the seventeenth century, which have been kept in regular, and (in the main) unbroken series from the beginning, except the records of the Church of Lexington, gathered 1696. The Church of South Reading, (formerly First Church, Reading,) gathered 1645, has some very ancient records, but they are not entire; nor do they reach quite back to its foundation.

This precious relic of antiquity is a small quarto volume of 386 pages, of which 381 are numbered. Of these, the first 357 pages are occupied by the Title, Table of Contents, Covenants, Admissions to the Church, Owners of the Covenant, Baptisms, and Marriages solemnized by Mr. Morton. The remaining pages, commencing with the last page, (the book being inverted,) are appropriated to recording Church votes, censures, the choice and ordinations of Church officers, (as pastors and deacons,) &c. though several of the last named matters of record are inserted among the Admissions.



Subjoined are copies or accounts of some interesting matters of record, contained in this venerable volume.

### I. THE TITLE.

"The Book that belongs unto the Church of God in Charltowne: which Church was gathered, and did enter into Church Covenant the 2d. day of the 9th. month 1632."—*Elder Green, 1st page of blank leaf at the beginning.*

### II. "THE CONTENTS.

"1631. The names of those who did Enter into y <sup>e</sup> Covenant first,	p. 1.
"The Covenant to pticular psons for their Consent, when they are to be admitted	2
"1632. Names of psons admitted	3
"1632. Names of the Baptized	201
"(1665?) Names of y <sup>e</sup> Baptized as have publicly renewed Covenant with God & this Church, yet not taken into Comunion in y <sup>e</sup> Lord's Supper	101
"1677. Names of such as have been admitted into this Church, but not unto full Comunion	179
"1658. Church Censures & Votes past in Weigty" (Weighty) } other end of	
"Cases by this Church of Christ at Charles Town } y <sup>e</sup> book.	
"1687. Names of psons Married by y <sup>e</sup> minister	283."
<i>Mr. Morton, 1st page of blank leaf at beginning.</i>	

The above Table of Contents is in the hand writing of Mr. Morton, who was the first and the only minister that recorded marriages in this book. Before his day, ministers in this country were not authorized to solemnize marriages. It is remarkable, that he should have prefixed the date "1631" to the two first articles of record, when, according to the title of the book just above it, the Church was not gathered till 1632.

### III. "THE NAMES OF THOSE WHO DID ENTER INTO THE COVENANT FIRST.

<p>"Increase, Parnel, Nowell.          "Tho: Christian, Beecher.          "Abra: Grace, Palmer.          "Ralph, Jone, Sprague.          "Edward, Sarah, Convers.          "Nicholas, Amy, Stowers.          "Ezek: Susan, Richeson.          "(Henery?) Elizabeth, Harwood.          "Robert, Jone, Hale.          "Geo: Margerit, Hucheson.          "Tho: Elizab: James.          "William, Ann: Frothingam.          "Ralph, Alice, Mousall.          "Rice, Arrol, Cole.          "Richard, Mary, Sprague.          "John, Bethiah, Haule.              "William Dade.              "Thomas Minor.              "Thomas Squire.</p>	<p><i>The forme of the Covenant.</i></p> <p>"In the Name of o<sup>r</sup> Lord God, and in obedience to his holy will and divine ordinances.</p> <p>"Wee whose names are heer written Beeing by his most wise and good providence brought together, and desirous to unite o<sup>r</sup> selus into one Congregation or Church, under o<sup>r</sup> Lord Jesus Christ our Head: In such sort as becometh all those whom he hath Redeemed and Sanctified unto himselfe, Doe heer Sollemnly and Religiously as in his most holy presence, Promise and bynde o<sup>r</sup> selus to walke in all o<sup>r</sup> wayes according to the Rutes of the Gospell, and in all sincere conformity to his holy Ordinances; and in mutuall Love and Respect each to other: so near as God shall give us grace."</p>
<p>"These were dismissed from Boston Church the 14th of the eaight moneth 1632."</p>	

Page 1st.

### IV. ADMISSIONS.

Among the Admissions to this church recorded in this book, are those of almost all its ministers before Mr. Paine, ordained in 1787, (when a new volume had been substituted); and also of many others, both clergymen and laymen, who were men of eminence in their day. The admissions of its ministers, and also of a few other persons, have been thought worthy of transcription.

1632. 9 mo: 2 day (Nov. 2). Mr. Thomas James, the first pastor, with his wife Elizabeth, and 33 others, dismissed from First Church, Boston, entered into Church Covenant.

1634. "10 mo: day 6. Mr. Zacharias Symms and Sarah his wife" were admitted.  
 1635. "6: mo: day 30. Mr. Peeter Hubbard was" &c. Rev. Peter Hobart doubtless, afterward of Hingham.  
 1637. "9 mo: day 6. John Harvord and Anna Harvord his wiffe with Robert Cuttler were admitted."  
 1639. "10 mo: day 22. (Dec. 22.) Thomas Allen: and Jane Smith: were admitted."  
 1641. "3d mo: day 22. John Allen, Richard Russell: and Maud Russell: admitted."  
 1656. 1st mo: day 9. "Samuel Nowell" &c. &c. admitted.  
 1658. "8 Month day 31. Mr. Thomas Shepard by a Dismiss. from Church of Cam: admitted."  
 1660. "2d Month: Day 29:—Benjamin Bunker" (Minister of Malden) admitted.  
 1666-7. "11. 6. (Jan. 6, 1667) Goodman Abraham Smith admitted."  
 " & Goodwife Hannah Hurry admitted."  
 1668. March 29. "Mr. James Russell" "admitted into full Communion."  
 "Mrs. Mabel Russell his wife (Gov. Haines his daughter.)"  
 1669. Oct. 24. "Rd. Mr. Thomas Thatcher { by a Lt. of Dismission from y<sup>e</sup> St-h C.  
 (South Chh.) in Boston."  
 1676. "Aprill 16. Mr. Daniel Russell, (son of y<sup>e</sup> worshipfull Richard Russell)" adm'd.  
 His death is noticed in the Hobart Manuscripts as follows:—  
 1678-9. "Jan. 4. Mr. Daniell Russell preacher at Charles-  
 towne dyed."  
 1676. "June 11. Mr. John Phillips" admitted.  
 1687. "6. 21. Nicholas Morton (my Nephew):" Gr. H. C. 1686.  
 1723-4. Feb. 2d. "Rev. D. (Dominus) Hull Abbot, by letter Dismiss. fr. Chh. of  
 (Tanten?) admitted.  
 1727. Dec. 31. "Simon Bradstreet, my Son" (Minister of Marblehead) admitted.  
 1739. "Sept. 24. Rev. D. (Dominus) Prentice Admitted into Communion wth us."

Subjoined is the sum of admissions to full communion in this church down to the year 1768, as recorded in this first volume of its records. The occasional omission of given names in the records, or the occurrence of such as *Faintnot, Suretrust, Gardy, Manes, Menry, Randoll, Shippy*, has rendered it impossible, in a few instances, to determine with certainty the sex of the members referred to.

*Aggregate of Admissions.*

Recorded by	Years.	Males.	Females.	Uncertain.	Total.
The Ruling Elder	from 1632 to 1656,	136	189	9	334
Mr. Symmes,	" 1658 " 1660,	8	11	1	20
Mr. Shepard, sen.	" 1660 " 1677,	54	112	0	166
Mr. Shepard, jun.	" 1680 " 1685,	20	40	0	60
Mr. Morton,	" 1686 " 1697,	27	41	1	69
Mr. Bradstreet,	" 1698 " 1731,	141	351	0	492
Mr. Abbot,	" 1731 " 1768,	128	305	2	435
		514	1,049	13	1,576

The largest number of admissions in any one year, recorded in this ancient volume, was in 1741, the period of the revivals in the time of Whitefield. In that year, 66 persons were admitted. In 1639, there were 38 admissions; in 1652, 30 admissions; in 1714, 25 admissions; and in 1723, the year after "the Great Earthquake," Oct. 29, 1727, there were 65 admissions. During the same year, (viz. 1728) a corresponding increased attention to religion, and extraordinary additions to the churches, were observable very generally throughout New England. On the other hand, in 1649, 1651, 1653, 1654, 1663, and 1693, no additions to First Church, Charlestown, are found upon record.

Before 1663, all admissions to this church were understood to be admissions to all the privileges of church members. But the adoption by the church that year, of the Result of the Synod of 1662 respecting Baptism, &c. led to a threefold distinction of its members in the subsequent arrangements of its Records: viz.

1. "Persons admitted into full Communion."
2. "The names of such Children of the Covenant as have publicly renew'd their Covenant wth God and this Church, yet not taken unto Communion in y<sup>e</sup> L<sup>ds</sup>. Supp."—p. 101.
3. "The names of such persons as have been admitted into this Chnrch, but not unto full Communion."—p. 179.

By the second distinction, persons appear to have been intended, who having in infancy been offered in baptism by their parents, being church members, were considered as virtually members of the church themselves, and subject to its inspection and discipline;

and who owning the covenant at mature age, were admitted to the privilege of baptism for their children, but not as yet to the Lord's Table.

By the third distinction, all other persons were apparently denoted, who owning the covenant, were taken under the watch and discipline of the church, and obtained in it the privilege of baptism for themselves and their children, but did not commune in the Lord's supper.

Apparently however, both these distinctions were sometimes confounded in recording, especially by Mr. Morton; and his successors, Rev. Messrs. Bradstreet and Abbot, recorded the names of persons of both descriptions, without discrimination, under the common title of "Renewers of the Covenant."

#### V. BAPTISMS.

The following is a copy of a memorandum respecting the number of baptisms in this church, entered at the close of the book, p. 381, apparently by Mr. Abbot.

*"Memorandum, taken 21 Aug. 1771.*

"The Rev. Mr. Gordon who came from London, came to visit me on the day aboves<sup>d</sup> and borrowed the Ch. Books, that he might find by the Baptisms, the Proportion of Males to Females, that had been born among us. And upon search he found them *equal* from the Year 1632, w<sup>n</sup> the Old Book was begun. And from that Year to the ps<sup>t</sup> year 1771 according to his Calculation there were 2889 males, and 2889 females baptized. N. B. he found a Chasm in the Records, wherein no Entries were made of the Childr<sup>n</sup> Baptiz'd for 17 years.—This Acc<sup>t</sup> he gave me, when he return'd the Books unto me."

Subjoined is the result of an enumeration by the writer of this article, of the baptisms recorded in the "Old Book" alone: premising, that the occurrence in the records of unusual given names has sometimes left the sex of the persons baptized undetermined; and that the occasional omission both of names and of numbers has in a few other instances made it uncertain how many were baptized. In cases of the latter description, the smallest number possible, under the circumstances given, has been assumed as the true one.

#### *Sum of Baptisms.*

<i>Recorded by</i>	<i>Years.</i>	<i>Males.</i>	<i>Females.</i>	<i>Unc. No.</i>	<i>Unc. Sex.</i>	<i>Total.</i>	<i>Infants.</i>	<i>Adults.</i>
The Ruling Elder from	1633 to 1642,	81	82	0	0	163	163	0
Mr. Symmes,	" 1658 " 1663,	5	6	5	5	16	16	0
Mr. Shepard, sen.	" 1659 " 1677,	301	274	0	0	575	569	6
Mr. Shepard, jun.	" 1680 " 1685,	135	149	14	14	298	286	12
Mr. Morton,	" 1686 " 1697,	285	338	0	0	623	562	61
Mr. Bradstreet,	" 1698 " 1731,	952	944	0	0	1,896	1,792	104
Mr. Abbot,	" 1731 " 1768,	1,093	1,075	0	5	2,173	2,132	41
Total recorded during 135 years,		2,852	2,868	19	24	5,744	5,520	224

In the above schedule of baptisms, all have been reckoned among adults, who are noticed expressly as being "young men," wives, widows, persons of 14 years old and upwards, or whose names are given, alone, without the names of their parents, as well as those who are expressly called, adults. All are accounted as "Infants," who are said to be the sons or daughters or children of such, or of such parents; both those whose age is stated to be less than 14, and those whose age is not mentioned, and who constitute more than nineteen-twentieths of the whole. The earliest adult baptism recorded in this ancient volume, that has been observed, was in 1673.

[To be continued.]

### BRIEF HISTORY OF THE UNIVERSITY OF NASHVILLE, TENNESSEE.

DAVIDSON ACADEMY was incorporated by the General Assembly of North Carolina, December 29, 1785. It was endowed by the State with 240 acres of land, lying immediately adjacent to the then southern boundary of the town of Nashville. Much of it is now included within the compactly built and most beautiful portions of the city. This land, with the exception of about eight acres reserved for the site of the academy, and since called the *College Square*, was sold at auction, in small lots, in 1803. The total amount, ultimately



received by the institution from both the rents and sale of its land, does not appear to have exceeded twenty thousand dollars. It must be recollected, however, that the town then contained a population of only about 400—that the Legislature never met there until the year 1812—and that the first steamboat arrived in the spring of 1818.

CUMBERLAND COLLEGE was incorporated by the Legislature of Tennessee, September 11, 1806. And in it were merged the name and property and rights of Davidson Academy. This change was effected at the request of the trustees of the latter, in consequence of a previous grant by Congress of one hundred thousand acres of land for the establishment of two colleges, one in East, and the other in West Tennessee.

The first building was commenced in 1805 by the academy, and completed in 1808 by the college, at a cost of \$12,240. It was 70 feet long by 47½ wide, three stories high, of brick. No other building of any description was attempted until 1823. And nearly all the important additions have been made since 1825.

The college was opened for the reception of students in the autumn of 1809. The Faculty consisted of Dr. James Priestly, President, (salary \$1,600,) Rev. William Hume, Professor of Languages, (salary \$1,000,) and Mr. George Martin, Teacher of the Grammar School, (salary \$750.) These gentlemen, it is understood, were eminently qualified for their respective stations. The college continued in successful operation seven years—or until October, 1816. Its doors were then closed from the sheer want of funds to sustain it any longer. Its revival was attempted in November, 1820, under the auspices of its former distinguished and respected president: but his lamented death, on the 6th of February following, again prostrated the hopes and efforts of its friends. Nineteen of the students were admitted, in course, to the first degree in the arts, during the above period of seven years.

In 1823, the Rev. Philip Lindsley, D. D., Vice-President of the College of New Jersey, and, at the time, President elect of that institution, was invited to the presidency of Cumberland College. He had declined a similar overture in 1822. After visiting Nashville, however, he consented in May, 1824, to accept the proffered charge, and to remove thither with his family in the following autumn. He arrived accordingly, December 24, 1824. The college had been duly opened in November, under the care of a professor and tutor, who happened to be seasonably present. There were, at this time, twenty-nine students. Of the old library, there were on hand about one hundred volumes. Of the apparatus, there remained only a pair of globes and a damaged air pump. During the previous summer, however, the president elect had remitted to London the sum of six thousand dollars, furnished by the trustees, for the purchase of a philosophical apparatus; and he had ordered about fifteen hundred dollars' worth of books for the college library. One professor and two tutors—none of them over twenty-two years of age—with the president, composed the faculty.

Thus re-commenced the operations of Cumberland College, at the close of 1824; and after an interruption of eight years; for the brief three months already noticed, need hardly be taken into the account. No grammar school or preparatory department has since been connected with the college. This fact will account in part for the comparatively small number of its students. In most other south-western colleges, it is notorious that the mere *school boys*, in the preparatory department, furnish from one-half to nine-tenths of the names which are annually paraded upon their catalogues. The writer of this article has now before him the catalogue of a western college, (published in June last,) of very considerable pretensions too, exhibiting a list of 227 names—while only ten of them belong to the college classes.

THE UNIVERSITY OF NASHVILLE became the legal style and title of the college, by an act of the Legislature, November 27, 1826. This mere nominal change was made chiefly to distinguish it from another Cumberland College then recently established in Kentucky.

The first commencement, under the new organization, took place October 4, 1826—when a class of ten were graduated. A like celebration has been

witnessed on the first Wednesday of October in each successive year. The number of graduates, from 1826 to 1839 inclusive, is precisely two hundred,—exclusive of those who have been presented with honorary degrees. The total number of *new* students matriculated, or admitted into the college, since its resuscitation in 1824, is 688. Of these, then, only 200, or less than one-third, have attained the baccalaureate. The reason is, that comparatively few young men can be induced to remain long enough at college to complete the course of study prescribed for graduation. They can be manufactured into lawyers, doctors, preachers, politicians, editors, and *statesmen*, in less than half the time required to become bachelors of arts at this institution. The number of undergraduates has varied, from 50 to 125, in different years. The present number (i. e. actually on the ground and attending the regular college exercises) is one hundred. The faculty now consists of a president, four professors of great experience, learning and ability, and two tutors.

This is believed to be the first college in the Union, which ventured utterly to discard the old system of honorary premiums and distinctions, as incentives to industry and scholarship. No college honors have been awarded during a period of fifteen years—or since 1824. A week or more, at the close of each session or half year, is devoted to the public examination of the several classes: and every body forms and expresses whatever opinion he pleases of the merits or demerits of individuals. The faculty praise none—name none—pass the best *sub silentio*—and leave them to the spontaneous verdict of the public or of their peers. The *deficient* are turned back—or are not permitted to advance with their class—or are advised to go home.

In the three public libraries, there are altogether about 7,500 volumes. Or, to be more particular,

The University Library contains	3,300 volumes.
Agatheridan Society Library contains	2,353 "
Erosophian Society Library contains	2,340 "
Ordered by the two last, and daily expected,	500 "
	<hr/> 8,493 volumes.

The present buildings are,

1. Cumberland Hall—being the old college enlarged. It is 180 feet long—with an average width of 49 feet. It is three stories high—contains 44 lodging rooms for students; a chapel 47 feet by 38½ in the clear and two stories high; and two rooms or halls in the third story over the chapel, appropriated to the literary societies.

2. The Laboratory—90 feet by 37½—one story—with convenient rooms and fixtures for chemical lectures and experiments.

3. Steward's House and Refectory—56 feet by 42—two stories.

4. East Wing—a new edifice, just completed—76 feet by 45½—three stories high. It contains twelve lodging rooms for students, and six large rooms for lectures, library and apparatus.

The above are upon the *college square* or campus; and are all of brick, with stone foundations or basements. They have cost, together with the walls of stone and brick around the campus, about seventy thousand dollars. The ground may be worth fifteen thousand.

5. At a distance of a few hundred yards, is another lot of about 31 acres owned by the university and purchased in 1826—upon which has been erected a house for the president—55 feet by 43½—with a kitchen and offices in the rear, of 46½ feet long by 21 wide—the whole of brick and two stories high. This property is worth about twenty thousand dollars.

It would be difficult to specify the cost or present value of the philosophical and chemical apparatus, mineralogical cabinet, collections in natural history, libraries, &c. &c.

The university has never possessed any productive fund, until the present year. It has, within a few months, received from the sale of lands, the sum of

thirty-four thousand dollars—which is loaned to two of the banks in Nashville at six per cent., payable semi-annually. Thirty thousand dollars are still due from the purchasers of the college land—and about seven thousand acres remain unsold.

There are two vacations in the year, consisting of five and a half weeks each. The first begins on the day after commencement; and the second on the first Wednesday in April. There are also two *sessions* or terms, of twenty weeks each. The winter session commences about the middle of November, and the summer session about the middle of May.

The following table exhibits the number of students actually present during each college session since 1825.

Total number of students during	Winter Session of	1825-26,	69	
Do.	do.	Summer "	1826,	74
Do.	do.	Winter "	1826-27,	81
Do.	do.	Summer "	1827,	92
Do.	do.	Winter "	1827-28,	78
Do.	do.	Summer "	1828,	66
Do.	do.	Winter "	1828-29,	51
Do.	do.	Summer "	1829,	45
Do.	do.	Winter "	1829-30,	58
Do.	do.	Summer "	1830,	73
Do.	do.	Winter "	1830-31,	90
Do.	do.	Summer "	1831,	97
Do.	do.	Winter "	1831-32,	77
Do.	do.	Summer "	1832,	64
Do.	do.	Winter "	1832-33,	57
Do.	do.	Summer "	1833,	72
Do.	do.	Winter "	1833-34,	79
Do.	do.	Summer "	1834,	83
Do.	do.	Winter "	1834-35,	105
Do.	do.	Summer "	1835,	99
Do.	do.	Winter "	1835-36,	111
Do.	do.	Summer "	1836,	126
Do.	do.	Winter "	1836-37,	121
Do.	do.	Summer "	1837,	103
Do.	do.	Winter "	1837-38,	88
Do.	do.	Summer "	1838,	72
Do.	do.	Winter "	1838-39,	78
Do.	do.	Summer "	1839,	100

The numbers graduated in different years are given below.

Year.	No.	Year.	No.
1826, . . . . .	10	1836, . . . . .	18
1827, . . . . .	12	1837, . . . . .	12
1828, . . . . .	16	1838, . . . . .	20
1829, . . . . .	7	1839, . . . . .	21
1830, . . . . .	8		
1831, . . . . .	22		201
1832, . . . . .	9	Add previous graduates, .	19
1833, . . . . .	16		
1834, . . . . .	10	Total Alumni, . . . . .	220, ex-
1835, . . . . .	20	clusive of honorary graduates.	



## A BRIEF ACCOUNT OF THE EARLY PHYSICIANS AND OF THE MEDICAL SOCIETY OF RHODE ISLAND.

[By USHER PARSONS, M. D., President of the Society.]

CONCERNING the medical profession in Rhode Island from its settlement in 1636, to 1700, very little information can now be obtained. The names of such physicians as extensive inquiry has enabled me to collect, will however be mentioned, with the hope that it may lead to the discovery of others.

I will commence by observing that the first physician in New England was Dr. Samuel Fuller of Plymouth, a pilgrim in the Mayflower in 1620. He was occasionally called to Salem, Charlestown and Dorchester, to prescribe for the sick. He died of a prevailing fever in 1633. The reason for mentioning him here will appear presently.

In 1631 Dr. John Clark arrived in Boston, where he resided till 1638. He then removed to Portsmouth, on the north end of Rhode Island, and in the year following to Newport. He afterwards went to England, where he united with Roger Williams to procure the revocation of Coddington's commission as governor of the Islands in Narragansett bay. Williams returned with the revocation, but Clark remained in London twelve years, in the practice of his profession; in which time he procured the present charter of Rhode Island. After returning to Newport, he officiated as pastor of the First Baptist church, and also practised physic until his death, which occurred April 20, 1676, in the 68th year of his age.

The records of the Island show, that in 1641, Robert Jeffreys was "authorized to exercise the functions of chirurgerie." He first settled in Portsmouth, but soon removed to Newport. He returned to England in the time of Charles the Second.

In 1646 there was a French doctor in Newport, as appears by a journal kept by one of his patients, Peter Easton.

About the year 1687, Dr. Samuel Ayrolt came to Rhode Island from Rochelle, with many other French Protestants, after the revocation of the edict of Nantz, and resided many years in Newport.

In 1665, Dr. Gilbert Updike, a German, settled in Narragansett, and married the daughter of Richard Smith, who built the first English house in that district. He had three out of four sons killed in the Swamp battle by Indians. The descendants of the surviving son are numerous and very respectable.

These are all the names of physicians found in the south part of the State prior to 1700. There were however some female practitioners here, as elsewhere in the colony, the practice of obstetrics being confined exclusively to them till after 1752. Among these was Mary Mowry, who died in Jamestown 1720, aged 79 years. According to Quaker records she was in high repute; and among the Indians, her medicines were preferred to others in all complaints.

In the north part of the State, no names of physicians are mentioned in history, or in the records of Providence, as I can learn, before 1700, and it appears by a letter of Roger Williams to his friend Winthrop, then at New London, dated twelve years after the settlement of Providence, and in which he thanks him for sending him some advice and medicines, that in the sickness of himself or family, he depended on his own skill, and on some medical books in his possession. The number of inhabitants capable of bearing arms at this time (1648) was only one hundred—and a population so small and isolated, could hardly increase to such an extent, for many years, as to make it expedient to invite a physician, had there been one ready, to settle among them; especially as there was an eminent one in Newport, who could be brought by water in a few hours, and who needed all the patronage that both places could give, for his support. It appears too, that in 1663, the inhabitants of Seekonk, only two

or three miles from Providence, felt the want of a physician, and voted in town meeting, to send a letter to Dr. Samuel Fuller of Plymouth, inviting him to come and settle among them. It was also voted that his mother, who I take to be the widow of Dr. Fuller, the pilgrim, before mentioned, be sent to, "to see if she be willing to come and dwell amongst us, to attend on the offices of a midwife, to answer the town's necessity, which at present is great." If there had been a physician at the time in Providence, only two miles distant, the people of Seekonk would not have felt the urgent necessity of sending to Plymouth for one; and having obtained one, there was no further occasion for Providence people to employ one from Newport, or to settle one of their own. If the population of both Providence and Seekonk increased considerably between 1663 and 1676, it was at the latter period diminished greatly again, by the burning of seventy houses, and putting the occupants to flight, many of whom became permanent residents of Newport. And as a physician was settled in Seekonk as early as 1680,\* and as Providence recovered slowly from the fire, it is probable that many years elapsed after 1676, before a physician was settled in the town. Be this as it may, diligent inquiry has found no physician settled in Providence before 1700.

After the year 1700, the history of the profession in Rhode Island becomes better known. The town of *Newport* at that time was more populous, than any other town of the State, or of New England, and its inhabitants were more cultivated and refined; and possessing a salubrious climate, it became an attractive residence to gentlemen of education. Among the names of its eminent physicians we find that of

1. Benjamin Staunton, who died at a very advanced age in 1760. His house is still standing.

2. James Noyes, who died 1718, aged 40.

3. Clarke Rodman, who died 1752, aged 52—and

4. His son William, who died the following year.

5. John Brett, a German, and pupil of Boerhaave, and graduate of Leyden. He was one of Dean Berkley's associates in Newport, and one of the Literary Society at its establishment in 1735.

6. Dr. Thomas Moffatt, an accomplished scholar and physician, who came from Scotland 1750, and practised till 1772, when his political opinions drove him away.

7. Dr. Thomas Rodman, who came with Moffatt.

8. Dr. William Hunter came from Scotland 1752, and was a pupil of the elder Monro at Edinburgh. He practised in Newport twenty-five years, and was the first male accoucheur in the colony. Dr. Hunter gave lectures on anatomy and physiology in 1754, 5 and 6, which were the first given on medical science in New England, or in America. Advertisements of these lectures may be seen in the Boston papers of that day. He was appointed surgeon of the troops sent to Canada; and his skill, as an operative surgeon, was superior to that of his cotemporaries. He was a learned scholar and physician.

9. Dr. Charles Anthony Vigneron, of German origin. He lived to be over one hundred years of age, and practised extensively till toward the close of life. He was both learned and popular.

10. Dr. Hooper was cotemporary with Dr. Vigneron, and outlived him.

11. John Halliburton practised some years before and during the Revolutionary war. My much esteemed friend, Henry Bull, Esq., who has furnished me with the materials relating to the south part of the State, writes, that "Dr. Halliburton left soon after the British army did, in consequence of some of his correspondence being detected, unfriendly to the American cause, and went to Halifax, where his son, Judge Halliburton, the author of "Sam Slick," now resides." The veterans Dr. Samuel Danforth of Boston and Dr. Benjamin Waterhouse of Cambridge, practised a short time in Newport; the latter studied with Dr. Halliburton.

12. Dr. Bartlett, Dr. Ayers, William Tillinghast, Isaac Senter and Jonathan Easton, practised both before and after the Revolution.

13. Dr. Easton inoculated three persons for small pox in 1772, the first instances of the kind in Rhode Island. He continued in practice nearly fifty years, and was one of the petitioners for the charter of the Rhode Island Medical Society.

14. Isaac Senter was a native of New Hampshire, but came to Newport in childhood, where he studied with Dr. Moffatt. He practised first in Pawtucket, but soon removed to Newport, and died 1799, aged 44 years. He contributed highly valuable papers to periodicals both in America and Europe, and was honored with fellowship in the medical societies of both countries, and was president of the Cincinnati of Rhode Island. He accompanied General Arnold in his perilous march to Quebec in 1775.

15. Dr. Benjamin Mason flourished during several of the closing years of the last century. He had enjoyed the advantage of European, as well as American instruction.

16. These with a Dr. Jarrett of Middletown are all the names I can collect of physicians on Rhode Island previous to 1800—with the exception of Drs. William Turner, David King, Edmund T. Waring and Enoch Hazard, then young in the profession, but who lived to be eminently useful practitioners.

In *South Kingston*, Drs. Charles Higginbottom, — Sylvester, Robert and George Hazard, William Chase, Joseph Torrey, Benjamin Waite, Joshua Perry, Joseph Comstock and John Aldrich.

In *North Kingston*, Drs. Benjamin Waite, — Parish, Samuel Watson and William G. Shaw.

In *Charlestown*, Drs. — Glazier, Hubbard Mason, — Bartlett, — Newman, — King and Joseph Griffen.

In *Exeter*, Drs. — Trip, David Sprague, Solomon Sprague, Solomon Sprague, Jr., — Moore and — Anthony.

In *Westerly*, Drs. — Blodget, Joshua Babcock, — Dorrance, William Vincent, Daniel Lee and William Robinson.

In *Richmond*, Drs. Paul Harrington, Paul Harrington, Jr., — Ainsworth and — Petise.

In *Hopkinton*, Drs. John Drake, Thomas Wilbour, William Wilbour.

In *Greenwich*, Drs. Peter Turner, Stephen Allen.

In *Warwick*, Drs. Gorton Jerauld, Stephen Harris, John W. Tibbets.

In *Cranston*, Drs. Samuel Hudson, Robert Weeks, Comfort A. Carpenter, — Waterman and — Aldrich.

In *Scituate*, Drs. Caleb Fiske, Rowland Greene, John Wilkinson and Benjamin Slack.

In *Foster*, Dr. Solomon Drown.

In *Coventry*, Dr. Cyril Carpenter, Moses Mowry, Enoch Thayer, Augustus Torrey.

In *Gloucester*, Drs. Joseph Bowen, Aaron Waldron.

In *Cumberland*, Drs. Abram Mason, Micah Walcott, — Lamb and — Capron.

In *Smithfield*, Drs. Ichabod Comstock, William Arnold, J. Smith, Simeon Brown, William Bushee and Eleazer Bellows practised before the Revolutionary war, and before the century closed Drs. — Harrington, — Bolkom and — Baxter.

In *Tiverton*, Dr. — Withridge.

In *Bristol*, Drs. — Bourne, William Bradford, Gustavus Baylies, Thomas Nelson and Chillingworth Foster.

In *Warren*, William Thompson, Daniel Barrus.

In *Portsmouth*, Dr. Peter T. Wales.

In *North Providence*, Dr. Hosea Humphrey.

In *Providence*, I do not find the name of any physician previous to that of Jabez Bowen. As the name Bowen has figured conspicuously in the list of Rhode Island physicians, I have been at some pains to collect their genealogy. As early as 1680, Dr. Richard Bowen, son of Thomas and grandson of Richard, was engaged in medical practice in Seekonk, about two miles from Providence, and probably attended the sick of the latter place then and for some time after.



He educated two sons to the medical profession, named Thomas and Jabez. Jabez settled in Providence, near St. John's church, and had a son Benjamin, a physician, and a grandson Joseph, already mentioned, who died a few years since at an advanced age in Gloucester. Dr. Thomas Bowen, the other son of Dr. Richard, settled in Seekonk with his father. He had three sons, one of whom, named Ephraim, lived in Providence with his uncle, Dr. Jabez, from the age of nine years, and studied medicine with him and settled in Providence, where he died in 1812, aged 96 years. He had six sons, two of whom, William and Pardon, studied medicine. William practised till the year of his decease, 1832, being 86 years of age. Pardon died in 1827, at an advanced age. These two, with their father, gained great celebrity. Drs. William and Pardon educated more pupils than any other physicians in the State now deceased. Dr. William had a son of rare promise, who enjoyed more advantages for a medical education than any one that has ever settled in the State; but he died soon after commencing practice. No physicians of the name and family are now left in the State.

Among other names of physicians in Providence who flourished between the years 1700 and 1800, were Drs. John Walton, — Sterling, — Randall, Joseph Hughs, Jonathan Arnold, Amos Throop, Robert Gibbs, — Perrago, Levi Wheaton, Stephen Randall, Joseph Mason and Thomas Greene. Many of these names with others will appear among the officers and fellows of the Rhode Island Medical Society, which remains to be noticed.

THE RHODE ISLAND MEDICAL SOCIETY was incorporated by an act of the Legislature in February, 1812—and consisted of the following physicians:—Amos Throop, William Bowen, Pardon Bowen, Levi Wheaton, Rowland Greene, Samuel Hudson, Daniel Barrus, Joseph Comstock, Niles Manchester, John Wilkinson, John M. Eddy, Thomas M. Barrows, Charles Eldridge, Jacob Fuller, Moses Mowry, Peleg Clark, John Mackie, Jeremiah Williams, William C. Bowen, Joseph Pettes, Walter Wheaton, Stephen Harris, Sylvester Knight, Abram Mason, Ezekiel Comstock, Augustus Larey, A. Waldron, Caleb Fiske, Solomon Drown, Comfort A. Carpenter, Thomas Nelson, Thomas Warren, John W. Richmond, William G. Shaw, Cyril Carpenter, Thomas Carpenter, Gorton Jerauld, C. Foster, Lemuel W. Briggs, John Aldrich, Eleazer Bellows, E. Bellows, Jr., Jonathan Easton, Benjamin Waite Case, Enoch Hazzard, David King, William Turner, Edmund T. Waring and Jonathan Easton, Jr.

The charter authorizes the members of the Society to elect necessary officers, and to determine their duties—to hold a common seal with power to break or change it—to sue and be sued—to enact rules and by-laws, and annex fines and penalties—to determine the number requisite to constitute a quorum; and to establish the time, place and manner of convening the said Society—to elect by a majority of the votes of those present suitable persons as members, and honorary members; the former to subscribe the by-laws within one year, or otherwise declare their assent in writing, the latter to consist of persons residing out of the State or not practising in it—to examine candidates for the practice of physic and surgery, and if found qualified, to give them letters testimonial—and to hold real estate yielding an annual income of not exceeding five hundred dollars, and of personal estate not exceeding fifteen hundred dollars.

#### The By-Laws specify

I. That annual meetings shall be held alternately at Newport and Providence on the last Wednesday in June, and prescribe 1. the order of business—2. the mode of electing fellows and honorary members, the form of diploma given them, establish the admission fee at \$3, and annual assessment at \$1—3. allow fellows, for satisfactory reasons, to resign—4. or to be expelled—5. forbid holding consultations with irregular practitioners.

II. They prescribe rules 1. for holding consultations—2. for discountenancing professional interference—3. for adjustment of private disputes—4. forbid using secret medicines, &c.

III. They direct a triennial election of officers,—the president and two vice presidents to be ineligible for the same offices during the next ensuing term of

three years, and the president to fill all vacancies that may occur between the triennial elections,—prescribe the duties of all officers, and the terms of their resignation or removal.

IV. They require two meetings of the northern and two of the southern district annually, and one general meeting of both boards on the day previous to the annual meeting of the Society, and a fine of \$5 is imposed on every censor for non attendance—prescribe the requisite qualifications of candidates for examination, and the duties of censors in reference to them, and in respect to unprofessional conduct of fellows—require censors to nominate to the Society the names of candidates for election as fellows and honorary members—and, in concurrence with the president, to appoint an orator for the next anniversary, excepting when the president is ex-officio orator, which is on the next anniversary after his election—and lastly, prescribe rules for regulating debates in meeting.

The whole number of fellows admitted prior to 1840 are 162.

Deceased, . . . . .	38
Removed out of the State, . . . . .	33
Resigned, . . . . .	14
Remaining, . . . . .	77
	<hr/>
	162

The following gentlemen have been admitted honorary members:

William Ingalls, M. D., Boston.	Andrew Harris, M. D., Canterbury, Ct.
*John P. Mann, M. D., Newport.	Thomas Miner, M. D., Middletown, Ct.
*Thomas Hubbard, M. D., Pomfret, Ct.	George C. Shattuck, M. D., Boston.
John C. Warren, M. D., Boston.	James Jackson, M. D., do.
James Thacher, M. D., Plymouth, Ms.	Jacob Bigelow, M. D., do.
Nathaniel Miller, M. D., Franklin, Ms.	John D. Fisher, M. D., do.
*Samuel L. Mitchell, M. D., New York.	Alexander H. Stevens, M. D., New York.
*Wright Post, M. D., New York.	T. R. Beck, M. D., Albany, N. Y.
*Philip S. Physick, M. D., Philadelphia.	George B. Wood, M. D., Philadelphia.
William Clift, M. D., London, Eng.	William E. Horner, M. D., do.
Zaccheus Bartlett, M. D., Plymouth, Ms.	Samuel Jackson, M. D., do.
George M'Clellan, M. D., Philadelphia.	William Gibson, M. D., do.
Joshua B. Whitridge, M. D., Charleston, S. C.	Thomas Sewall, M. D., Washington, D. C.

#### OFFICERS OF THE SOCIETY FROM ITS COMMENCEMENT.

##### *Presidents.*

Amos Throop,	1812 to 1814	Levi Wheaton,	1825 to 1829
William Bowen,	1814 to 1815	David King,	1829 to 1834
Pardon Bowen,	1815 to 1823	Charles Eldridge,	1834 to 1837
Caleb Fiske,	1823 to 1824	Usher Parsons,	1837 to 1840

##### *1st Vice Presidents.*

William Bowen,	1812 to 1814	Solomon Drown,	1829 to 1830
Peter Turner,	1814 to 1815	John Mackie,	1831 to 1833
William Whitridge,	1815 to 1818	Samuel West,	1833 to 1837
Caleb Fiske,	1818 to 1823	William Turner,	1837 to 1838
David King,	1823 to 1829	Niles Manchester,	1838 to 1840

##### *2d Vice Presidents.*

Jonathan Easton,	1812 to 1813	Solomon Drown,	1824 to 1829
Peter Turner,	1813 to 1814	John Mackie,	1829 to 1831
Pardon Bowen,	1814 to 1815	Edmund T. Waring,	1831 to 1834
Caleb Fiske,	1815 to 1819	William G. Shaw,	1834 to 1837
David King,	1819 to 1823	Ezekiel Fowler,	1837 to 1840

##### *Recording Secretaries.*

John Mackie,	1812 to 1817	Richmond Brownell,	1825 to 1829
J. W. Richmond,	1817 to 1820	S. A. Arnold,	1829 to 1837
Pardon Brownell,	1820 to 1825	Johnson Gardner,	1837 to 1840

\* Deceased.

*Corresponding Secretaries.*

William Turner,	1812 to 1832	C. G. Perry,	1839 to 1840
Thomas H. Webb,	1832 to 1839		

*Treasurers.*

Thomas M. Barrows,	1812 to 1830	Sylvester Knight,	1839 to 1840
Jacob Fuller,	1830 to 1839		

*Librarians.*

William C. Bowen.	Isaac Hartshorne.
Horatio G. Bowen.	E. T. Waring.
Richmond Brownell.	David King.

*Censors since the Organization of the Society.*

Enoch Hazard.	Niles Manchester.
David King.	Joseph Mauran.
Joseph Comstock.	Comfort A. Carpenter.
Edmund T. Waring.	Samuel A. Arnold.
Pardon Bowen.	Peleg Clarke.
Solomon Drown.	Usher Parsons.
Levi Wheaton.	Theophilus C. Dunn.
Thomas Nelson.	Hiram Cleaveland.
John M. Eddy.	Ezekiel Fowler.
Samuel Hudson.	Sylvester Knight.
William C. Bowen.	George Capron.
Caleb Fiske.	Jabez Holmes.
John Mackie.	James Turner.
William G. Shaw.	Peleg Johnson.
Charles Eldridge.	Lewis L. Miller.
Samuel West.	Jeremiah Williams.
Charles Cotton.	

*Orators since 1812.*

Edmund T. Waring.	Samuel West.
Henry E. Turner.	Levi Wheaton.
William C. Bowen.	Samuel A. Arnold.
Joseph Comstock.	David King.
William Turner.	Theophilus C. Dunn.
William G. Shaw.	Ezekiel Fowler.
John W. Richmond.	T. H. Webb.
Solomon Drown.	Charles Eldridge.
A. C. Willey.	William G. Shaw, Jr.
Charles Cotton.	Usher Parsons.
William C. Whitridge.	David King, Jr.
Joseph Mauran.	

The late Dr. Caleb Fiske, formerly president of the Society, presented to it in his lifetime, a large number of books, and at his decease bequeathed two thousand dollars, directing the interest to be applied to the payment of premiums for prize dissertations, and other expenses. This bequest having increased in amount by interest and otherwise, enables the trustees, consisting of the president and two vice presidents of the Society for the time being, to offer two premiums, annually, of fifty dollars each, for the best essays on the questions they propose. Six premiums have thus far been awarded to successful competitors—one to Thomas H. Webb, two to Jacob Fuller and three to David King.

*Medical Education.*

The first course of medical lectures given in America were as before observed, by Dr. William Hunter, in Newport in 1754, 5 and 6, on Anatomy and Physiology.\* In 1812 a medical school was opened at Providence in connection with Brown University, Drs. William Ingalls, Levi Wheaton and Solomon Drown being professors. The first named gentleman gave two courses

\* The first course in Philadelphia was in 1762, in New York 1768, and in Boston 1780.



of lectures on anatomy and surgery, which were all that the college then required of candidates for medical degrees to attend. Dr. Ingalls then transferred his lectures to Boston, where they were continued till 1822, when the school was reorganized at the college in Providence under the following professors :

LEVI WHEATON, M. D., on Theory and Practice of Physic.

JOHN D'WOLF, on Chemistry.

SOLOMON DROWN, M. D., Materia Medica and Botany.

USHER PARSONS, M. D., Anatomy, Physiology and Surgery.

From 1822 to 1826, the number of pupils ranged between twenty and fifty, most of whom received the degree of doctor in medicine. It was however found that the proximity of other schools in Boston, New Haven and Pittsfield, which were provided with ample accommodations, would always prevent the growth and success of one in Rhode Island, and the school was therefore abandoned in 1826. The professor of anatomy, who had given a short course of lectures annually to the upper classes in Brown University since 1822, continued them till 1828, when these also ceased.

The larger towns of Rhode Island have not been without men of high medical attainments during the last century. In the early part of it they were educated in the best schools in Europe ;—more recently they have sought the best sources for information in the improved schools and hospitals of Philadelphia, Boston and New York. At the organization of the Rhode Island Medical Society, there were not more than six graduated doctors of medicine within the State. During the last fifteen years it has been very rare that a physician has commenced practice without first graduating at some medical institution.

Medical literature has received but few contributions in Rhode Island. Three medical books only have been published, viz: *Advice to Seafaring People*, a work on the *Art of making Anatomical Preparations*, and a volume of Boylston Prize Essays—and these by the same individual. The medical journals of Boston, New York and Philadelphia, have received some contributions from this State, and in earlier times some were sent to European journals. It is however believed that the fund for awarding premiums, generously bequeathed by Dr. Fiske, will call into exercise the medical talent of the junior members of the profession, and rapidly advance the cause of medical science and literature in the State.

## CIRCULATION OF THE LONDON PRESS.

OFFICIAL returns show the average daily circulation of the following London papers :

Times, . . . . .	11,190
Morning Chronicle, . . . . .	6,830
Morning Herald, . . . . .	6,394
Morning Advertiser, . . . . .	4,996
Morning Post, . . . . .	2,672
Sun, (Evening) . . . . .	3,578
Standard, . . . . .	3,393
Globe, . . . . .	2,965
Courier, . . . . .	1,363
The Weekly Dispatch circulates in a week, . . . . .	51,413
Weekly Chronicle, . . . . .	44,306
Bell's Life in London, . . . . .	18,615

The Weekly Dispatch states that in the years 1837 and 1838, its aggregate amount of stamps was 5,347,000—an average weekly of 51,413.

The number of stamped daily and weekly publications in London, during the two years named, amounted to 149—with a circulation in the two years of 58,045,201.

The revenue to the government amounted to £241,855.

# A Brief History of the Congregational Churches and Ministers in the State of Rhode Island,

FROM ITS EARLIEST SETTLEMENT TO THE PRESENT TIME.

By the Rev. Thomas Shepard, of Bristol.

EXPLANATION.—The † signifies installed, ‡ settled as colleague, and s. s. stated supply.

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Born.</i>	<i>Where Ed.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Resignation.</i>	<i>Death.</i>	<i>Age.</i>
Little Compton Chh. gathered Nov. 30, 1774.	Richard Billings	England	1674	Harvard	1698	Nov. 30,		Nov. 20,	74
	Jonathan Ellis	Sandwich, Ms.	1717	Harvard	1737	1749		Sept. 7,	68
	Mase Shepard	Norton, Ms.	1759	Dartmouth	1785	Sept. 19,		Feb. 14,	63
	Emerson Paine †	Foxboro', Ms.	1786	Brown	1813	Nov. 20,	1835		
Bristol Chh. gathered May 8, 1687.	Sam'l W. Colburn, s. s.	Boscawen, N. H.		Dartmouth	1808	July 1,	1835		
	Benj. Woodbridge, s. s.	England		Oxford		May 8,	1687		
	Samuel Lee †	England	1672	Harvard	1689	June 12,	1695	April 29,	46
	John Sparhawk	Sandwich, Ms.	1698	Harvard	1717	Aug. 30,		July 3,	31
	Nathaniel Cotton			Harvard	1721	Dec. 24,			
	Barnabas Taylor			Harvard	1736	May 13,	1741	June 3,	1740
Newport Chh. gathered 1640, reorganized 1720.	John Burt	Boston, Ms.	1716	Harvard	1782	Nov. 11,	1828	Oct. 7,	59
	Henry Wight, D. D.	Medfield, Ms.	1753	Harvard	1810	Jan. 5,	1785	Aug.	84
	Joel Mann †	Orford, N. H.	1787	Dartmouth	1810	Nov. 15,	1815		
	Isaac Lewis †	Greenwich, Ct.		Yale	1794	Nov. 12,	1828		
	John Starkweather †	Worthington, Ms.		Yale	1825	Dec. 14,	1831		
	Thomas Shepard †	Norton, Ms.	1792	Brown	1813	April 30,	1835		
	John Clarke, s. s.	Bedfordshire, Eng.	1609					April 20,	87
	Nathaniel Clapp	Dorchester, Ms.	1668	Harvard	1690	Nov. 20,		Oct. 30,	78
	Joseph Garnet †			Harvard	1732	May 15,			
	Jonathan Helyer †			Harvard	1738	June 20,		May 27,	
Newport Chh. gathered 1640, reorganized 1720.	William Vinal			Harvard	1739	Oct. 29,	1746		
	Samuel Hopkins, D. D. †	Waterbury, Ct.	1721	Yale	1741	April 11,	1769	Dec. 20,	82
	Caleb J. Tenney †			Dartmouth	1801	Sept. 12,	1804		
	Calvin Hitchcock	Westminster, Vt.	1787	Middlebury	1811	Aug. 23,	1815	May 29,	1815
	Samuel Austin, D. D.	New Haven, Ct.	1760	Yale	1780	July 25,	1821	Dec. 4,	70





Providence 5th chh. called. High Street chh. form'd Dec. 18, '34	William B. Lewis Nathaniel S. Folsom †	New York City Portsmouth, N. H.	1806	Yale Dartmouth	1831 1828	April 16, Sept. 6,	1835 1838	July 26,	1837		
Coventry Cong. chh. Wash- ington Vill., gath- ered Oct. 28, '31	Giles Pease, s. s. Wm. G. Johnstone, s. s. John N. Whipple, s. s.	Somers, Ct. Scotland Norwich, Vt.	1805 1801	— —	— —	Oct. 13, April,	1830 1836	March,	1833 1836		
Barrington Chh. formed in 1670-80	John Wilson Samuel Torrey Peleg Heath	Harvard		Harvard	1642	Previous to Jan. 1, Sept. 9,	1700 1718 1728	Jan. 1, Nov. 21,	1726 1740	Oct. 25, Dec. 25, Jan. 16,	48 82 48
	Solomon Townsend Samuel Watson Luther Wright † Francis Wood	Boston, Ms. Barrington Acton, Ms.	1700 1716 1773	Yale Harvard Brown	1721 1735 1794	Feb. 28, Jan. 29, Feb. 26,	1718 1741 1817	July 5, Nov. 22, Feb. 12,	1821 1826 1838		
North Scituate Cong. chh. form- ed Jan. 1, 1834	Thomas Williams, s. s. Benjamin R. Allen † Benjamin R. Allen, s. s. Charles P. Grosvenor	Pomfret, Ct. Newport Newport Pomfret, Ct.	1779 1805 1805 1804	Brown Yale	1819 1800	May, Sept. 26,	1823 1835 1838	Jan. 4,	1838		
Slatersville Cong. chh. form- ed Sept. 8, 1816	Daniel Waldo, s. s. C. B. Elliot Amos Lafavore † Timothy A. Taylor	Suffield, Ct. Pawtucket Hawley, Ms. Suffield, Ct.		Yale	1788	Sept. 9, Sept. 20, Jan. 23,	1816 1835 1837 1839	Sept. 26, April 28,	1837 1838		
East Greenwich Cong. chh. form- ed Oct. 1815	Daniel Waldo, s. s. Michael Burdett Wm. G. Johnstone, s. s.	Suffield, Ct. Reading Scotland	1809 1803	Amherst Yale	1835 1788	March 24,	1829 1837 1702	Feb.	1833 1839 1710		
Kingston Cong. chh. form- ed May 17, 1732.	Samuel Niles, s. s. Joseph Torrey Thomas Kendall † Oliver Brown † Ch's P. Grosvenor, s. s. Thomas Vernon, s. s.	Harvard Harvard Dartmouth Harvard Yale Brown	1745 1804 1796	Harvard Dartmouth Harvard Yale Brown	1699 1728 1774 1804 1827 1816	May, Sept. 29, Oct.	1732 1802 1819 1835 1838	Nov. 3, April,	1818 1835 1838		

## Notes

ON THE PRECEDING TABLES.

### LITTLE COMPTON.

This town was settled soon after the conclusion of King Philip's war, in 1676, by emigrants from the Island from which the State takes its name, and from Plymouth Colony. Its Indian name was Seaconnet. It was originally owned by thirty-two proprietors, who early manifested their love to the Gospel by setting apart *one thirty-third part* of the township for its maintenance. It originally belonged to Massachusetts but was set off to Rhode Island in 1746.

The Congregational Church in this town was gathered Nov. 30, 1704, and *Rev. Richard Billings* ordained its first pastor. Mr. Billings was a native of England, and a graduate at Harvard College. His ministry in this place continued 43 years, 11 months and 20 days. The number of persons received into the church during this period was 197. The ordinance of baptism was administered to 586 children during the same period. In 1742-3, under the labors of this worthy man, a refreshing from the Lord was enjoyed among the people, and 38 persons were received to the communion as its fruits. He died Nov. 20, 1748, aged 74 years.

*Rev. Jonathan Ellis* was ordained pastor of this church in 1749. Mr. E., as near as can be ascertained, was a native of Sandwich, Ms. He graduated at Harvard College. His ministry continued 36 years, during which period there were added to the church 29 members. He deceased Sept. 7, 1785, aged 68.

*Rev. Mase Shepard* was ordained pastor of the church Sept. 19, 1787. He was the youngest of thirteen children, and was born in Norton, Ms. The period of his life previous to coming of age was spent in manual labor chiefly on the farm. He pursued his collegiate course at Dartmouth and studied divinity with *Rev. Mr. Judson* of Taunton. He was a man of commanding presence, powerful voice, and distinguished for the interest which he won in the affections of all classes of the community in social conversation. In an unusual degree he enjoyed the respect, confidence, and affection of his people during the whole of his ministry. He was not a close student but excelled in pastoral visits, and in his appeals from the pulpit, which were uniformly without notes and warm from the heart. His ministry was blessed with repeated refreshings from on high. One of these precious seasons occurred in 1806, when 98 were admitted to the church. Another in 1813, when 21 were gathered into the fold of the Redeemer. During the whole ministry of Mr. Shepard, which lasted upwards of 33 years, 293 members were added to the church and 315 children baptized. In the midst of his strength and usefulness he was suddenly cut down by an inflammatory fever Feb. 14, 1821, aged 63. His death was greatly lamented by his people and a large circle of acquaintance abroad.

After an interval of nearly two years, *Rev. Emerson Paine* was installed over this church and society. Mr. P. was a native of Foxboro', Ms.—a graduate of Brown University, and had previously been pastor of the first church in Middleborough, Ms. His ministry continued in this place nearly 12 years and a half, during which 78 were added to the church. In 1831, a year long to be remembered by the American churches as a year of the right hand of the Most High, a revival occurred under the labors of Mr. P., during which 63 were received to the communion of the church. Since Mr. P.'s dismission in 1835, he has officiated as the minister of the Congregational church in Halifax, Ms.

*Rev. Samuel W. Colburn* commenced his labors in this place by invitation of the church and society, July, 1835, and continued their stated supply until June, 1838. Mr. C. was a native of Boscawen, New Hampshire, and a graduate of Dartmouth—was first settled in West Taunton, Ms. then in Abington, and afterwards the stated supply of the church in West Attleboro'.

### BRISTOL.

In 1680, the Governor and Company of New Plymouth granted and sold to Messrs. John Walley, Nathaniel Oliver, Nathaniel Byfield, and Stephen Burton, that part of the lands taken from King Philip by conquest, called Mount Hope Neck, and since called Bristol. These gentlemen, with their associates, being of the Congregational denomina-

tion, and eminent for their piety and devotedness to the cause of Christ, immediately established the worship of God in this infant colony.—In 1680, the same year of their commencing the settlement, they obtained the services of *Rev. Benjamin Woodbridge*, who, as a stated supply, labored with them for about four years. In 1684 a large and commodious house of worship was erected which served the people just one century, when it waxed old and was taken down, and the present one built in its stead. The Catholic Congregational (the first) church was organized May 8, 1687, by the assistance of *Rev. Samuel Lee*, an eminently pious and learned dissenting minister from England, and fellow of the University of Oxford, who was on the same day chosen and afterward installed their pastor.\* Mr. Lee labored here until about the year 1694, when, tranquillity being in some measure restored to the Congregational churches in his native country, he embarked with his family to return; but on his passage being taken by the enemy, he was carried into France, where he died. Says an ancient record, "He was highly venerated by the church in Bristol, and his praise was among all the pastors and churches of both Englands." Mr. Lee was succeeded by *Rev. John Sparhawk*, who was a graduate of Harvard College, and continued his connection with his people until his death, which occurred April 29, 1718, in the 46th year of his age and 23d of his ministry. *Rev. Nathaniel Cotton* succeeded Mr. S. in 1721, and died in the ministry in 1729, aged 31, having served the church in the pastoral office eight years. Mr. C. was son of *Rev. Roland Cotton* of Sandwich, Ms., brother of *Rev. Messrs. John Cotton* of Newton, Ms., *Josiah Cotton* of Providence, Woburn, Ms., and Sandown, N. H., and *Ward Cotton* of Hampton, N. H.; and a descendant of the third generation from *Rev. John Cotton* of Boston.

*Rev. Barnabas Taylor* was ordained Dec. 24, 1729, and continued pastor of the church until June 3, 1740, when he was dismissed.

In the year following, 1741, *Rev. John Burt* was ordained here and continued in the ministry until his death which occurred Oct. 7, 1775, aged 59, having labored with his people 34 years.—Mr. B. was a native of Boston, and a graduate of Harvard College. His ordination sermon was preached by *Rev. Mr. Webb* of Boston. The circumstances of his death were affecting and worthy of being noticed here. On the day of his death a fleet of British men-of-war, commanded by *Capt. James Wallace*, anchored in the harbor and opened a severe and heavy cannonading upon the village. It was a time of distressing epidemical sickness, and two persons were then lying dead. Most of the inhabitants fled for their lives, while many were confined to their dwellings either by sickness or necessary attention to the sick. The venerable pastor, being sick and weak, partook of the general consternation and sought for safety by flight. But on the next morning he was found lying on his face dead in a neighboring field. He was supposed to have fallen in a fit. Through the kind interposition of Providence no other person was injured by this wanton attack of the enemy.

Such was the exposed condition of this place both by sea and by land that from this time until the declaration of peace in 1783, many of the inhabitants fled for safety into the interior, and the stated worship of God in the sanctuary was broken up. On the 25th of May, 1778, the enemy set fire to the town and laid a considerable part of it, together with the sanctuary of the Episcopal church, in ashes.† In 1783 the society took measures to establish a permanent fund, "the annual interest of which is to be appropriated for the support of an orthodox Congregational minister." And in 1784 the present sanctuary was erected—and an act of incorporation obtained from the General Assembly, under the name of "The Catholic Congregational Society." Soon after the society was organized as a corporate body, they gave a united call to *Rev. Henry Wight*, who was ordained over them Jan. 5, 1785. Mr. W. was a native of Medfield, Ms.—graduated at Harvard College, and studied theology with *Rev. Dr. Prentice* of his native town, who preached his ordination sermon, which was published. Mr. W. was for many years one of the fellows of Brown University, and in 1811 he received from that college the honorary degree of Doctor in Divinity. He continued sole pastor of the church until 1815, when he was furnished with a colleague. Nov. 11, 1828, at his own request, his connection with the church, having continued nearly 44 years, was dissolved. Dr. W. continued to reside in the place and occasionally officiated in the services of the sanctuary, until his decease in 1837, aged 84; more than 52 of which were spent in the work of the ministry. The labors of Dr. Wight were blessed in this town. He was a man of amiable disposition, and devoted piety. He retained the affections and the confidence of the people until his death, and his grave was bedewed with the tears of many who were brought into the kingdom of the Redeemer under his ministrations.

\* This was the only church and religious society in town till 1721, a period of 41 years from its settlement. It was the second Congregational church formed within the State.

† In 1746, Bristol, with several other towns on the east shore of the Narragansett, were, by the settling of the provincial line, taken off from the Province of Massachusetts Bay and annexed to the Colony of Rhode Island. In the same year it received an act of incorporation.



*Rev. Joel Mann* was ordained colleague with Dr. Wight Nov. 15, 1815, and continued his labors until Sept. 14, 1826, when, having been called to the church in Suffield, Ct., he was dismissed and settled there. Subsequently he was settled in Greenwich, Ct. and also in the city of New York. Mr. Mann is a native of Orford, N. H. and a graduate of Dartmouth College.

*Rev. Isaac Lewis* was installed Nov. 12, 1828, and dismissed Sept. 28, 1831. Mr. L. was a son of the venerable Dr. Lewis of Greenwich, Ct., with whom he was settled as his colleague previously to his coming to Bristol. His installation sermon was preached by Rev. Thomas M. Smith of Fall River.

*Rev. John Starkweather* was installed Dec. 14, 1831, and was dismissed Dec. 29, 1834. Mr. S. was graduated at Yale, received his theological education at the Theological Seminary, Andover, was previously settled over a church in Billerica, Ms. After leaving Bristol, he labored as a stated supply in Buffalo and Binghamton, N. Y. He is now officiating as stated supply of a church in Hamden, Ct. His installation sermon was preached by Rev. T. T. Waterman of Providence.

*Rev. Thomas Shepard* was installed April 30, 1835. Mr. S. was graduated at Brown University, received his theological education at Andover Seminary—was pastor of the Congregational church in Ashfield, Ms. 14 years, from which he was dismissed at his own request for the purpose of accepting an agency for New England in behalf of the American Bible Society. Mr. Shepard's installation sermon was preached by Rev. Sylvester Holmes of New Bedford.

### NEWPORT.

The Indian name of Rhode Island, on which Newport is situated, was *Aquetneck*. On the 7th of March, 1637–8, eighteen emigrants from the Massachusetts Colony, "for peace sake and to enjoy the freedom of their consciences," incorporated themselves into a body politic, and chose Mr. William Coddington their leader, to be judge or chief magistrate, with the view of making a settlement on Rhode Island. On the 24th of March, of the same year, the Indian sachems signed the deed or grant of the Island to the aforesaid company. In 1644 the Indian name was exchanged for that of the *Isle of Rhodes* or *Rhode Island*.—(*Callender's Historical Discourse*.)

*Rev. John Clarke*, one of the leaders in the above mentioned colony, a Congregationalist and Pedit-Baptist when he came to the Island, is supposed to have gathered the first church in Newport in 1640. Whether a church was actually organized by him is doubted by some. But that the ordinances were administered by him according to Congregational usages for several years, is generally admitted. After about four years Mr. Clarke and many of his church became Baptists.\* Several of the original members retained their partiality for Congregationalism, though, owing to some matters of variance between them and the churches in Boston, they did not obtain a minister of their own order until about 1690—when Congregationalism was revived out of the ruins in which it had lain for nearly half a century.

In January, 1696, *Rev. Nathaniel Clapp* of Dorchester, Ms. Bay, commenced his labors in Newport. It was not however until 1720 that a church was duly organized, and Mr. C. ordained and installed its pastor.—The church at the time of organization consisted of 14 male members—and for the space of about three years, it received valuable additions, when the pastor ceased to administer the Lord's Supper on the ground that its members were "not of sufficient holy conversation" for the reception of such an ordinance. This gave offence, and the church employed the services of other ministers, much to the dissatisfaction of Mr. Clapp. A proposition for a colleague was made and rejected—until at length nearly half the church and congregation withdrew and held separate worship. On the 11th of April, 1728, an ex-parte council was convoked, which proceeded, after having in vain attempted an amicable settlement of difficulties with Mr. Clapp, to organize a new church and to ordain Rev. John Adams their pastor. Thus with 21 members commenced the Second Congregational church in Newport.—Mr. Clapp notwithstanding these erroneously rigid views of duty, in which he was no doubt conscientious, is spoken of by his cotemporaries as an eminently holy man. Whitefield gives him a high character for piety. He speaks of him as "the most venerable man he ever beheld."† His pastoral relation to the First Church continued until Oct. 30, 1745, when

\* Mr. Clarke was originally a physician of London. He was a learned man, and the author of several works. In 1651 he was sent to England with Roger Williams to promote the interest of the Colony, and in 1663 procured the charter of Rhode Island. He became the pastor of the First Baptist Church in Newport—was elected three years successively Deputy Governor of the Colony—and proved himself a faithful minister and an able magistrate. He was the original projector of the settlement on the Island.—(*Coll. R. I. H. S. p. 211*.)

† "He looked," says Mr. Whitefield, "like a good old Puritan, and gave me an idea of what stamp those men were who first settled New England. His countenance was very heavenly, and he prayed most fervently for a blessing on my coming to Rhode Island. I could not think but that I was sitting by one of the patriarchs."

it was dissolved by death. Mr. C. died at the advanced age of 78, having been nearly fifty years in the ministry in Newport.

*Rev. Joseph Gardner* was ordained colleague with *Rev. Mr. Clapp* May 15, 1740, and was dismissed June 10, 1743.

*Rev. Jonathan Helyer* was ordained colleague with *Mr. Clapp* June 20, 1744, and died May 27 of the following year. He was a very ingenious and excellent man.

*Rev. William Vinal* was ordained pastor of the First Church Oct. 29, 1746, and was dismissed Sept. 21, 1768.

*Rev. Samuel Hopkins* was installed pastor of the First Church April 11, 1769. Dr. Hopkins had previously been settled in the ministry in Great Barrington, Ms. After his removal to Newport the church over which he presided strengthened in numbers and graces, until the difficulties between Great Britain and her American Colonies commenced. Newport, being an important seaport town, and one of the most exposed to the depredations of the enemy, and being wholly unprotected by forts or fleets, became an early and a heavy sufferer in that severe and protracted conflict. Many of the inhabitants sought safety by retirement into the interior. Both the clergymen of the Congregational churches removed with their families. Their sanctuaries were used by the British as barracks for the soldiers. The bell of the First Church was carried to England. A chimney was built in the middle of the Second Church, and the pews and fixtures below and in the galleries of both demolished.

In the spring of 1780, Dr. Hopkins returned and gathered up the remains of his shattered and disheartened people. Many had died, many had sought other homes, so that his congregation were greatly diminished by the ravages of war. Still worship was reestablished and the ordinances revived. Dr. Hopkins deceased Dec. 20, 1803, aged 82 years. His memory is precious to the churches in New England. His works will be read with interest in the millennium.

*Rev. Caleb J. Tenney* was installed pastor of the First Church Sept. 12, 1804, and was dismissed May 29, 1815. He was a graduate of Dartmouth. Dr. Tenney now sustains the relation of pastor to the church in Wethersfield, Ct., but has ceased his active labors in consequence of protracted disease, and has a colleague.

*Rev. Calvin Hitchcock* was ordained over the First Church Aug. 23, 1815, and dismissed Aug. 23, 1820. He was graduated at Middlebury, and studied theology at Andover. He is now laboring successfully as pastor of the First Church in Randolph, Ms.

*Rev. Samuel Austin, D. D.* was installed pastor of this church July 25, 1821, and was dismissed 1826. Dr. Austin was a native of New Haven, graduate of Yale; was previously the pastor of the First Church in Worcester, Ms. for a number of years—then president of the University of Vermont. After leaving Newport his health declined, and he died in Glastenbury, Ct. in the family of his nephew, *Rev. S. H. Riddel*, Dec. 4, 1830, aged 70.—(*Am. Quart. Reg. vol. ix. p. 217.*)

*Rev. William H. Beecher* succeeded Dr. Austin, March 24, 1830, and was dismissed June 23, 1833. Mr. B. is a son of *Rev. Lyman Beecher, D. D.* of Cincinnati, who preached his ordination sermon. Since his dismissal he has removed to the West.

We return now to a history of the Second Church. At the time of its formation in 1728, *Rev. John Adams* was constituted its pastor. He was dismissed Feb. 25, 1729–30. Mr. A. was a graduate of Harvard.

*Rev. James Searing* succeeded Mr. Adams, and was ordained April 21, 1731, and died Jan. 6, 1755, in the possession of his charge, aged 50 years.

*Rev. Ezra Stiles, D. D.* was ordained pastor of the Second Church Oct. 22, 1755, and continued his labors until his congregation was broken up by the war of the Revolution, when he with the other clergymen were driven into the country for safety, and their flocks scattered. Before the close of the war Dr. Stiles was called to the presidency of Yale College in 1777. Dr. S. was son of the *Rev. Isaac Stiles* of North Haven, Ct., and was born Dec. 12, 1727. He was graduated at Yale College in 1746, with the reputation of being one of the most distinguished scholars of his day. In 1749 he was chosen one of its tutors, and continued in that station six years. From the time of his inauguration as president until his death, in 1795, he presided over that institution with distinguished ability and success. He was one of the most learned men that our country has ever produced. He was distinguished in his knowledge of ancient and modern languages and of history. He maintained an extensive correspondence at home and in foreign lands. As a preacher he was eloquent and impressive. His piety was deep and ardent. In the maintenance of civil and religious liberty he was enthusiastic.—(*R. I. Hist. Coll. vol. iv. p. 186.*)

At the close of the war, as the scattered remnant of the Second Congregational Church returned to Newport, they found themselves destitute of a pastor, and in this state they continued until May 24, 1786, on which day *Rev. William Patten* was ordained their pastor. Dr. Patten was dismissed from his charge April 18, 1833, after having continued pastor of this church 47 years. He was born at Halifax, Ms., graduated at

Dartmouth College. After his dismission he removed to Hartford, Ct., to spend the evening of his days in the retirement of his friends. He died March 9, 1839, aged 76.

Both churches being now destitute of pastors, a project was proposed for reuniting them in one, which happily succeeded. On the 4th of June, 1833, an ecclesiastical council convened by letters missive from both churches, proceeded to the orderly consummation of the proposed union. A confession of faith, previously prepared, was publicly assented to unanimously by both churches, and they were pronounced to be one church, and thus they have continued in harmony and peace to the present time.

*Rev. A. Henry Dumont* was installed pastor of the united church Sept. 26, 1833. Mr. Dumont was born in the city of New York, and studied theology at the Theological Seminary at New Brunswick, N. J., and had previously been pastor of a church in Greenbush, N. Y. The societies being now united in one, after mature deliberation, deemed it expedient to erect a new house of worship; which was accordingly done. This house, pleasantly located and finished in a neat and beautiful style, was dedicated to the worship of the Triune God, June 4, 1834.—(*Origin and History of the Congregational Church in Newport, by Rev. A. H. Dumont.*)

### TIVERTON.

Tiverton was originally included within the limits of Massachusetts Bay; but in 1746 it was set off to Rhode Island, and the same year incorporated into a town.

The Congregational Church in this place was organized Aug. 20, 1746. Its first minister was *Rev. Othniel Campbell*, who was installed Oct. 1, 1746, and died Oct. 15, 1778, aged 82. The letter in answer to his call is dated at Plympton, Ms. He was a graduate of Harvard.

*Rev. John Briggs* was ordained Dec. 7, 1791, and dismissed Oct. 21, 1801. Mr. B. was a graduate of Brown University, and was afterwards pastor of the church in Plympton. Being dismissed thence, he retired upon a farm in the State of Vermont, where he died. He was a native of Norton, Ms.

*Rev. Benjamin Whitmore* was ordained in the summer of 1815, and dismissed in 1816. He has since been installed over a church in Plymouth, Ms. Mr. W. was a native of Rochester, Ms., a graduate of Brown University.

*Rev. Ebenezer Coleman* was ordained Oct. 14, 1818, and dismissed at his own request Nov. 26, 1823. Mr. C. was a graduate of Brown University, and has since been the pastor of a church in Swansey, and also of a church in Lempster, N. H.

*Rev. Luther Wright* commenced his labors as a stated supply May, 1825, and closed them May 4, 1828. Mr. W. was born in Acton, Ms., graduated at Harvard College, was first settled in East Medway, Ms., was subsequently installed in Barrington, R. I., and now resides with his family in Woburn, Ms.

*Rev. Jonathan King* commenced his labors as stated supply Oct. 24, 1828, and closed them at his own request in 1835. Mr. King was a native of Rochester, Ms.—did not receive a collegiate education—was previously pastor of a church in South Dartmouth, Ms.

*Rev. Isaac Jones* commenced his ministerial labors here Feb. 18, 1838, and on the 9th of May following was invited by the church to discharge all the duties of a pastor over them. Mr. J. was born in Hopkinton, Ms.—graduated at Williams College—studied theology with Rev. Dr. Austin of Worcester—was ordained pastor of the church and society in Candia, N. H., and dismissed at his own request on account of ill health. He was subsequently employed as stated supply of the churches in Plaistow, N. H., Billerica and South Wellfleet, Ms., and has labored as a missionary in all the New England States except Connecticut.—(*Church Records, by Rev. I. Jones.*)

### PROVIDENCE.

*Rev. Roger Williams*, when he came to Providence in 1636, was a Congregationalist and a Pedobaptist. It is not quite certain that a church was formally organized by him of the Congregational order, though this is probable. No doubt the ordinances of the gospel were administered by him as they had been administered by him to his former charge in Salem, Ms. until some time in 1639, when he with his brethren, changed their views and were re-baptized by immersion. "Mr. Ezekiel Holliman, a layman, first submerging Mr. Williams, and then Mr. Williams, as Pastor, submerging Mr. Holliman and the rest."

The first efforts made to establish religious worship in this place, according to the principles of Congregationalism subsequently to the change of Roger Williams, were during the year 1720. A Dr. Hoyle was sent out to solicit aid from the neighboring provinces that they might procure the means to erect an house of worship. Such aid was obtained chiefly from the churches in Massachusetts and Connecticut, and the first house for Congregational worship was erected on the West side of the river, not far from



the present sanctuary of the Beneficent church. The location gave dissatisfaction to the society on the ground of its being too far from the settled part of the town. In 1723 a more favorable site was obtained on the East side of the river, on which a house was erected in which the Society worshipped 72 years. This house is now standing, being 116 years old, and is used as a Town House. For some time the pulpit was supplied by neighboring ministers. *Rev. Samuel Moody*, of York, Me., a distinguished divine of that day, was at length invited to settle among them as their pastor. But the people in York being unwilling to relinquish his services longer than three months, he accordingly labored with them during this period only. On the 7th of March, 1724, Mr. Moody baptized 16 persons who may be considered as constituting the first Congregational church in Providence. Mr. Moody graduated at Harvard College in 1697, and died in York at an advanced age. He was distinguished for eminent piety, enlarged benevolence, and entire consecration to his Master's work. He was a distinguished revival preacher of his day, and often labored beyond the limits of his own parish. (*See Allen's Biographical Dict. p. 436.*) On the 23d of October, 1728, *Rev Josiah Cotton* was ordained the first pastor of this infant church. Twenty-three churches were invited to assist in the exercises of the ordination, and eighteen of them attended. The sermon was preached by *Rev. Nathaniel Appleton* of Cambridge. The church appears to have been harmonious under the ministry of Mr. Cotton until about the year 1742, when a portion of them became dissatisfied with his preaching as not being sufficiently evangelical, or as not giving sufficient prominence to the work of God's Spirit. The controversy waxed warm on both sides, when in March, 1743, a considerable number of the church and society withdrew and set up a separate meeting which led to the foundation of the Second Congregational church, or as it is now called, the Beneficent Church, with *Rev. Joseph Snow, Jr.* for its first pastor. *Rev. Mr. Cotton* continued the minister of the First Church nineteen years, when, in July, 1747, he resigned his charge, and was honorably dismissed. Mr. Cotton was son of *Rev. Roland Cotton*, of Sandwich, Ms., graduated at Harvard college 1722, and after his dismission in Providence he resided in Woburn, Ms. and in Sandown, N. H. probably as a pastor of the churches in those places. (*See Rev. Nath. Cotton, Bristol.*)

In the spring of the year 1752, *Rev. John Bass* commenced laboring with this church as stated supply, and continued in this capacity until about the year 1758, when he withdrew and commenced the practice of physic in this town. He was a graduate of Harvard college, and was first settled in Ashford, Ct. He died in Providence, at the age of 63.

*Rev. David S. Rowland* became the pastor of this church in the autumn of 1762, and continued his labors until 1774, when he asked and received a dismission. Mr. Rowland preached a sermon before the Congregational Convention assembled at Bristol in 1772, entitled *Catholicism, or Christian Charity*, which was published. It extends to *seventy-five full octavo pages*.

During the year 1775, when the British were in possession of Boston, *Rev. John Lathrop*, (afterwards Dr. Lathrop,) pastor of the Second Church in Boston, came to reside here, and at the request of the society supplied their pulpit for nearly a year. During the succeeding four years the Society was broken and scattered by the war. In the autumn of 1780 they began to collect again from their dispersion, and to seek a supply of their pulpit. By invitation, *Rev. Enos Hitchcock* of Beverly, Ms. removed to Providence with his family, and on the first of October, 1783, he was installed as the pastor of this church and society. *Rev. Dr. Cooper* of Boston preached the sermon on the occasion. Dr. Hitchcock died Feb. 27, 1802. He was a native of Springfield, Ms., graduated at Harvard college, and was ordained colleague with *Rev. Mr. Chipman* of Beverly, Ms. in 1771. This station Dr. Hitchcock relinquished for the office of chaplain in the American army. Dr. H. was the author of several publications on Education.

In 1795, a new house was erected for public worship by this Society. On the morning of June 4, 1814, just twenty years from the laying of its foundations it was destroyed by fire. The present house was built on the same ground with the former, and dedicated May 29, 1815.

*Rev. Henry Edes* was ordained pastor of this church and society July 17, 1805, and continued in this relation until June, 1832. Sermon by John Eliot, D. D. of Boston. Dr. Edes was a native of Boston, and a graduate of Harvard College. He now resides in Dorchester, Ms., having abandoned the ministry.

*Rev. Edward B. Hall*, the present pastor, was installed as successor to Dr. Edes, Nov. 14, 1832. Sermon by *Rev. Orville Dewey* of New Bedford, now of New York City. Mr. Hall was graduated at Harvard college in 1820, ordained over the Second Congregational church in Northampton, in 1826, from which ill health compelled him to retire. (*Mr. Hall's Historical Discourses*, 1836.)

#### *Second Congregational Church.*

This church is known by the name of the Beneficent Church. On the 7th of March, 1743, about half of the First Church with many of the congregation, formally withdrew,

and "set up a separate meeting, where they attended the exhortation of a lay brother who had been brought up in the business of house carpentry." The seceders, ten males and fifteen females, proceeded to invite one of their number, *Mr. Joseph Snow, Jr.*, to become their pastor, and he was accordingly constituted the same in 1747. About the years 1748-50, the elder, with some of his principal members, being in want of a place of worship, repaired to the forest and cut the timber, and with their own hands erected their first sanctuary on the same spot on which their present house stands. In 1785 the society obtained an act of incorporation by the name of the Beneficent Congregational Society. In 1789 Mr. Snow, being 74 years of age, requested a colleague. In 1793, Oct. 16, *Rev. James Wilson* was ordained colleague with *Rev. Mr. Snow*. Sermon by *Rev. Dr. Sanger, S. Bridgewater, Ms.* Mr. Snow not being satisfied with the doings of the church and society in relation to the settlement of Mr. Wilson, withdrew, with a portion of his church, and formed the Third Congregational Church, now called the Richmond Street Church. *Rev. Mr. Wilson* continued the sole pastor of this church until Oct. 7, 1835, it being 42 years, when *Rev. Cyrus Mason* was installed his colleague. Mr. Wilson was a native of Limerick, Ireland, and for several years before he left that country, was a circuit preacher in the connection of the Wesleyan Methodists. He was born March 12, 1760, and died in the 80th year of his age.\*

*Rev. Cyrus Mason* was installed Oct. 7, 1835, (Sermon by *Rev. Dr. McAuley* of New York,) and continued his connection till Sept. 19, 1836, when, in consequence of ill health, he sought a release from his charge and returned to the city of New York, where he now resides, and is a professor in the University. Mr. Mason was born in 1799, at Nassau, N. Y. was graduated at Union College, and was first settled over the Cedar Street Church in New York.

*Rev. Mark Tucker, D. D.* was installed colleague pastor June, 1837. Sermon by *Rev. Cyrus Mason*. Dr. Tucker was born in Whitesborough, Oneida Co. N. Y., 1795, was graduated at Union College, Schenectady, 1817, studied divinity with *Rev. Dr. Yates*, then professor in Union College, was ordained and installed over the Presbyterian church in Stillwater, in 1817, and was afterwards successively the pastor of the First Church in Northampton, Ms., and the Second Presbyterian church in Troy, N. Y. (*Annual Report of the Ben. Con. Church for 1832—Church Records.*)

#### *Richmond Street Church.*

After the ordination of *Rev. Mr. Wilson* over the Second Congregational Church, now the Beneficent Church, *Rev. Mr. Snow*, with those of the church and society who adhered to him, withdrew and worshipped in the dwelling house of the pastor, until May, 1795, when a new house was dedicated for their use. Mr. Snow continued to minister to his little flock until his death, which occurred April 10th, 1803, in the 89th year of his age, and the 58th of his ministry. Mr. Snow received a very limited education, but was esteemed a pious, devoted, orthodox minister of Jesus Christ.

*Rev. Thomas Williams* having previously received ordination, commenced his labors in this Society at their request at the commencement of the year 1807, and continued until 1816, when the connection was dissolved by mutual consent.

Mr. Williams was a native of Pomfret, Ct., was graduated at Yale College. After leaving Providence, he settled over the Congregational Church in Foxboro', Ms. and was subsequently the stated minister of the First Church in Attleboro', and of the Congregational Church in Barrington, R. I., and has labored in the ministry for a limited time in various places in Rhode Island and vicinity. He now resides in Connecticut.

*Rev. Willard Preston* succeeded Mr. Williams in Providence, and was installed July 31, 1816, and continued until Dec. 5, 1820, when he was dismissed. Mr. Preston was graduated at Brown University in 1806, was first settled at St. Albans, Vt. After his removal from Providence, he became pastor of a church in Burlington, Vt., and afterwards President of the University of Vermont. He is now the pastor of the Independent Church in Savannah, Ga.

*Rev. Elam Clarke* was ordained April, 1824, and dismissed Feb. 1825, (See Vol. XI. Am. Qu. Reg. page 72.) Mr. Clarke's ordination sermon was preached by *Dr. McAuley* of New York.

*Rev. Thomas T. Waterman* was ordained pastor Dec. 12, 1826, Sermon by *Rev. Dr. Beecher* of Boston, and continued until Jan. 2, 1837, when in consequence of protracted illness, he sought and obtained a dismission from his affectionate people. Mr. Waterman was born at Windham, Ct., and was graduated at Yale College. He is now pastor of the Fifth Presbyterian Church in Philadelphia.

*Rev. Charles T. Torrey* was ordained March 22, 1837, Sermon by *Rev. Jacob Ide*,

\* It is worthy of special notice that from the formation of this church until the settlement of Mr. Mason as colleague, a period of 93 years, this people have been served by but two pastors, without interruption, more than three generations.

D. D., Medway, Ms., and was dismissed at his own request on the 4th of October of the same year. Mr. Torrey was born at Scituate, Ms., was graduated at Yale College, and pursued his theological studies with Dr. Ide of Medway. He was afterward the pastor of Howard Street Church in Salem, Ms., and is now Agent in Massachusetts for the Anti-Slavery Society.

*Rev. Willis Lord*, the present pastor, was installed Dec. 27, 1838. Sermon by Rev. Nathaniel Hewitt, D. D., Bridgeport, Ct. Mr. Lord was born at Bridgeport, 1809, graduated at Williams College, 1833, and was ordained pastor of the Second Church in New Hartford, in 1834. (*Records of Richmond St. Church.*)

#### *Westminster Congregational Society.*

In Sept. 1828, just a century from the formation of the First Church, one of the deacons, with fourteen members, associated with others in the formation of a new church and society in the city of Providence, called the *Westminster Congregational Society*. Under this name the Society received an act of incorporation in January of the same year. *Rev. Frederick A. Farley* was ordained its minister, Sept. 10, 1828. Mr. Farley was born in Boston in 1800, graduated at Harvard University, 1818, and studied divinity at the Theological Seminary at the same place. His ordination sermon was preached by Rev. Dr. Channing, Boston. (*Rev. Mr. Farley.*)

#### *High Street Church.*

High Street Church was organized Dec. 18, 1834. The members at its organization were chiefly from the Beneficent and Richmond Street Churches. Rev. T. T. Waterman preached the sermon at the organization. *Rev. William B. Lewis* was ordained its first pastor, April 16, 1835. Sermon by Rev. Orin Fowler, Fall River, Ms. Mr. Lewis was dismissed at his own request, July 26, 1837. Mr. Lewis was a native of New York City, was graduated at Yale College, and studied theology in the Seminary connected with the College. He is now pastor of a Presbyterian Church in Brooklyn, N. Y.

*Rev. Nathaniel S. Folsom* was installed the second pastor, September 6, 1838. Sermon by Rev. Israel W. Putnam, Middleborough, Ms. (See Am. Qu. Reg. Vol. VIII. p. 316, and Vol. XI. p. 74.) (*From the Records of the High St. Church.*)

### WASHINGTON VILLAGE IN COVENTRY.

A Congregational Church was formed in this village Oct. 28, 1831. It has never enjoyed the labors of a regularly settled minister, being small and sustained chiefly by missionary aid. *Rev. Mr. Fuller* was the first minister that labored here. *Rev. Giles Pease* commenced his labors in 1830, and continued about three years. During his ministry in this place the church was formed, and, by the aid of neighboring churches, a convenient house erected for public worship. Mr. Pease was a native of Somers, Ct. (See Am. Qu. Reg. Vol. XI. p. 400.)

*Rev. William G. Johnstone* succeeded Mr. Pease, Oct. 13, 1833, and left in March, 1836. Mr. Johnstone was a native of Scotland, and was ordained and installed pastor of a Presbyterian Church in New Brunswick, one of the British Provinces, previously to his coming to Coventry. Subsequently he has labored with the Congregational Church in East Greenwich.

*Rev. John N. Whipple* succeeded Mr. Johnstone in April 1836, and still continues with that people. Mr. Whipple was a native of Norwich, Vt., educated at the Theological Seminary in Bangor, and was ordained for the service of the Domestic Missionary Society in Maine, in which capacity he labored several years previously to his coming into this State. (*Rev. Mr. Whipple.*)

### BARRINGTON.

The Congregational Church in this town is the oldest in the State that has held its standing as such to the present time. It was formed about the year 1670. It is much to be regretted that the means of collecting historical facts from this venerable church are so exceedingly scanty. The first settlers of Barrington were from the Colony of Plymouth, and of the Congregational order. When they set up their altar on this beautiful tongue of land, it belonged to the jurisdiction of Massachusetts, and continued to until 1746, when it became an incorporated town of Rhode Island.

The church here has enjoyed the ministry of nine settled pastors, besides the labors of many others from time to time as stated supply.

The first pastor of this church was *Rev. Mr. Wilson*, who was settled here previously to 1700. But nothing further can be traced of him.

*Rev. Samuel Torrey* was settled Jan. 1, 1718, and was dismissed Jan. 1, 1726.



*Rev. Peleg Heath* was ordained Sept. 9, 1726, and dismissed Nov. 21, 1740. He was a graduate of Yale College.

*Rev. Solomon Townsend* was ordained in 1741, and died 1798, aged 80. He was a holy man, and was the pastor of this flock 55 years. He was a graduate of Harvard College.

*Rev. Samuel Watson* was ordained in 1798. Sermon by Rev. Dr. Sanger of Bridge-water, Ms. He continued the minister of this people 18 years. He was a native of Barrington, and a graduate of Brown University.

*Rev. Luther Wright* was installed Jan. 29, 1817. Sermon by Rev. T. Noyes of Needham, Ms. Dismissed in 1821. Mr. Wright was previously settled at East Medway, Ms., and subsequently a stated supply in Tiverton. (See Tiverton.)

*Rev. Francis Wood* was ordained Feb. 26, 1823. Sermon by Rev. Thomas Williams, Providence. Dismissed Nov. 22, 1826. Mr. Wood was a graduate of Brown University.

*Rev. Thomas Williams* labored as stated supply from May, 1835, until February, 1838. (See Richmond St. Church, Providence.)

*Rev. Benjamin R. Allen*, the present pastor, was installed Sept. 26, 1838. Sermon by Rev. Mr. Fowler, Fall River. He was born in Newport—ordained Sept. 13, 1829, and labored for several years as minister of a Congregational church in North Scituate. (From Records of the Church, by Rev. B. R. Allen.)

#### NORTH SCITUATE.

The Congregational Church in North Scituate was gathered under the ministry of Rev. *Benjamin R. Allen*, Jan. 1, 1834. Mr. Allen continued his labors among them from Aug. 13, 1831, to Jan. 4, 1838. He is now the pastor of the church in Barrington.

*Rev. Charles P. Grosvenor* was installed in this place July, 1838. Sermon by Rev. David A. Grosvenor of Uxbridge, Ms. Mr. Grosvenor is a native of Pomfret, Ct.—graduated at Yale College, studied theology at Andover and New Haven—was first a missionary in Illinois, then an ordained pastor in Massachusetts, and afterwards stated supply at South Kingston.—(From the Records of the Church.)

#### SLATERSVILLE.

The Congregational Church in Slatersville, a manufacturing village within the limits of Smithfield, was organized Sept. 8, 1816, under the missionary labors of Rev. *Daniel Waldo*. At the time of its organization, it consisted of twelve members, six males and six females. This church never enjoyed the labors of a settled minister until Rev. *C. B. Elliot* was ordained over it in 1835. In consequence of ill health, Mr. Elliot was dismissed at his own request in 1837.

*Rev. Amos Lefavoure* was installed by the same council which dismissed Mr. Elliot, and he was dismissed April 28, 1838.

*Rev. Timothy Allen Taylor* was ordained pastor of this church Jan. 23, 1839. Sermon by Rev. Thomas Shepard of Bristol. This church and society labored under the inconvenience of having no suitable place of public worship from the time of its formation until the last year. This inconvenience, we rejoice to say, is now remedied. During the summer of 1838, a new and beautiful sanctuary was erected on a commodious site, by the firm of S. & J. Slater, the proprietors of the establishment, at their own expense, and they surrendered to the church the use of it. The house cost \$5,000, and will long stand, we trust, as a monument of the enlarged generosity of the company who have thus honored God and benefitted their fellow men with a portion of their substance.

Mr. Taylor is a native of Hawley, Ms., a graduate at Amherst College, and at the Theological Seminary, Andover. (Rev. T. A. Taylor.)

#### EAST GREENWICH.

In 1774, a house of worship was erected in this town for Congregational worship, but stood unfinished until after the war. Rev. *Ezekiel Rich* preached here for a few years previous to the organization of the church. Oct. 1815, the Catholic Congregational Church was organized under the ministry of Rev. *Daniel Waldo*, a Missionary from the Massachusetts Missionary Society. Mr. Waldo continued in this field about six years. Subsequently this church has enjoyed the transient labors of Rev. Messrs. *Woodbridge*, *Coleman*, *Wright*, and *Wood*. Rev. *Michael Burdett* was ordained as Pastor of this church in 1829, and continued about four years. Mr. Burdett was the only pastor ever settled over this church. After leaving this place he was first installed at Berlin, Ms., and now is pastor of a church in Northbridge, Ms.

*Rev. William G. Johnstone* commenced his ministry here March 24, 1837, and left Feb. 20, 1839. (See Church in Washington Village.)

This church at the time of its organization embraced one male and four female members.

It has always been small, and has passed through many sore trials. It still remains missionary ground.—(*Rev. Wm. G. Johnstone.*)

### KINGSTON.

In 1668, five of the Pettisquamscut purchasers passed the following order, viz: "That a tract of 300 acres of the best land, and in a convenient place, be laid out, and for ever set apart, as an encouragement, the income or improvement thereof, wholly for an orthodox person that shall be obtained to preach God's word to the inhabitants." This grant laid the foundation for the early introduction of Christian ordinances among the first settlers of this town.

From 1702 to 1710, *Mr. Samuel Niles*, at that time not ordained, a Congregationalist, preached in Kingston. He was afterwards settled in Braintree, Ms. It does not appear, however, that he ever had possession of the greater part of the grant.

In December, 1731, four gentlemen of Kingston wrote to Boston to obtain the services of *Mr. Joseph Torrey*. In April, 1732, a request was sent to have Mr. Torrey ordained. In May 17, 1732, a church was gathered at South Kingston, and the following persons entered into solemn covenant, viz: Joseph Torrey, William Mumford, George Douglas, Mary Wilson and Alice Gardner. On the same day Mr. Torrey was ordained by Rev. Samuel Niles of Braintree, Rev. John Webb and Rev. Thomas Prince of Boston, and Rev. James Searing of Newport. Up to October, 1768, Mr. Torrey had baptized 104 persons, of whom many were adults. Mr. T. was engaged for several years in a tedious lawsuit for the ministerial land, which, in 1752, was finally decided in his favor. The records of marriages kept by him extends to Jan. 28, 1783. The date of his death is not known.

His successor, *Rev. Thomas Kendall*, was installed Sept. 29, 1802, and dismissed Nov. 3, 1818. Mr. K. subsequently removed to Massachusetts, and afterwards to the State of New York.

In October, 1820, a society was incorporated by the name of "the Presbyterian Society in the Pettisquamscut Purchase." In October of the same year, seven professors of religion entered into covenant with each other, and put their names to a covenant and articles of faith preparatory to their being organized as a church. On the 17th of Jan., 1821, the meeting-house which had been erected by the society at Little Rest (now Kingston) was dedicated, and the church regularly organized. On the 19th of December of the same year, *Rev. Oliver Brown*, who had been for some time laboring among them, was installed their pastor. Mr. B. was a graduate of Harvard, and had previously officiated as chaplain of the Massachusetts State Prison at Charlestown. After his dismissal from Kingston, which occurred in 1835, he removed to Bozrahville, Ct., where he is now laboring.

*Rev. Charles P. Grosvenor* commenced his labors here as stated supply in the autumn of 1835, and continued until the spring of 1838, when he removed to North Scituate, where he is now pastor. (See Scituate, North.)

*Rev. Thomas Vernon*, the present stated supply, commenced his labors here in the summer of 1838. Mr. V. was born in Newport, graduated at Brown University, studied divinity with Rev. Dr. Mason of New York, was ordained pastor at Rehoboth in 1826, and was dismissed from his charge there at his own request in April, 1837.—(*Rev. Thomas Vernon.*)

There are parts of two other churches in this State which have not been noticed in this historical sketch, for the reason that both the pastors who have the care of them live within the bounds of Massachusetts, and would more properly come in under the statistics of that State. These are the churches in *Fall River* and *Pawtucket*. The former under the pastoral care of *Rev. Orin Fowler*, and the latter under that of *Rev. Constantine Blodgett*. This circumstance gives us a claim to the influence and services of these esteemed brethren as active members of our State Consociation.

Members of the Bar in the District, now State, of Maine, from its first Settlement to the year 1760, during which period it constituted only one County, viz. York.

By JAMES DEANE HOPKINS, Esq. Counsellor at Law, Portland, Me.

Name.	Residence.	Native Place.	Born.	Where ed.	gr. admit'd.	Where admitted.	Removed, retired from practice, &c.	When.	Dth.	Age.	General Remarks.
Thomas Gorges	Agumissions, or Gargiana, } Kittery	England	ab. 1617	England	unk'n	England	returned to England	1613	unk.	unk'n	
Noah Emery	"	"	ab. 1697	"	unk'n	unk'n	"	1762	ab.	65	
Caleb Emery	"	"	unk'n	"	unk'n	unk'n	"	1734	unk.	unk'n	
William Cushing, LL. D.	Pownborough now Dresden	Sedate, Ma.	1723	Harvard	1751	Suffolk Co., Ms.	retired from practice	1810	unk.	78	J. of S. C. U. S. 1789
David Sewall, LL. D.	York	York	1735	"	1755	supposed Rockingham Co.	J. of S. C. Ms. 1777	1835	95		Judge U. S. Court, 1816
Joseph Stockbridge	North Yarmouth	unknown	1737	"	1755	1753 unknown	J. of S. C. Ms. 1777	1761	24		1789

### Members of the Bar of the County of Cumberland, State of Maine, from the Year 1700 to the Year 1838.

Name.	Residence.	Native Place.	Born.	Where ed.	gr. admit'd.	Where admitted.	Removed, retired from practice, &c.	When.	Dth.	Age.	General Remarks.
Theophilus Bradbury	Falmouth, now Portland	Newbury, Ms.	1739	Harvard	1757	Cumberland Co.	removed to Newbr't, Ms.	ab. 1777	1803	64	Just. S. J. C. Ms., 1797
David Wyer	"	Charlesown, Ms.	1740	"	1758	"	removed to Newbr't, Ms.	1776	1776	36	C. J. of Ms., 1806
Theophilus Parsons, LL. D.	"	Newbury, Ms.	1750	"	1768	"	removed to Newbr't, Ms.	1776	1813	63	C. J. S. C. Vermont
Royal Tyler	"	Boston, Ms.	ab. 1736	"	1776	supposed Suffolk Co., Ms.	removed to England, 1804	1782	.....	.....	
John D. Mather	"	Charlesown, Ms.	1730	"	1771	Cumberland Co., Ms.	Just. of C. C. P. Cumberland	1836	.....	.....	
William Symmes	"	Barnstable, Ms.	1760	"	1780	Barnstable Co., Ms.	removed to Boston, Ms.	1803	1807	47	Sol. Gen. of Massch'tts.
Moses Gill	Portland	Barnstable, Ms.	1760	"	1780	Barnstable Co., Ms.	removed to Boston, Ms.	1803	1807	47	Pres. of Cumb. Bar, 1805
Samuel C. Johnson	New Gloucester	Barnstable, Ms.	1761	"	1781	Barnstable Co., Ms.	removed to Denmar, Ms.	1783	1806	45	" 1806
Salmon Chase	"	Barnstable, Ms.	1761	"	1781	Barnstable Co., Ms.	removed to Denmar, Ms.	1783	1806	45	" 1806
Prentice Mellen, LL. D.	Biddeford and Portland	Cornish, N. H.	1761	Dartmouth	1785	Suffolk Co., Ms. & Cumb. Co.	Just. of S. J. C. Ms., '22	.....	.....	62	Ch. J. S. C. Me., 1814
Isaac Parker	Castine and Portland	Sterling, Ms.	1764	Harvard	1786	Barnstable Co., Ms.	C. J. of S. J. C. Ms., 1807	.....	1830	62	
George Bradley	Falmouth, now Portland	Boston, Ms.	1768	"	1789	Barnstable Co., Ms.	removed to Massachusetts	1822	1822	53	
George Waterman	Newburyport, Ms. and Portland	Falmouth, now Portland	1770	"	1789	Barnstable Co., Ms.	removed to Muld. Co. Ms.	1822	1822	53	
Foster Waterman	Freeport	Sedate, Ms.	1772	"	1791	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Asa King	Portland	Littleton, Ms.	ab. 1771	"	1791	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Sam Bagley, Jr.	New Gloucester	Falmouth, now Portland	ab. 1771	"	1791	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Samuel Tucker	"	Falmouth, now Portland	ab. 1771	"	1791	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Charles D. Hopkins	Portland	Falmouth, now Portland	ab. 1773	Harvard	1793	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
James D. Hopkins	Portland	Brigance, Ms.	ab. 1773	Harvard	1793	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
James D. Allen	Barnstable	Brigance, Ms.	1773	Brown	1793	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
George F. Vaughan	Portland	Middleborough, Ms.	1772	Brown	1792	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Nicholas Emery	New Gloucester and Portland	Scarborough	1772	Brown	1792	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Ezekiel Whitman	Windport and Portland	Exeter, N. H.	1776	Dartmouth	1795	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Dudley Todd	Portland	Brigance, Ms.	1776	Brown	1795	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Stephen Lonsfellow, LL. D.	Portland	Rowley, Ms.	1776	Dartmouth	1795	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
John F. Little	Gorham	Gorham	1776	Dartmouth	1795	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
John F. Field	Portland and Dunville	Lincoln, Ms.	1776	Dartmouth	1795	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
John F. Field	Portland and Dunville	Lincoln, Ms.	1776	Dartmouth	1795	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Daniel Haver	Portland	Lincoln, Ms.	1776	Dartmouth	1795	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Barret Potter	Portland	Lincoln, Ms.	1776	Dartmouth	1795	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Benjamin Orr	Portland	Lincoln, Ms.	1776	Dartmouth	1795	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Joseph Pope	Portland	Lincoln, Ms.	1776	Dartmouth	1795	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Horatio Southgate	Portland	Lincoln, Ms.	1776	Dartmouth	1795	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Eleazer W. Ripley	Portland	Lincoln, Ms.	1776	Dartmouth	1795	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
Nathan Kinsman	Portland	Lincoln, Ms.	1776	Dartmouth	1795	Barnstable Co., Ms.	removed to Warren	1822	1822	53	
James C. Jewett	Portland	Lincoln, Ms.	1776	Dartmouth	1795	Barnstable Co., Ms.	removed to Warren	1822	1822	53	



[illegible]

Names.	Residence.	Native Place.	Born.	Where ed.	Gr.	Adm'd.	Where admitted.	Removed, retired, &c.	When.	D'th. Age.	General Remarks.
Genewille Meilen	North Yarmouth and Portland	Portland	1789	Harvard	1817	1821	Cumberland Co.	removed to New York			
John P. Vance	Portland and Calais	Baldwin	1792	Bowdoin	1818	1821	"	removed to Calais			
Randolph A. L. Codman	Portland and Calais	Calais	sup. 1800	"	1816	1821	"	removed to Detroit, Mn.			
Charles Cieland	North Yarmouth	England	.....	.....	.....	1821	"				
Josiah Little	Danville	Newburyport, Ms.	1801	Bowdoin	1820	1822	"				
John L. Mezquer	Portland	New Gloucester	1794	"	1819	1823	Oxford Co.				
Charles Washburn	Harrison	Kingston, Ma.	ab. 1800	"	1820	1823	Cumberland Co.				
Phillip Eastman	North Yarmouth and Harrison	Chatham, N. H.	ab. 1800	Harvard	1820	1823	"	settled in the min. at Lancaster, Ms.	1834		
William Boyd	Standish and Portland	W. Mass.	1790	Bowdoin	1820	1823	"				
Charles Fickard	Brunswick and Portland	W. Mass.	ab. 1790	Bowdoin	1821	1824	"				
Charles G. Cieland	Portland and Portland	York	1804	"	1821	1824	Oxford Co.				
Joseph Howard	Portland and Portland	Bowdoin	1800	"	1821	1824	Cumberland Co.		1835	33	
Andrew L. Emerson	Portland	North Yarmouth	ab. 1802	Harvard	1819	1824	"				
David Hayes	Westbrook	Northfield, Ms.	1795	Bowdoin	1819	1824	"				
Charles E. Barret	Portland	New Gloucester	1804	"	1822	1825	"				
Jabez C. Woodman	New Gloucester and Poland	Brentwood, N. H.	1801	"	1822	1825	"				
Francis O. J. Smith	Portland	Gorham	1806	"	1825	1828	"				
William T. Smith	"	Gorham	1803	Bowdoin	1823	1826	"				
William Goodnow	"	Heimiler, N. H.	1795	.....	.....	1826	York Co.				
William P. Fessenden	Bridgton	Portland	1805	Bowdoin	1823	1827	Cumberland Co.				
Nathan B. Fessenden	New Gloucester	Wells	1805	Bowdoin	1823	1827	Cumberland Co.				
Osborn E. Sawyer	Portland	New Gloucester	1796	"	1825	1827	"				
Stephen Longfellow, Jr.	Portland	Portland	1805	Bowdoin	1825	1828	"				
Edward D. Preble	"	Biddeford	1806	"	1825	1828	"		1834	30	Rect. of Ep. Ch. Carlisle, Pa., 1836
Frederick Meilen	"	Gray	1807	"	1825	1828	"				
Patrick H. Greenleaf	"	Portland	ab. 1805	"	1825	1828	"				
John D. Kusman	"	Baldwin	1805	"	1825	1828	"				
George W. Peirce	"	Minot	1811	"	1825	1828	"				
Josiah S. Little	"	Portland	1806	"	1826	1829	"				
James E. Woodman	Brunswick	Portland	ab. 1806	"	1826	1829	Lincoln Co.	removed to Bangor			
William P. Fine	Portland	Portland	1806	"	1826	1829	Cumberland Co.				
James G. Cieland	"	Portland	1806	"	1826	1829	York Co.				
Augustus Hanes	"	Norfolk, Mass.	1810	.....	.....	1830	"				
Nathaniel S. Littlefield	Bridgton	Wells	1801	.....	.....	1827	"				
William H. Codman	Portland	Portland	1806	Bowdoin	1824	1827	Cumberland Co.				
James B. Cleaveland	Gray	Brunswick	ab. 1808	"	1828	1831	"	removed to Camden removed to Penobscot Co.	1837		
Freeman Bradford	Portland	Minot	1802	Waterville	1827	1831	Lincoln Co.				
James Brooks	Portland	Portland	1809	"	1828	1831	Cumberland Co.	removed to New York	1836		
Edward T. Little	Danville	Newburyport, Ms.	1809	.....	.....	1831	"				
John H. Hilliard	Gray	Gorham	ab. 1811	Bowdoin	1827	1831	"				
James H. Swasey	Standish	Lincoln	ab. 1807	.....	.....	1832	"				
John H. Ous	Portland	Newburyport, Ms.	1809	.....	.....	1832	"	removed to New York			
Seth Paine	"	Walden	ab. 1809	.....	.....	1832	"	rem'd to Washington, '35 removed to Georgia			
John P. Hartley	Gray	New Gloucester	ab. 1812	Bowdoin	1829	1833	Cumberland Co.				
Joseph Waterman	Portland	New Gloucester	1811	Bowdoin	1831	1834	"				
John Rand	Portland	"	1806	.....	.....	1834	"	removed to Iowa Ter.			
Daniel C. Thomas	Standish	"	1811	Bowdoin	1831	1834	"	removed to Texas removed to Florida	1838	24	
John E. Patten	"	"	1815	"	1832	1835	"				
Henry J. Jewett	Falmouth	Georgia	1813	"	1833	1836	Lincoln Co.				
Thomas B. Smith	Portland	Portland	1811	Wash. Col.	1830	1833	Cumberland Co.				
Edward Fox	"	Harvard	1815	"	1834	1837	"				
Asa W. Trice	"	Chester, N. H.	1810	"	1834	1837	Oxford Co.				
John Appleton	"	Portland	1815	Bowdoin	1834	1837	Cumberland Co.				
John F. Mossey	Raymond	Portland	1816	Harvard	1835	1838	"				
Francis Springer	Portland	"	ab. 1816	.....	.....	1838	"	removed to Iowa Ter.			
John W. Munger	"	Thompson, Ct.	ab. 1813	.....	.....	1838	"				
Charles Danforth	Gorham	Somerset Co.	ab. 1815	.....	.....	1839	Somerset Co.				

## Notes

## TO THE PRECEDING STATISTICS.

FROM the first settlement of the old *Province*, afterwards *District*, and now *STATE OF MAINE*, until the year 1760, it formed only one county, viz. York;—for the very short period, when the territory granted to Sir Ferdinando Gorges had the name of *New Somerset-shire*, cannot come under notice here. There are records of Judicial Courts in Maine as ancient as 1636, and these suppose others, perhaps a year or two older, which are, probably, forever lost.

The compiler of the above table, having recently had occasion to examine these antiquities of York county, has ascertained, as he believes, the names of all the oldest lawyers, who practised in Maine, which the records disclose. He has therefore given them their chronological places in the table, with all the particulars concerning them, which he has been able to glean. This may save some labor to the gentleman who may furnish statistics of the York Bar, to which indeed these names, six in number, more properly belong. They are inserted here, because it may be found useful in preparing a table for the latter county.

In 1760 the legislature of Massachusetts, of which Maine then constituted a part, erected two new counties, thereby dividing Maine into the counties of York, Cumberland, and Lincoln. Since which period, no names, except of those members of the profession who have *resided* in Cumberland, are inserted. Many others have been *admitted* to the practice in this county, who have never resided in it;—such are considered as belonging to the counties where they are respectively located.

Much time and labor have been devoted to the object of rendering this table as perfect as possible;—that it is entirely correct would be too much to hope. It is believed, however, that it will not be found to contain many errors of importance.

Offices of honor, and important trust, have been held, and ably sustained, by many members of the Cumberland Bar; but the table will not admit a designation of any, except those which are allied to the legal profession.

At the earnest request of the editors, the compiler has added a very few brief biographical notices of deceased members of the Cumberland Bar, from such materials as came immediately to hand. He regrets that they must be written in much haste, and much he fears that he shall not be able to do justice to the subject, even in his own opinion.

**THOMAS GORGES**, the first lawyer in Maine, to whom the community seem to have been much indebted for his efforts to enlighten the ignorance of early times, came from England, where he was educated, and was of the Inns of Court, in 1640. Tradition speaks very favorably of him. He returned to England in 1642 or 1643. He was the first mayor of the city of Gorgiana, formerly called Agamenticus, and afterwards York.

**NOAH EMERY**, of Kittery, is the next lawyer mentioned in our ancient records. He was the great grandfather of Hon. Nicholas Emery, now an Associate Justice of the Supreme Judicial Court of Maine. Mr. Emery was a cooper, and followed that employment until excessive corpulency rendered him unable to pursue it. He entered upon the study of law, but under whose superintendence tradition has not informed us. Aged persons state that his legal acquirements were very respectable. His last will and testament, probably drawn up by himself, bears the stamp of professional ability, and shows him to have been a man of competent estate in his time. He died in 1762. The place of his birth has not been ascertained, but he is generally considered as having belonged to Kittery. It is supposed that he was between 60 and 70 years old at his death.

**CALEB EMERY**, supposed to be a cousin of the next preceding, also lived in Kittery, where probably he was born. He seems to have succeeded to the professional business of his relative. Under whom, or in what manner, he was qualified for the Bar, is not ascertained. The earliest notice of him in the York Records appears to be in 1761, when he was appointed Attorney for the King, at October Term of the Inferior Court. Mr. Emery was a man of plain manners, principally engaged in agricultural pursuits. He discouraged litigation among his neighbors, as much as he could, and sought to effect a compromise of their differences. He seems not to have been much employed as an advocate; that part of the professional duties of his time being probably performed by able speakers from abroad, who occasionally attended the courts. Mr. Emery gradually withdrew himself from the practice to devote his attention to the calm retirement of his favorite pursuit of agriculture.



WILLIAM CUSHING, LL. D., was born in Scituate, Ms., in March, 1732, graduated at Harvard College in 1751, and studied law with Jeremiah Gridley. He settled at Pownalborough, now Dresden, where he practised with great success. He was the first Judge of Probate in Lincoln county. He was appointed Chief Justice of Massachusetts in 1777, and transferred to the Supreme Court of the United States in 1789, which office he held until his death in 1810. He was Vice President of the Convention of Massachusetts, which ratified the Federal Constitution, and presided in it during a great part of its session. His long life was spent in the public service, and was marked by great industry, and integrity, for which, it has been said, that he was even more distinguished, than he was for brilliancy of talents. He was remarkable for great simplicity and purity of manners.

DAVID SEWALL, LL.D. was born in York, 1735, graduated at Harvard College in 1755, and pursued his legal studies with Judge Parker, at Portsmouth, N. H. He commenced practice about 1759, in his native town, and pursued it with success, until he was appointed an Associate Justice of the Superior Court in 1777. In 1789 he was appointed Judge of the United States Court for the District of Maine. This Court was clothed with the powers incident to Circuit Courts, so that capital cases were cognizable before Judge SEWALL. There was a trial and conviction for murder and piracy in his court, and he pronounced sentence of death on the convict, which was executed. Probably this was the first capital conviction in any court of the United States. The character of Judge Sewall is marked by numerous instances of active benevolence. His unassuming deportment, social disposition, and amiable manners, are proverbially remembered; and many probably are now living, who once felt the hard pressure of poverty, and have reason to associate the name of Sewall with grateful feelings, and to bless the memory of a generous benefactor. He died Oct. 22, 1825, aged 90.

JOSEPH STOCKBRIDGE was born in August, 1737, (the memorial does not state where,) graduated at Harvard College in 1755. It is not known where he pursued his legal studies. It appears by the only memorial I find of him, that he practised law in Maine, (probably in North Yarmouth or Falmouth,) in 1760, and part of 1761. He had little opportunity to exhibit his talents, or acquirements, for he died within a year after he commenced the practice. Mr. Stockbridge was the first Register of Probate in Cumberland County.

THEOPHILUS BRADBURY of Newbury, Ms., graduated at Harvard College in 1757. He was admitted to the Bar at the first term of the Inferior Court in Cumberland, in 1761, and immediately entered into practice in Falmouth, now Portland. Mr. Bradbury instructed a school while he was a student—hence, it is supposed, that he studied law in Maine;—perhaps, under the direction of William Cushing. Mr. Bradbury soon became eminent, both as a counsellor, and as an advocate. In the time of the American Revolution he removed to Newburyport, where his reputation followed him, and he was eminently successful. In 1763, he was appointed a collector of the excise, and discharged the duties of that office several years in Falmouth. In 1796, he was elected a member of Congress in Essex County, Ms.; and in 1797 he was appointed an Associate Justice of the Supreme Judicial Court of Massachusetts. He died in 1803, aged 64.

DAVID WYER was born in Charlestown, Ms., was the son of a ship-master. He graduated at Harvard College in 1758, where he studied law has not been ascertained; but as he instructed a school in Falmouth before his admission to the practice, it may, perhaps, be presumed, that his legal studies were directed by some gentleman in Maine. Some have supposed that he pursued his studies under the direction of James Otis. He was admitted to the practice of law at October term of the Inferior Court in Cumberland, 1762.

THEOPHILUS PARSONS, LL. D. was born at Newbury, Ms., Feb. 24, 1750, graduated at Harvard College 1768, was a student of Theophilus Bradbury, and instructed a school in Falmouth, then Portland, while he pursued his legal studies. It is said, that he employed every moment of his leisure to qualify himself for that unrivalled excellence to which he was destined to arrive, and which distinguished him, among all his contemporaries, by the appellation of the Giant of the Bar. He was admitted to practice in 1774 in Cumberland county, and practised, first in Falmouth, now Portland, but in the latter part of 1776, he removed to Newburyport, Massachusetts, but still continued to practise in the courts in Falmouth, where he was often employed to oppose his legal preceptor. He was one of the Committee of Safety in 1775, at the age of 24, in conjunction with others, all of whom were several years his seniors. In 1777, he was one of the delegates of the County of Essex to consider the constitution formed by the Legislature, and he drew up the celebrated report called the Essex Result. In 1780, he was a member of the Convention, which formed the Constitution of Massachusetts, which was afterwards adopted, and he was one of the most efficient members of that body. He was also one of the Convention, which accepted the Constitution of the United States, and exerted a

powerful, and beneficial influence to procure its adoption. In 1800, he removed to Boston, where, among many able and distinguished lawyers, he held the first rank. In 1806, he was appointed Chief Justice of Massachusetts, and continued in that office until his death, in September, 1813, in the 63d year of his age. To state that Mr. Parsons's legal learning and talents were unrivalled among those who were of distinguished eminence in the profession, is but to point out one trait of his character. He was a universal scholar, and eminent in most branches of learning. It is remarked of him, that when in company with men of science, he always conversed upon the particular science to which each had principally directed his attention. To the learned divine he always appeared to have a deep and profound knowledge of theology. With the professor of mathematics, he could at once enter upon the most abstruse branches of that science, and manifest to his astonished auditor a depth of learning to which many professors never arrive. Few metaphysicians would dare to enter the list of controversy with him. If the subject of conversation were anatomy, medicine, chemistry, natural philosophy, or natural history, Mr. Parsons was always at home, always profound. He appeared to be acquainted with all the minutiae of mechanical employments; and nothing useful, which passed under his notice, escaped the critical examination of a mind, which, as if by intuition, seemed at once to penetrate all its principles, and all its ramifications. This is but a very imperfect delineation of Theophilus Parsons—to do full justice to his character demands an abler hand.

JOHN FROTHINGHAM was born in Charlestown, Ms., graduated at Harvard College in 1771, pursued his legal studies under Theophilus Bradbury, and was a fellow student with Mr. Parsons. Mr. Frothingham was admitted to the practice at the Inferior Court, in Cumberland, March term, 1779. There was so little practice at that period, that Mr. Frothingham united with his professional employment the duties of a schoolmaster in Falmouth during several years. He was appointed Inspector of Excise for Maine District. He pursued his legal employment with the confidence of his clients several years. In 1804, he was appointed a Justice of the Court of Common Pleas, which office he held eight or nine years, until the late Circuit Court of Common Pleas was organized. He held several other offices, and faithfully discharged their duties, and it is an unequivocal proof of the confidence, which those who best knew Mr. Frothingham reposed in him, than he held the office of Town Clerk more than thirty years. He was a representative of Portland in the Legislature of Massachusetts in 1786. He was Register of Probate for Cumberland County ten or twelve years. During several of his last years he was blind. Mr. Frothingham ever sustained the character of an amiable, and an honest man; and he deserved it.

SALMON CHASE was born in Sutton, Ms. July 14, 1761, and removed with his father to Cornish, N. H. in 1765, graduated at Dartmouth College in 1785, and pursued his legal studies with Judge Sherburne, Portsmouth, N. H. He came to Portland in 1789, and was admitted to the Bar at October term of the Cumberland Court of Common Pleas in that year. He commenced his practice at Portland, and continued there until his death, Aug. 10, 1806, at the age of 45. Mr. Chase was not only an able lawyer; he was also well versed in all the branches of solid learning. He was not distinguished as a *belles lettres* scholar; but in legal science, and in mathematical and metaphysical learning, he had few superiors. He rose to high rank in his profession; but he was much more distinguished as a learned and safe counsellor, than as an advocate. In the social circle, few were able to cope with Mr. Chase in argument, upon the various subjects of his learning; but he was not equally successful, when he exercised his talents as an advocate at the bar. But he was held, by all his cotemporaries, in very high respect as a lawyer; and was by many familiarly called "the great gun" of the Cumberland Bar. Mr. Chase always enjoyed the unbounded confidence of his clients; and his death was much lamented by the community. He was one of the United States Commissioners of Bankruptcy, in Maine.

SAMUEL COOPER JOHONNOT was born in Boston, graduated at Harvard College in 1783, after which he spent some considerable time in Europe. He pursued his legal studies in the office of the late Governor James Sullivan, in Boston, was admitted in Suffolk County, Ms.; and, according to the record, was also admitted in Portland, the same year, viz. 1789. Mr. Johnnot possessed great wit and vivacity, with much literary talent. His satirical powers rendered him dangerous to those, who fell under his censure or his displeasure, and ultimately proved injurious to himself; for, entering into a newspaper controversy upon the subject of a political election, his satire bore very severely upon several of the most considerable persons in Portland; and their resentment rendered his longer stay so perilous, that he found it necessary to make a hasty removal. His talents promised much in his favor as an advocate. What he might have become as a lawyer, he had not sufficient opportunity to prove, for he resided in Portland only about two years. Mr. Johnnot afterwards removed to Havanna, where he was appointed American Consul, and accumulated a handsome estate in commercial pursuits.



WILLIAM SYMMES, son of Rev. Dr. Symmes of Andover, graduated at Harvard College in 1779. He pursued his legal studies in Essex County, Ms., and was admitted to the bar in that county. His admission is recognized by the Court of Common Pleas in Cumberland County, Me., at October term, 1790, when he came to Portland, entered into practice, and continued there until his death, in January, 1807. Mr. Symmes was a member of the Convention, which adopted the Federal Constitution, to which he had been opposed, as were his constituents, the inhabitants of Andover, who had instructed him to oppose its adoption; but Mr. Symmes, after hearing the able arguments in favor of the Constitution, in that learned body, became fully convinced of the error of his former opinions, and he magnanimously resolved not to vote against it; but as he was pledged to his constituents to oppose the Constitution, he considered it an honorable course to return to Andover; and this he did, and called together a number of his fellow townsmen, to whom he related the change of his own opinions, and the reasons, which had produced the change, and that he had returned to resign his seat, in order that they might elect another delegate to represent them. This honorable conduct was so highly approved by his constituents, that they declined electing another; sent him back, discharged of his pledge, and left him at full liberty to act according to his own convictions. Mr. Symmes did return to the Convention, and in a speech, which was universally applauded, gave a history of the operations of his own mind upon the important subject; his former opinions; those of his constituents, and their instructions; the light, which had gradually dispelled his former errors; and his full conviction, that he and his constituents had greatly misunderstood the important subject, which had brought the Convention together; and that having, at length, the full and free consent of his constituents to act according to the dictates of his conscience, he was happy to say, that he should vote freely, cordially and joyfully, in favor of that Constitution, the adoption of which he came, in the first instance, resolved to resist, and instructed to oppose. Mr. Symmes was a well read lawyer, and an able and eloquent advocate. He ranked among the first of his contemporaries. He was a fine classical scholar, of cultivated literary taste, and uncommonly learned as a historian. Mr. Symmes's productions in the newspapers of the time were an honorable testimony to his literary character, particularly a series of numbers entitled "Communications" about the year 1795, in defence of the common law against the political fanatics of the day. These numbers were copied in the principal newspapers throughout the Union.

ISAAC PARKER was born in Boston in 1768, graduated at Harvard College in 1786, and pursued his legal studies in the office of William Tudor, in Boston. He commenced practice at Castine, in Hancock county, where he soon acquired an extensive practice, and a high and well merited reputation. During his residence at Castine he was several times elected a representative to the Massachusetts legislature,—and once, it is believed, to the senate. In 1796 he was elected a representative of his district to the legislature of the United States; but in the autumn of 1798 he declined a re-election. In 1799 he was appointed Marshal of Maine District, which office he continued to hold until 1804, when he was removed, under President Jefferson's administration. He left Castine, and settled in Portland, in 1799, where he continued, and enjoyed an extensive and successful practice until 1806, when he was appointed an Associate Justice of the Supreme Judicial Court of Massachusetts, and, in 1807, he removed to Boston. He succeeded to the office of Chief Justice of Massachusetts, vacated by the death of the deeply lamented Chief Justice Sewall, in 1814,—which office he held until his own sudden, and unexpected, and universally lamented death in 1830. He was employed in his judicial duties on the day preceding his death. Chief Justice Parker was not more distinguished for judicial science than for the uncommon urbanity of his manners, and the intelligence, affability, and benevolence, which characterized his private life. Chief Justice Shaw, his successor, who has ably portrayed the character of his predecessor, declares, that Judge Parker was entirely free from all affectation and pretension;—that he merited, and always received, the respect, which he never sought; and which, though it could not fail to be grateful to his feelings, was never known to excite in him any official pride; that he was a man of great industry, and that, in the discharge of his official duties, he was always cautious and patient; and although his penetration was lively and acute, yet he never allowed himself to form a hasty opinion; but availed himself of all the aids of argument, and all lights from judicial authority, or the reasonings of others. Some, adds Judge Shaw, have thought that he was apt to lean to the side of equity; and if it be so, it may be said with great justice that *even his failings leaned to virtue's side*.

DANIEL DAVIS was born in Barnstable, Ms. He was not publicly educated. He studied law with Shearjashub Bourne, of Barnstable, and was admitted to the practice in 1782. He settled in Portland immediately after his admission. Mr. Davis practised with great success. He was an eloquent and popular advocate, and had an extensive practice, not only in his own county but in all the counties of Maine. Mr. Davis was appointed in 1796 with William Shepard and Nathan Dane to treat with the eastern



Indians; and the same year he succeeded William Lithgow in the office of United States Attorney, in the District of Maine. He was repeatedly chosen a representative by the town of Portland, and senator by the county to the legislature of Massachusetts, and while he was a senator, in 1801, he received the appointment of Solicitor General of Massachusetts—the duties of which he faithfully and ably discharged until the office, with that of Attorney General, was abolished, in 1832. Mr. Davis enjoyed the confidence of his clients, and well sustained the character of an able advocate, and a man of genius. He died at Cambridge, 1835, aged 75.

JOHN BAGLEY, JR. was born in Falmouth, now Portland, in 1770. He was not publicly educated. He pursued his legal studies in the office of Daniel Davis; and was admitted to the practice in Cumberland county, May Term, 1794. But Mr Bagley continued in the practice about one year only, and devoted the remainder of his short life to mercantile pursuits. He died in July, 1798, much lamented by a numerous circle of acquaintances and friends.

DUDLEY TODD was born at Rowley, Ms., in 1776—graduated at Dartmouth College in 1795, and was admitted to the practice in 1798. He commenced his professional career at Winthrop in Lincoln (now Kennebeck) county, where he remained several years, and afterwards removed to Portland—removed thence to Wayne, Kennebeck, and continued there until his death, in 1835, at the age of 60 years. Mr. Todd well deserved his reputation of being a good lawyer, and he was honorably distinguished as an advocate. Soon after his removal to Portland, he was appointed Attorney for the State, in the county of Cumberland; the duties of the office he discharged some years with fidelity and ability. He was fair, honorable, and liberal in practice, and held a very respectable rank in his profession. Mr. Todd was a man of much firmness of character. His opinions were fixed and unwavering. He was warm in his friendships, and his integrity was unquestionable. His latter years were afflicted by disease, which deprived the community of many valuable services he had been accustomed to render; and his death was much lamented by his professional brethren, and his private acquaintances and friends.

GEORGE BRADBURY, son of the late Judge Bradbury, was born in Portland in 1770, graduated at Harvard College in 1789, prosecuted his legal studies in the office of his father, and was admitted to the bar in the county of Essex, Ms., where he continued in the practice several years. He came to Portland in 1803, where he continued to reside until his death in Nov. 1823. Soon after Mr. Bradbury's coming to Portland, he was appointed Attorney for the government, in Cumberland county, and held the office a few years until he resigned it. He was elected a member of congress in his district in 1814. He was a member of the senate of Maine in 1822. He was appointed colleague clerk of the Judicial Courts in Cumberland county with the late Judge Freeman in 1817, and held that office until the separation of Maine from Massachusetts. Mr. Bradbury devoted much of his time to mercantile pursuits; so that it may be almost questionable whether he should be included among the members of the Cumberland Bar. He was respected, and highly esteemed by all who know him. Amiable in private life, and affable and faithful in the discharge of his duties in public situations; perhaps he never had an enemy. Happy reminiscences will be associated with his name, and long continue to remind us of the universal regret at his sudden and unexpected decease.

JOHN P. LITTLE graduated at Brown University, and pursued his legal studies at Groton, Ms., in the office of Timothy Bigelow; was admitted to the practice in 1799. He settled at Gorham, where he continued until his death in 1809. Mr. Little was remarkably industrious, and attentive to the duties of his profession. He had an extensive practice, and enjoyed the full confidence of his clients, and his friends. He was not so much distinguished as a lawyer, or as an advocate, as for his private worth. He was a man of strict integrity, and his moral and social virtues rendered his death a source of grief to an extensive circle of acquaintances, and a loss to the community.

BENJAMIN ORR graduated at Dartmouth College in 1798, and pursued his legal studies in the office of Samuel S. Wilde, now one of the Justices of the Supreme Court of Massachusetts. Mr. Orr was admitted at the Court of Common Pleas in 1801. He commenced the practice at Topsham, in Lincoln county, but afterward removed to Brunswick, in Cumberland, and continued there until his death, in Sept. 1828. Mr. Orr was not a common character; but such a man as a century rarely produces. He had only the advantage of such an education as a country school affords, when he was put an apprentice to a housewright; but the extraordinary powers of his mind soon discovered themselves, even under such disadvantages, and enabled him to investigate for himself the subjects which employed his attention. He saw himself capable of self-education, and accomplished much more, without an instructor, than multitudes are able to obtain under the advantages of schools. The entire success of his mental efforts convinced him, while an apprentice, that he was able to sustain a higher rank in society than his parent had allotted to him. Possessed of great industry, firmness, and perseverance, he became, by his own efforts alone, partially fitted for college. He served out his apprenticeship;

and, by his uncommon industry, defrayed the expense of completing his preparation for entering Dartmouth College, and while a student there, the labor of his hands defrayed all his college expenses until he received his degree. He wrought as a housewright in Portland, where he had opportunities of comparing his situation with that of others;—and where, after having been several days, at different times, an auditor of the proceedings of the judicial courts, he was able accurately to estimate the mental powers of several public speakers, and compare them with his own. This resulted in a deliberate resolution to become a lawyer. The difficulties in the way of accomplishing this object could not appal or discourage such a man as Mr. Orr. Hitherto, what he had resolved to do, he had found himself able to accomplish, and with characteristic resolution he accomplished this also. He succeeded, supporting the expenses of his legal studies by the labor of his own hands, and by the profits of occasionally keeping a school for a short period. His herculean effort was crowned with the most complete success; and he, who, but a few years before, was a transient spectator in the court room, appearing like a mere rustic, staring at all he saw, and swallowing every word he heard, himself unnoticed and unknown, soon appeared at the bar, as its brightest ornament, and universally regarded as an honor to the State. Chief Justice Mellen publicly noticed his death, in a charge to the Grand Jury in Sept. 1828, and spoke of him as one, who had long stood at the head of the profession in the State, who had distinguished himself by the depth and solidity of his understanding; by his legal acumen and research; by the power of his intellect; the commanding energy of his reasoning; the uncompromising firmness of his principles; and the dignified, and lofty sense of honor, truth, and justice, which he uniformly displayed in his professional career, and in the walks of private life. Another, the author of an obituary notice of Mr. Orr, says, that his powers appeared to most advantage in discussing points of law to the Court. Here, laying aside all display of wit, and sarcasm, all superfluous illustration and circumlocution, all skirmishing at the out-posts, and dallying with his adversary, he seized at once upon the question at issue. His argument was dense, and brief; proceeding in regular progression from the commencement to the conclusion; so that, it was dangerous for one, who would comprehend its full force, to withdraw the attention from him one moment. Mr. Orr's devotion to the duties of the profession he so eminently adorned, was interrupted only by his public duties as a representative to congress two years. He held no other office. He never sought any.

NATHAN KINSMAN graduated at Dartmouth College in 1799, and studied law in the office of the late Chief Justice Parker. He was admitted to the bar in Cumberland county in 1803, and opened an office in Portland, where he continued until his lamented death in 1829. Mr. Kinsman had a very extensive practice for many years, and more particularly in 1807, and subsequently, in what were commonly called Embargo cases, in which he was more employed than all the other lawyers in Maine.

OLIVER BRAY graduated at Yale College in 1795, commenced his legal studies in Connecticut, and completed them in the office of William Symmes, in Portland, and was admitted to the bar in Cumberland county in 1804. He opened an office in Portland immediately, and continued here until his death, in Dec. 1823. Mr. Bray was so extensively employed as a magistrate, and devoted so much of his time to other pursuits, that he could not attend much to professional business as a member of the bar.

PETER THACHER pursued his legal studies under the direction of several members of the bar, and completed them in the office of William Symmes. He was admitted in Cumberland county in 1804 or 1805, and set himself down in Gorham, his native place, where he followed the practice, a few years, until his death.

SAMUEL WHITMORE, Jr. graduated at Dartmouth College, in 1802, pursued his legal studies in the office of John P. Little, and was admitted to the bar in 1805. He settled in Gorham, his native place, but continued in the practice only about three years. He died at an early age, much, and deservedly lamented. He was a young man of much promise, and was popular where he was best known. Young as he was, at his death, he was Colonel of a regiment of militia in the military district where he resided.

ELISHA P. CUTLER graduated at Williams College in 1802, pursued his legal studies in the office of Samuel Dana and William White Richardson, and was admitted to the bar in 1805; and entered into practice at North Yarmouth, where he continued until his death in August 1813. Mr. Cutler was a good lawyer, and had just begun to distinguish himself as an able advocate. Few gentlemen have entered into the practice with a fairer prospect of usefulness and eminence; and he was equally respected in private life. Popular in the place of his residence, he represented his fellow townsmen in the legislature of Massachusetts in the years 1810 and 1811, and, it is believed, another year. Mr. Cutler was, in his principles, firm, manly and independent. His integrity, outward circumstances had never shaken, and, it is believed, they could have no power to shake it. He never sought popularity; it sought him; and he died in full possession of the confidence, and the high esteem of all who knew him.

**THOMAS HOPKINS, Jr.** was admitted to the bar in Cumberland, at Nov. Term, 1805. He commenced the practice in Bridgton, where he remained about one year and then removed to Portland in ill health, which continued, and increased, until his death, Dec. 8, 1807. Cut off in the morning of his days he had but little opportunity of showing his professional qualifications or acquisitions. Mr. Hopkins was born in England—had no collegiate education; and, with the exception of six months, when he was in the office of Judge Wilde, at Hallowell, he pursued his legal education in the office of the compiler, his brother.

**HEZEKIAH FROST** graduated at Yale College in 1802, and received his legal education in Connecticut. He was admitted to the bar, in Cumberland county, at March Term, 1807, where he continued in the practice until his death, in 1827. Mr. Frost was a well educated lawyer. He was also a very interesting, and exhibited some memorable proofs that he was also an eloquent, advocate. His mind was highly cultivated, and a native genius enabled him to call forth his powers with much success. While he often drew largely upon an inexhaustible fund of humor, he never lost sight of the points of his case, nor failed to enlighten, while he delighted, I had almost said enchanted, his audience, by the sallies of his wit. Mr. Frost had a well disciplined mind. He was a profound mathematician, skilled in argumentation, and always understood the law of his case. No man had more of the milk of human kindness. His integrity was unimpeachable; his principles, and his opinions were fixed, settled, and unwavering; and those who knew him best loved him most for the open, frank, and active benevolence of his heart. For some years preceding his death sickness and infirmity deprived the community of many valuable services, he could otherwise have rendered.

**WILLIAM BARROWS** was born in Hebron, Oxford county, in 1784, graduated at Dartmouth College, in 1806, with the highest honors. He was principal of the institution of Hebron Academy during several years; afterwards he commenced and completed his legal studies in the office of Samuel Ayer Bradley at Fryeburg, was admitted to practice in 1812 in Oxford county. He settled in North Yarmouth in 1813, where he remained until his death in Nov. 1821. Mr. Barrows was a well educated lawyer, and had begun to distinguish himself as an advocate, when his early, and deeply lamented death disappointed the high expectation of his friends, and the community. Mr. Barrows possessed a solid understanding, a cultivated literary taste, and was highly esteemed for his sound principles, and uncompromising integrity, for the suavity of his manners and the benevolence of his heart.

**ALFRED METCALF** graduated at Brown University, and pursued his legal studies in the office of Fisher Ames, at Dedham, Ms. He was admitted to the practice, in Massachusetts, in 1804, and settled in Portland in 1806, where he continued until 1812, when, on account of ill health, he removed to Bardstown, Ky. Two or three years after he settled there he was appointed a Judge of the Court of Common Pleas, and held that office with distinguished reputation, about two years, when his still declining health compelled him to resign it, and he removed to Alabama; but his disease (consumption) was too deeply fixed, and he died about two years after, much lamented by all who knew him. Mr. Metcalf was an excellent scholar, and a well read lawyer, and gave the promise of much usefulness and eminence in his profession. He was a man of inflexible integrity, of unwavering, uncompromising principles; of an open, frank, and generous disposition; and possessed a heart susceptible of every generous and noble impression;—wherever he was known he was beloved,—and most beloved where he was best known.

**BURNET PIKE** had his legal education in the office of John Burnham, in Limerick, county of York, and was admitted to practice, it is believed, in 1819. He commenced his practice in Bridgton, and continued there until his death, in 1827. Mr. Pike's professional reputation was very respectable; he had begun to distinguish himself as an advocate, and warranted an expectation of future eminence. His practice at the bar was liberal, fair, and honorable; and in private life he was much respected. His early death was deeply lamented by his friends and acquaintances, and extensively felt as a loss to the community.

**ROBERT ORR** pursued his legal studies in the office of his brother Benjamin Orr, in Topsham, and was admitted to the bar, in Cumberland county, Oct. Term, 1823. Mr. Orr presents another instance, wherein the expectation of much usefulness and eminence has been disappointed by an early death. He died in 1823 much lamented, and held in high estimation for his professional acquisitions, and his private worth.

**FOSTER WATERMAN**, a member of the Suffolk bar, graduated at Harvard College in 1789. He had also received a theological education. He came into Cumberland county, and practiced law here a few years. He was a man of learning and of genius; but his practice here was not very extensive. Mr. Waterman devoted much of his time to other pursuits, and he removed again into Massachusetts, where he died several years ago.

**DANIEL WALDO LINCOLN** was born at Worcester, Ms., March 2, 1784. He gradu-



ated at Harvard College, in 1803. Having completed his professional studies under the instruction of his father, the late Levi Lincoln, an eminent counsellor at law and Attorney General of the United States from 1801 to 1805. He was admitted to the bar of Massachusetts in the county of Worcester, in 1806. Soon after, he removed to Portland, where he commenced practice. He was appointed County Attorney of Cumberland by Governor Sullivan, and discharged the duties of that office with fidelity and ability. In April, 1810, he removed to Boston, where he remained until July, 1813, when he returned to Portland. His health having become impaired, he went to his father's house in the autumn of 1814, and died, at Worcester, April 17, 1815, aged 31 years. He was an eloquent advocate, and a splendid writer. The only acknowledged publications of his, which have been preserved, are these—An Oration, delivered at Worcester, July 4, 1805: and, an Oration before the Bunker Hill Association on the 4th of July, 1810, at Boston; both of them passed through several editions.

TRISTRAM GILMAN graduated at Dartmouth College in 1800—pursued his legal studies in the office of Dudley Hubbard, at Berwick, in the county of York and was admitted to the bar, it is supposed, about 1812. He was admitted to practice in the Supreme Judicial Court, in Cumberland county, May Term, 1814, and as Counsellor at May Term, 1816. Mr. Gilman commenced his practice at Berwick, afterwards he removed to Wells, and then to North Yarmouth, his native place; and after a short time he returned to Wells; so that Mr. G. belongs more properly to the York bar. He died in 1829.

EZRA B. PIKE graduated at Bowdoin College, in 1829, pursued his legal studies in the office of Stephen Longfellow, and was admitted to the practice in Cumberland county in 1832. He was a young man of much promise, cut off by death a few weeks after his admission.

HENRY PUTNAM graduated at Harvard College in 1802, and pursued his legal studies in Massachusetts,—was admitted to the bar about 1807, and settled in Brunswick, where he continued in practice several years; but much of his time was devoted to other pursuits. Mr. Putnam returned to Massachusetts, where he died several years ago.

ANDREW L. EMERSON was born at York, about 1802, graduated at Harvard College, 1820, and was admitted to the practice in Cumberland county in 1824. He opened an office in Portland, where he continued until his much lamented death, in 1834. His early decease afforded but few opportunities to exhibit his legal learning and professional talents. Mr. E. was deservedly respected for his private worth, and the urbanity of his manners and deportment. He was a member of the senate of Maine one year, and, it is believed, another. It is unequivocal evidence of his popularity, that Mr. E. was the first mayor of the city of Portland, and he held that office at the time of his death.

GEORGE WASHINGTON PIERCE was born in Baldwin, in 1805, and graduated at Bowdoin College in 1825—received a regular legal education, and was admitted to the practice of law in 1828. Mr. Pierce settled in Portland, where he continued in very respectable practice until his death in 1835. Mr. Pierce's reputation for professional acquisitions, and talents, stood high, and gave the promise of future usefulness and eminence. He was a member of the Maine House of Representatives from Portland one or two years. He was appointed Attorney for the State in the county of Cumberland—and just before his death received the appointment of Reporter of the decisions of the Supreme Judicial Court of Maine.

The foregoing is a very hasty sketch. The compiler is deeply sensible that his notices are but imperfect—that they should have been the result of much fuller preparation and reflection;—and, more especially, they should have been the work of an abler hand.

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## ECCLESIASTICAL REGISTER;

OR A

COMPLETE SYSTEM OF ECCLESIASTICAL AND PAROCHIAL REGISTRATION:

CONTAINING

DIRECTIONS AND BLANK FORMS FOR REGISTERING BY A SIMPLE METHOD THE VARIOUS FACTS WHICH ARE PROPER TO BE PRESERVED IN REMEMBRANCE BY ANY CHURCH:—DESIGNED FOR ALL RELIGIOUS DENOMINATIONS.

By **LEMUEL SHATTUCK, Esq.,**

*Home Secretary of the American Statistical Association.*

[The following plan of ecclesiastical and parochial record is the result of much thought and reflection. The author has paid great attention to statistics, especially to statistics of this nature, and has examined with great care the ecclesiastical and civil registration of other countries, and is now preparing plans for such registration in the United States. Though the present plan is in some respects minute, it is much less so than the French system. It is probable that blank books for ecclesiastical and parochial registration on this plan, will be prepared for the accommodation of those ministers who may choose to supply themselves with them, for copying or arranging their existing records, or for commencing new registers. We earnestly recommend this subject to all clergymen, of all denominations of Christians.—Eds.]

ONE of the most important parochial duties of every clergyman is to make and transmit to his successor a full and accurate account of all his official acts. This should be done for the benefit of his own character and reputation, for the gratification and information of his parishioners and his successor, and for the general good which such records would confer on the history of the church and the cause of religion. Some clergymen duly appreciate the importance of this subject, and are careful to make some kind of a record of this kind, by which their acts, and the proceedings of the church, with which they have been connected, might be preserved in remembrance. There are in existence some records made by the early pilgrim clergymen which are invaluable to us, illustrating as they do the important religious movements of the times in which they lived; and there are some made in these later times, which will no doubt be highly esteemed when the authors of them are remembered only by the history of their own official acts transmitted by records. Such records are the only authentic sources of information to illustrate the condition of the church, the progress of religion and the ecclesiastical history of the age. Without them other information will be vague and imperfect. Though some clergymen pay considerable attention to this subject, yet the importance of full and accurate ecclesiastical records has not generally been sufficiently regarded by those on whom the duty of keeping them devolves. As there is at present no efficient system of public civil registration in operation in this country, ecclesiastical registration is the more expedient and necessary.

The author has had occasion to examine the existing records of various churches, and he has seen a great deficiency in the method of keeping them. From the negligence of some ministers, the want of a correct plan of registration, or some other cause, they are much less valuable than they might be made, if a proper system were devised, and the clergy were careful to see it uniformly adopted, and carried into execution. Some churches have no records at all, the proceedings of others are found only on loose pieces of paper, of others the records of a whole pastor's life, while connected with his people, are comprised in a few pages, and give no definite idea of the actual history, proceedings, or statistics of the church. No church has such records of baptisms, admissions to the communion, marriages, deaths, and proceedings, as would determine the personal history or identity of individuals, or as would be of any use in forming the basis of a correct system of the statistics of the church, or the vital statistics of religion. They might be made, without any material increase of labor, very valuable in all these respects; and to supply, in some measure, the wants, in regard to the people of the parish interested, of a system of public civil registration. They might be the repository of the most valuable facts, and the source of information to the individual church, and the religious public generally, to illustrate the progress of society and the development of those great principles by which man is advancing to a higher state of enjoyment and perfection on earth, and by which he is preparing for the purer and holier enjoyments and perfections of another life. Clergymen seem not to have reflected sufficiently on this subject, and are not aware of the importance of ecclesiastical records. The examination of various records, and considerable reflection is necessary, before we can clearly see what is wanted or is necessary; and it is not supposed that clergymen generally have sufficient time

to devise a proper system—but if one was presented, all would probably approve and adopt it.

The records of different churches, and of different religious denominations, have been examined to ascertain the manner in which they are kept in this country and in Europe, and after having devoted considerable reflection to the subject, the author believes that a plan might be devised, which would be a great improvement on any existing system, and one which would be generally adopted. The design of such a work would be to exhibit a simple, uniform, and systematic plan for ecclesiastical records, applicable to every religious denomination.

The First Part should contain printed forms for recording on a new plan and in uniform style, biographical notices of the different ministers and officers of the church, the baptisms, admissions to the communion, marriages and deaths; and also the annual statistics, both personal and financial.

The Second Part should contain blank pages for entering the votes, proceedings, and miscellaneous records of the church.

The notices of the different clergymen should embrace every one whether dead or living from the first organization of the church, each in chronological order, and should contain—1. The name, date and place of birth; the name of the parents; the places where the preparatory, the collegiate, and the theological education were obtained; the date of the settlement and dismission; whether previously or subsequently settled over any other parish, the date and place of such settlement, and the date of dismission; the age, date, disease, place, and particulars of death.—2. Brief view of his character and success in the ministry, and references to any printed biography, work, or articles by such clergyman.—3. The name, place of birth, and parentage of the person whom the clergyman married; the date and age at marriage; and the names, date of birth, and other facts respecting his children. Every clergyman should compile, as far as proper, such a notice of himself.

Then should follow a register of the donors to the permanent funds, and of the officers of the church, embracing the deacons, or elders, clerks, and other officers. The particulars to be recorded are specified in the forms, (see Schedule No. 2,) being the name of the person, and of the office, the date of admission to the communion, and of the election to office, and the date of removal from office, and the cause, whether by dismission, resignation, death, or otherwise, and the age of such removal. Under the head of remarks, references may be made to the pages in the second part, where the proceedings of the church or other facts in which they are concerned, may be found recorded. It may be thought expedient to insert in the proceedings and miscellaneous records, biographical notices and additional particulars respecting these officers, or respecting some of the members of the church, in which case the page of such notices should be placed against such name in the printed form of the register.

*Register of Baptisms.*—So long as we have no system of public registration, and indeed whether we had such a system or not, it is important that the ecclesiastical records be so kept as to afford the source of evidence to ascertain facts, important in a civil point of view, concerning individuals. It is the practice of some churches to record the date of birth as well as baptism. This practice should be universal. The cases are frequent where apprentices have to consult the records of baptisms to ascertain the date when they would arrive at 21 years of age. It is very often important to prove the date of birth to determine the just distribution of estates. The date of baptism does not, as usually recorded, indicate the age, or hardly an approximation to it, since it may take place at any age. The entries of baptisms should be made in chronological order. It will then be easy to ascertain the number in a year or in any definite period of time. It is customary with many churches to regard all persons baptized in infancy as particularly under the care of the church; but it would be impossible from any existing records to identify those who sustain this relation. All the facts specified in the forms are necessary to identify individuals, and to give the pastor that knowledge which he ought to possess in relation to those who are the baptized portion of his society, or in any way particularly under his care. Those clergymen who record the names of sponsors may do it under the head of remarks.

*Register of Marriages.*—The form for this record prescribes the particulars to be recorded, and is designed to conform to a system of public civil registration, which the author has prepared, that clergymen may easily make the returns required by law, without any extra labor. Nothing so required should be omitted if it be possible to obtain the necessary facts. Both parties, male and female, should be described, as set forth in the schedule, and entered in one ruled space and numbered, as one entry, the same as the baptisms. It is important in many respects to identify the parties and their parents, and to show their age, sex, and condition at marriage. There are many important civil questions which arise wherein it is necessary to prove the date of a marriage, as well as the date of birth. In order to do this readily the parties should be particularly described, and the date, the officiating clergyman, and the witnesses, properly entered.



*Register of Admissions to the Communion.*—The design of this, like the other forms, is to preserve a sufficient number of facts that every member of the church may be easily identified, and that the clergyman possessing such knowledge may be aided by it in the discharge of his duty. If the personal history of every member of the church were known to the clergyman, he would better understand their wants, and be able the better to adapt his instruction to their condition. It is important also that these facts should be known to show the influence of the profession of religion on age, sex and condition of life.

*Register of Deaths.*—The design of this register is to preserve the principal facts respecting any person who dies in the parish, whether a member of the church or not. These facts may be known by the headings in the form. The particulars in this register which differ from the others already described are the "cause of death," "place of interment," and whether a "communicant or parishioner." All these are important, especially the disease or cause of death, which should be particularly and carefully inserted.

These forms will perhaps be sufficiently explicit without further explanation. It may not, however, be amiss to give some general directions applicable to all the registers of baptisms, marriages, admissions to the communion, and deaths. The running title of the Schedules should be filled up by the insertion on each page of the name of the church, town, county and State where situated, the dates when the first and last entry on the page were made, and the name of the clergyman or registrar. Under the head "No." each entry in each form should be numbered, No. 1, being the first entry in the Schedule, and the others in succession, until the book be full. In all cases where a date is to be entered, the day of the month, as well as the year, should be specified. Under the head of "Names," whether it be the individual who is the subject of the entry, or the father, the mother, the officiating clergyman, or the witnesses, the Christian name and surname should be inserted in full. Under "Age," the years, months and days should be specified in the baptisms and deaths; in the marriages and admissions to the communion, the entry of the year only will be sufficient. Under "Sex and Condition," the entry should be "bachelor" or "maid," "husband" or "wife," "widower" or "widow," as the fact may be, except in case of children baptized, when the entry should be "boy" or "girl." Under "Place of Birth," should be entered the town, county and State where born; and under "Place of Residence," the same entry should be made. Under "Occupation," the profession or trade of the individual should be stated. Under "Manner of Admission" to the communion, it should be specified whether the individual was admitted by profession, or by letter or certificate; and under "Manner" of removals, whether by death, dismission, or excommunication. Under "Causes of Death," the disease or accident which caused the death should be stated. Under "Officiating Clergyman," the name of the individual who performed the ceremony should be inserted in full. Under "Remarks," a reference should be made to the numbers in the other registers, identifying them with the same individuals who are entered on more than one register, whether as baptized, married, admitted to the communion, or died; and also in all the forms to the page in the second part, if it contain the record of any proceeding in which the individual is mentioned, or any separate biographical notice is inserted.

*Statistics.*—The first table (*see Schedule 7*) is designed for recording annually, on the first day of January, an abstract of the records, exhibiting the numbers of communicants, admissions, removals, baptisms, and Sunday school scholars, according to the respective subdivisions of each as indicated in the form. Such a table, exhibiting the annual abstracts from the first organization of the church, might be easily compiled, and would give in a simple form a very important view of its state and progress. Statistics of this kind are now required by the State Conventions or Associations of many religious denominations, but the author is not aware that individual churches preserve a copy of these returns in the proceedings of their own church.

The second table (*see Schedule 8*) is designed to exhibit statements to be recorded on the first day of January, annually, containing the estimated population of the parish connected and worshipping with the church, the number of marriages and deaths which have taken place during the previous year, the funds, income and expenditures, according to the specified subdivisions in the form, and the amount of the various collections, and donations for charitable or religious objects, taken up in the church or society. In regard to the first item—estimated population, it is not supposed that a clergyman can take an accurate census of his parishioners every year, but by having the number of families belonging to it known, he can estimate the population very nearly. It would also be desirable that the number of the average attendance on public worship should be stated. If any thing has occurred which renders any year peculiarly prominent in regard to any entry in these tables, it should be explained by a note in the miscellaneous records,

and the page where such note is found should be inserted under the head of remarks. The records should also specify how the salary of the clergyman is raised, whether by tax on the parishioners, according to valuation of property, or by tax on the pews, by subscription, by income of funds or any other way; and also what collection of Psalms and Hymns is used, and the date of its introduction.

One very important object to be accomplished by having such records accurately kept, is to afford the means of ascertaining the annual statistics of the churches in regard to the number and condition of its members, and its pecuniary concerns. This subject begins to be regarded as important, but it is still receiving less than its proper share of attention. The manner in which our statistics have been usually presented to the public, is very imperfect, and does not exhibit the facts so as to show the general and comparative progress of religion, its increase or decrease, nor its influence on the different ages, sexes and conditions of life. This defect should not exist, but records should, in the first place, be correctly kept, and abstracts should be made, annually, which would exhibit the state of the church, the proportion of professors of religion to the whole population, the proportion of male and female professors, the specific ages of the professors, when they make profession and when they die, and the influence of religious character on the different ages and sexes, and on longevity, or in respect to different diseases.

There are various forms in which abstracts might be made from such records, exhibiting the facts in interesting and important points of view. Periodical statements might be occasionally made and recorded, (say once in five years or oftener,) in which the living members of the church might be classed according to their ages—those under 20, from 20 to 25, from 25 to 30, and so on, into divisions of five years each through life, distinguishing the males from the females, or they might be given for every age. The ages of the members of the church who have died, during the same time, might be classed in the same manner, and the aggregate and average age ascertained, both males and females, of the dead and living. In this way the law of mortality for the church may be determined, and the average liability to death at any age easily ascertained.

There is an intimate connection between our physical, and moral and religious nature; and though the subject has often been alluded to, it has never been investigated in a proper manner by an exhibition of authentic facts to ascertain how far one influences the other. The statistics of the progress of the church, the condition and age of its members, &c., would be a good subject for an occasional sermon in which to present the philosophical, moral and religious inferences they would suggest.

*Proceedings of the Church.*—The page immediately following the printed forms should have the following entry only—"Votes, proceedings and miscellaneous records of the church." These should be fully and correctly recorded, and should contain all the votes and proceedings of the church at length, the votes and other proceedings at ordinations, installations or dismissions of ministers, and of the election of officers, and cases of church discipline. The first entry of records should be a brief account of the origin and formation of the church and society, specifying whether it embraces the whole or a part of the town in which it is situated, and the reasons for its formation, and the names of the original and most active and important founders. Plans and descriptions of churches and houses of worship should be given, and the history of their erection and repairs, specifying the architect, contractor and expense, and how defrayed, the date and proceedings at length at dedication. The records should also contain an account of the various collections and donations for religious or charitable purposes, in the church or society, specifying the date, occasion, the object and the amount of each. Brief accounts and biographical notices concerning ministers, officers, donors and other important individuals, with numbers in the margin referring to the same individuals, recorded in the printed forms in the first part of the register. The confession of faith or covenant should be recorded in full.

*Indexes.*—Every volume of records should be provided with two indexes, one for the names and the other for the proceedings of the church, so that every name, whether male or female, and every matter, may be immediately referred to without unnecessary trouble or loss of time. This can easily be done by the proposed plan (*see Schedule 1*) Where the name of the same individual occurs more than once, the different pages should be inserted.

The facts for such a system of registration might be easily obtained by any clergyman by a little care and attention, without any interference with his other duties. And indeed the very act of obtaining and recording them would be a great advantage to him. It would lead him to a more intimate acquaintance with his people, their condition and character, and enable him to adapt his instruction more particularly to their wants. Every clergyman should supply himself with blanks for returns printed on detached pieces of paper, (*see Schedules 9, 10, 11, 12,*) and whenever any baptism, admission to the communion, marriage, or funeral is to take place, one of these blanks should be handed to those interested, to be filled up by them, and to be returned to the clergyman; or it might be done by the clergyman himself, on inquiry of the parties. After the

ceremonies have taken place, the facts should be immediately entered in the register. The pecuniary statistics may be easily obtained from the treasurer or other officers of the church or parish.

When records are made, every clergyman should consider it his sacred duty to preserve and transmit them uninjured to his successor. It is painful to see how some records of this kind have been treated. Some have been injured or lost through the carelessness of those who have had them in custody. Others have been destroyed owing to divisions and contentions in churches, to shield some persons interested, from censure, or to throw embarrassment in the way of others. Not long since the author found an important volume of records of this kind which had been in the possession of the paper makers. Whoever neglects to make records, or by his carelessness or criminal intention mutilates or destroys them, commits a gross and irreparable fraud on the church immediately concerned, and on posterity.

For a clergyman to make and leave behind him a correct system of records would be a strong inducement to fidelity; and whenever they are fully and accurately kept, it will add greatly to the respect with which he will be regarded, and to the influence of his own example, and will induce his successor to prize and emulate his character. In nothing can a clergyman more clearly leave the impress of his own character to his church, than in the recorded acts of his life.

This is an inquiring age. There is an increasing desire for accurate investigation. Though bold assertion, vague statements, and unfounded assumption of facts, are made by many on which to build their uncertain theories, yet the spirit of the age seems to require more minuteness and accuracy of detail of actual fact, than has hitherto prevailed. This is the only true foundation for any correct theory in domestic economy, politics, morals, or religion. All men are interested in these great subjects, but especially the last, and none more particularly so than clergymen. No persons in society are so well situated as they are to commence and carry forward an improved system of collecting and preserving the elements of all investigation by making minute and accurate original records.

No one who has observed the progress of society within the last few years can fail to perceive the important character and tendencies of the age. All classes of society feel the force of some great influence. New modes of thought and action have taken place. The influence of fact upon fact which has already been brought to light, and which by the scrutiny and universal education of this age is constantly becoming known, is vast and powerful beyond ordinary conceptions. The mighty effect of the immense amount of individual mind, and collective physical energy and intellectual power, now in operation in the world, in analyzing and combining known facts, and producing new ones and new developments therefrom, is revolutionising our whole social system. These influences are destined to do for mankind in the coming ages what will place them in every thing above, far above any age that has preceded. In all these great events the church in this country largely partakes, and whoever lives and records its history and progress, during the next fifty years, will exhibit it in a most interesting light. Let every minister then record the acts of his own church, and transmit them unimpaired to posterity.

SCHEDULE I.

INDEX TO NAMES.

Surname.	Name.	Page.	Surname.	Name.	Page.	Surname.	Name.	Page.

INDEX TO PROCEEDINGS.

Subjects.	Page.	Subjects.	Page.

SCHEDULE II.

REGISTER OF THE OFFICERS IN THE

CHURCH OF

Name of Persons.	Name of Office.	When adm. to the Chh.	Date of election.	Removals.			Remarks.
				Date.	Cause.	Age.	



SCHEDULE III.

Register of Baptisms in the				of	in the County of		State of		from		A. D. 18		to		A. D. 18		Registrar.
No.	Date of Baptism.	Name.	Sex and condition.	Age. yr. mo da.	Date of Birth.	Place of Birth.	Name of Father.	Occupation.	Name of Mother.	Residence of Parents.	Officiating Clergyman.	When registered.	Remarks.				

SCHEDULE IV.

[illegible]

SCHEDULE V.

Register of Admissions to the Communion in the										of		in the County of		State of		from		A. D. 18		to		A. D. 18		Registrar.	
No.	Date of admission.	Name.	Age at admission.	Sex and condition.	Manner of admittance.	Date of Birth.	Place of Birth.	Residence.	Occupation.	Removals.		When registered.	Remarks.												
										Date.	Manner.														

**SCHEDULE VI.**

Register of Deaths in the														of		in the County of			State of		from		A. D. 18		to		A. D. 18		Registrar.	
No.	Date of Death.	Name.	Age.	Sex and condition.	Occupation.	Place of Birth.	Name of parents.	Cause of Death.	Place of Interment.	Communicant or Parishioner.	Officiating Clergyman.	When registered.	Remarks.																	

### SCHEDULE VII.

STATISTICS OF THE										CHURCH OF									
TABLE I.—Exhibiting the annual statements of the number of Communicants on the first day of January; the number of Admissions to the Communion; the number of Removals; and the number of Baptisms during the year ending with the date; also the number of Scholars belonging to the Bible Classes and Sunday Schools connected with the Society.																			
Year.	Communicants.			Admissions to the Communion.			Removals.					Baptisms.				Bibleclass and Sunday school scholars.		Remarks.	
	Male.	Female.	Total.	Male.	Female.	Total.	By death.	By dismission.	By ex-com'n.	Total.	Adults.	Children.	Total.	Male.	Female.	Total.			

### SCHEDULE VIII.

STATISTICS OF THE				CHURCH OF								
TABLE II.—Exhibiting the annual statements of the estimated population of the Parish or Society on the first day of January; the number of Marriages and Deaths; the Income and Expenditures, Collections and Donations for charitable and religious purposes.												
Year.	Estimated population of the Parish.	Marriages solemnized.	Deaths.	Funds.		Income.		Expenditures.			Collections and donations for charitable and religious purposes.	Remarks.
				Of the Parish.	Of the Church.	How raised.	Amount.	Minister's salary.	Other and contingent expenses.	Total.		

### SCHEDULE IX.

DEAR SIR,—I desire baptism for my

described as follows :—

Name,

Name of father,

Age,

Occupation,

Sex and condition,

Name of mother,

Date of birth,

**Residence.**

Place of birth,

Dated at

the

day of

A. D. 18

### SCHEDULE X.

CONTRACT OF MARRIAGE; Between the Parties described as follows:—		
Description.	Of the Man.	Of the Woman.
Name, Age, Condition, Occupation, Place of birth, Residence at the time of marriage, Father's name, Father's residence, Father's occupation, Mother's name.		
<p>The intentions of marriage between the parties above described were duly entered by me the _____ day of _____ A. D. 18____ in the Register of Marriages for the town of _____ and have been published according to law.</p> <p style="text-align: right;">Attest, _____ Clerk.</p> <p>The parties described in this instrument were duly married in _____ by me this _____ day of _____ A. D. 18____.</p> <p style="text-align: right;">(Signed,) A _____ B _____</p> <p>The marriage was solemnized between us: _____ And in the presence of us, witnesses: _____</p> <p>C _____ H _____ E _____ F _____ I _____ K _____</p>		

## SCHEDULE XI.

DEAR SIR,—I desire admission to the church under your care.

My Name,	Place of birth,
Age,	Manner of admission,
Sex and condition,	Residence,
Date of birth,	Occupation.

Dated at                      the                      day of                      A. D. 18     .

## SCHEDULE XII.

DEAR SIR,—I desire your attendance at the funeral of the following described person :

Date of death,	Date of birth,
Name,	Place of birth,
Age,	Name of parents,
Sex and condition,	Cause of death,
Occupation,	Place of interment intended.

Dated at                      the                      day of                      A. D. 18     .

## HISTORY OF THE UNIVERSITY OF CAMBRIDGE, ENGLAND.

*Early History.*

THE exact date of the origin of this celebrated University is not known. Mr. Hallam states that the earliest authentic mention of Cambridge as a place of learning is in Matthew Paris, who informs us that in 1209, John, King of England, having caused three clerks of Oxford to be hanged on suspicion of murder, the whole body of scholars left that city, and emigrated, some to Cambridge, some to Reading, in order to carry on their studies. But it may be conjectured with some probability, that they were led to a town so distant as Cambridge by the previous establishment of academical instruction in that place.\* An ancient author, P. Blaesensis, or Peter of Blois, in his additions to the History of Ingulfus, has the following, which, says Mr. Malden,† is not destitute of probability. “Joffred, abbot of Croyland, sent over, in about 1109, to his manor of Cottenham, near Cambria, Gislebert, his fellow monk, and professor of divinity, with three other monks, who, following him into England, being thoroughly furnished with philosophical theorems, and other primitive sciences, repaired daily to Cambridge, and having hired a certain public barn, made open profession of their sciences, and in a short space of time, drew together a great number of scholars. But in the second year after their coming, the number of their scholars became so great, as well from out of the whole country, as the town, that the biggest barn or house that was, or any church whatsoever, sufficed not to contain them. Whereupon, sorting themselves apart in several places, and taking the University of Orleans for their pattern, early in the morning, monk Odo, a singular grammarian and satirical poet, read grammar unto boys, and those of the younger sort assigned unto him, according to the doctrine of Priscian and Remigius upon him. At one of the clock, Terricus, a most subtle and witty sophister, taught the elder sort of young men, Aristotle’s Logic, after the Introductions of Porphyry and the comments of Averroës. At three of the clock, monk William read a Lecture in Tully’s Rhetoric and Quintilian’s Flores. But the great master, Gislbert, upon every Sunday and holyday, preached God’s word unto the people, and thus out of this little fountain, which grew up to be a great river, we see how the city of God is now become enriched, and all England made fruitful by means of very many masters and doctors proceeding out of Cambridge, in manner of the holy Paradise.‡

\* Harper’s edition of Hallam’s Middle Ages, p. 525.

† Origin of Universities, London, 1836, p. 92.

‡ Thomas Fuller’s History of the University of Cambridge, since the Conquest, ed. 1655, p. 4.



An old building is pointed out at this day as the barn in which these missionaries of learning taught, or at least as retaining some portion of its walls.

Mr. Dyer states that he finds the term University applied to Cambridge in a public instrument of 1223. According to Mr. Hallam, the date of its first incorporation is the 15th of Henry III. or 1231. In Hare's Register of the charters and other monuments of the liberties and privileges of the University, which is the authority on which the University relies, there is no charter of incorporation of this year, nor indeed any of this monarch, but there are many public letters of Henry relating to the University. These fully recognise its existence, its masters and chancellor, and some customs and privileges of the University. One of the most important of these early monuments is a royal letter, addressed to the sheriff of the county, calling upon him, "to repress the insubordination of clerks and scholars, and to compel them to obedience to the injunctions of the bishop of Ely, either by imprisonment or banishment from the University, according to the discretion of the chancellor and masters." In the 15th of Henry III. is a royal letter, which provides that "lodgings or hostels (hospitia) shall be taxed, i. e. valued, according to the custom of the University, namely, by two masters and two respectable and lawful men of the town, and let to the scholars according to their valuation." These and other documents are prefaced in Hare's Collection, by letters of invitation, addressed to the scholars of the University of Paris two years before, viz. in 1229. It would appear, therefore, that this protection accorded by the King to the hitherto unnoticed school of Cambridge, arose out of the circumstances which caused the scholars of Paris to quit their university and seek instruction in England.

Many of the royal letters of this and the following reigns relate to disputes between the University and the corporation of the town about their respective privileges; and a frequent cause of complaint is the remissness of the magistrates of the town in executing the sentences of the chancellor. The jurisdiction of the University in all cases, whether civil or criminal, except those of felony or mayhem, (act of maiming) in which one of the parties was a master or scholar, is repeatedly confirmed; nor was this privilege questioned in the King's courts.

The first formal charter which is extant was granted by Edward I. in the 20th year of his reign. Charters more and more ample were granted by Edward II., Edward III., Richard II. and Henry IV., in the beginning of their reigns. These charters were confirmed by Edward IV., Edward VI. and Elizabeth; and they were finally ratified by the act of parliament for the incorporation of the two Universities in the thirteenth of Elizabeth.

There are comparatively but few papal bulls and rescripts extant. There is a rescript of Gregory IX. (1227—1241) addressed to the prior of Barnwell and the chancellor of the University, the existence of which, under its proper head, must have been thus recognised. When Hugh Balsham, bishop of Ely, founded St. Peter's College, he obtained a royal charter from Edward I., and a confirmation from the pope. Edward II., in the 10th year of his reign, granted a charter to the University, confirming the charter which he had granted before, and adding some new privileges. At the same time he sought a confirmation of the privileges of the University from the papal see; and a bull was issued accordingly by John XXII., at Avignon, in the second year of his pontificate, (1217—1218). It mentions privileges conferred by former popes as well as by former kings, and confirms them all. It ordains that there shall be thenceforth at Cambridge a *studium generale*, and that every faculty shall be maintained there; and that the college of masters and scholars of the said *studium* shall be accounted a University, and enjoy all rights which any university whatsoever, lawfully established, can and ought to enjoy.\* From the date of this bull, Cambridge was recognised among the universities of Christendom.

Soon after the middle of the 13th century, a number of scholars, on account of some disturbances at Cambridge, retired to Northampton. The wisdom of their choice is thus commended by Fuller. "Here they met with many Oxford men,

\* *Studium*, says Malden, is a place of study. A *Studium Generale* is a place where all branches of learning are taught; the very meaning of which, by an erroneous etymology has been fastened on the word university. A university, as is shown by the learned German, Von Savigny, is a corporation of persons.

who on the like occasion had deserted Oxford, and retreated hither to study. I commend their judgment in the choice of so convenient a place, where the air is clear, yet not oversharpe; the earth fruitful, yet not very dirty; water plentiful, yet far from any fennish annoyance; and wood, (most wanting now of days,) conveniently sufficient in that age. But the main is, Northampton is near the centre of England, so that all travellers coming thither from the remotest parts of the land, may be said to be met by the town in the midst of their journey, so impartial is the situation in the navel of the kingdom.\* At the end of four years the king recalled the scholars from Northampton.

By a bull issued by pope Eugenius IV. in 1433, the University was finally exempted from the jurisdiction, not only of the bishop of the diocese, but of the archbishop of the province.

### *Title of the University, etc.*

The University is incorporated by the name of "The Chancellor, Masters and Scholars of the University of Cambridge." "The frame of this little commonwealth standeth upon the union of seventeen colleges, or societies, devoted to the study of learning and knowledge, and for the better service of church and State." All these Colleges or Halls† have been founded since the reign of Edward I., and are maintained by the endowments of their several founders and benefactors. Each college is a body corporate, bound by its own statutes; but is likewise controlled by the paramount laws of the University. The present university statutes were given by queen Elizabeth in the 12th year of her reign, and, with the former privileges, were sanctioned by parliament. They are the foundation on which all new laws are framed.

Each of the seventeen departments or colleges, furnishes members both for the executive and legislative branch of its government. The place of assembly is the Senate-House.

All persons who are M. A.,‡ or Doctors in Divinity, Law or Physic, having their names upon college Boards, holding any university office, or being resident in the town of Cambridge, have votes in this assembly. The number of those who have a title to the appellation of members of the senate, is at present about 2,600. The senate is divided into two houses, denominated the regent's and non-regent's house, with a view to some particular duties allotted to the members of the regent's house, by the statutes of the university.

Masters of arts of less than five years' standing, and doctors of less than two, compose the regent§ or upper house; or, as it is otherwise called, the white-hood house, from its members wearing their hoods lined with white silk. All the rest constitute the non-regent or lower house, otherwise the black hood house, its members wearing black silk hoods. But doctors of more than two years' standing and the public orator of the University may vote in either house according to their pleasure.

Besides these two houses, there is a council called the *Caput*, chosen annually on the 12th of October, by which every university order termed *grace*, must be approved before it can be introduced to the senate. The *Caput* consists of the vice-chancellor, a doctor in each of the faculties, divinity, civil law and physic, and two masters of arts, who are representatives of the regent and the non-regent houses.

A few days before the beginning of each term, the vice-chancellor publishes a list of the several days on which a congregation, or assembly of the senate, will be held for transacting university business. Those fixed days occur about

\* Fuller's History, p. 12.

† Colleges and Halls are synonymous here, though not so at Oxford. Thus Clare Hall is called "Collegium, sive Domus, sive aula de Clare."

‡ In the collocation of the letters of this title, M. A., we have followed the universal practice in England, in books, catalogues, documents, etc. in the English language. Where the title occurs in Latin, it is printed A. M. So B. A., bachelor of arts in English; A. B., in Latin. Hitherto, in this country, the practice has been to write A. M. and A. B. both in English and Latin documents. Some of the colleges, however, are adopting the English mode. Mr. Taylor has also followed it in his valuable catalogue of the Library of the Andover Theological Seminary.

§ The technical term at Cambridge, originally, signifying to teach, was *regere*; and the master of arts, or the doctor of any faculty, on his creation, necessarily, became a *regent*, that is a teacher in the schools.

once a fortnight. Any placet, order or grace must be presented from the caput to the non-regent house ; if it passes there, it is presented to the regents, and if adopted by them, becomes a law.

[To be concluded.]

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### MISCELLANEOUS.

**STATISTICS.** This word is of German origin, and is derived from the word *staat*, signifying the same as our English word *state*, or a body of men existing in a social union. Statistics may be defined, "the ascertaining and bringing together of those facts which are calculated to illustrate the condition and prospects of society;" and the object of statistical science is to consider the results which they produce, with the view to determine those principles on which the well being of society depends. It differs from political economy, because, though it has the same end in view, it does not discuss causes, nor reason upon probable effects; it seeks only to collect, arrange and compare that class of facts which alone can form the basis of correct conclusions with respect to social and political government.

**CANALS IN ENGLAND.** The navigable canals for the transport of goods and produce in England are estimated now to exceed 2,200 miles in length, while the navigable rivers exceed 1,800 miles, making together more than 4,000 miles of inland navigation, the greater part of which has been created or rendered available during the last eighty years. Ireland has but 300 miles of canal navigation, and 100 of river.

**STEAM NAVIGATION.** In 1818, the number of steam vessels belonging to the United Kingdom was 19; in 1836, there were 554. In 1819, only four steam vessels were built and registered, averaging 100 tons each; in 1836, 86 were registered, averaging 127 tons each. The number of passengers conveyed by the Hull and Selby steam packets in the twelve months which preceded the opening of the Leeds and Selby Railway was 33,882, whereas in the twelve months that followed that event, the number conveyed was 62,105.

**RAILWAYS.** Since the opening of the railway between Liverpool and Manchester, the deliveries of letters are as frequent and rapid as the deliveries of the two penny post between the opposite ends of London. The economical effect of that railway, measured in money alone, amounts to nearly a quarter of a million sterling annually; but the saving of time, the facility of transacting business with greater despatch, and other important considerations are, perhaps, of equal value.

**FOREIGN COMMERCE.** The average annual exports of British produce and manufactures in the decennary period from 1801 to 1810, amounted to £40,737,970; from 1811 to 1820, £41,484,461; from 1821 to 1830, £36,597,623. Since 1830, the amount has been progressively advancing, and in 1836, exceeded by £1,765,543 the amount in 1815, the first year of the peace, which, with the exception of 1836, was the greatest year of export trade, which Britain has ever seen.

**WAR EXPENDITURE OF GREAT BRITAIN.** During the ten years between 1805 and 1814, the government expenditure exceeded *eight hundred millions sterling!* In the course of the war, £46,289,459 were paid in subsidies and loans to foreign countries, as appears by the public accounts, though this sum is below the actual amount. During the present century, the national defence has cost upwards of one thousand millions sterling; 63 per cent. of which is shown to have been expended in the fourteen years



from 1800 to 1814, and the remainder, 37 per cent., in the twenty-two years of peace. The average annual expenditures under the heads of navy, army, and ordnance, for the six years ending 1836, was £12,714,289; and in the six years from 1809 to 1814, the expenditure under these heads averaged each year, £58,092,906.

#### PROGRESS OF RUSSIA.

The acquisitions of Russia from Sweden equal the remainder of Sweden.

"	"	"	"	Poland equal the Austrian Empire.
"	"	"	"	European Turkey equal Prussia, excluding the Rhenish Provinces.
"	"	"	"	Asiatic Turkey equal the German Small States, Rhenish Prussia, Holland and Belgium.
"	"	"	"	Persia equal England.
"	"	"	"	Tartary equal European Turkey, Greece, Italy and Spain.

The Russian frontier has advanced towards Berlin, Dresden, Munich, Vienna and Paris about . . . . 700 miles.

"	"	"	"	"	Constantinople . . . .	500	"
"	"	"	"	"	Stockholm in Sweden, .	630	"
"	"	"	"	"	Teheran, Capital of Persia, 1,000		"

The total acquisitions of Russia in 64 years equal her whole European empire before that time.

#### Estimated population of Russia :

In 1689, at the accession of Peter I., . . . . .	15,000,000
" 1772, " " of Catherine II., . . . . .	25,000,000
" 1796, " death of " . . . . .	36,000,000
" 1825, " " of Alexander, . . . . .	58,000,000

#### NOTICES OF NEW PUBLICATIONS.

*Elements of Mental Philosophy; embracing the Two Departments of the Intellect and the Sensibilities. By Thomas C. Upham, Professor of Mental and Moral Philosophy in Bowdoin College. In two Volumes. Third Edition. Portland: Published by William Hyde, for Z. Hyde. 1839. pp. 461, 468.*

This work, which has now reached the third edition, is designed to give a concise and just view of the whole series of mental operations, excepting those of the will, which are made the subject of examination in another volume. The work is essentially eclectic. By this we mean, that the author is not the partizan or opponent of any of the numerous schools of philosophy which have appeared; but endeavors to gather from all sources those leading views respecting the mind which seem conformable to truth; and this is the most judicious method to be adopted.

The volumes before us relate to two distinct departments of the mind. The first volume treats of the intellect. This evidently is the proper order of discussion. Its table of contents exhibits the great number of topics considered—all of them important. They relate exclusively to the perceptive or intellectual powers, or in other words, to the mind as it is developed in the acquisition of knowledge; being what some writers have called the "cognitive mind."

The second volume relates to a class of subjects altogether different, viz: the emotions, and the forms and modifications of desire, such as the instincts, appetites, propensities

and affections, together with the various moral feelings. These several topics have been examined with great care, and their analysis and arrangements present claims to originality.

The work is simple and clear in style; easily understood even when the subject is abstruse; and enlivened throughout by various interesting facts, which are introduced either to support or illustrate the principles advanced.

These two volumes are abridged and published in one volume of 450 pages, and in this form has already passed through four editions. Both works, the larger and the smaller, are already extensively used in colleges and academies, and it is believed that they ought to be adopted by our literary institutions generally.

Another volume in this series of works on Mental Philosophy, printed separately, is a "Treatise on the Will." This presents a distinct but important view of the mind; and one which is necessary to a comprehensive and complete knowledge of the whole subject. All of these works, different, in this respect, from metaphysical writings in general, particularly those of the French School, exhibit and defend views which are decidedly favorable to the great truths of strict morality and evangelical religion.

These several volumes make a complete system of treatises upon the different branches of the mind, and seem destined to become standard works on the subjects which they discuss.

*Statistics of the Medical Colleges in the United States, from the Fourth Volume of the Transactions of the Medical Society of the State of New York.* 1839. pp. 12.

These statistics were collected by Dr. T. R. Beck. The number of medical graduates of the University of Pennsylvania from 1791 to 1838, was 3,320. Various tables are given, showing the residence of the students, proportion from each State, etc. The number of students of the Medical School of Transylvania University, Ky. from 1820 to 1830, was 3,800, the number of graduates was 1,075. From the annual circular of the Medical Institution of Yale College, 1839-1840, we learn that the whole number of graduates of that institution, from the first course of lectures in 1813-14, is 439; that of licentiates, 273. The professors in the institution are Drs. Silliman, Ives, Tully, Knight, Beers and Hooker.

*Female Education: Tendencies of the Principles embraced, and of the System adopted in the Mount Holyoke Female Seminary, South Hadley, Ms.* 1839. pp. 26.

This institution was ready for the reception of scholars Nov. 8, 1837. The original plan was to provide for 200 scholars. The only building yet erected can accommodate but 90. In order to complete the plan in respect to buildings, furniture, etc., about \$25,000 more are needed. The domestic work of the family is performed by the members of the seminary. There has not been a hired domestic of the family since its organization. It has adopted a thorough, extensive and systematic course of study. The features of the system and the objects of the school may be learned by examining the pamphlet whose title we have given, and also a very sensible and well-written Address, lately delivered at the anniversary of the school by the Rev. R. Anderson, D.D. of Boston.

*The Trial of Jesus before Caiaphas and Pilate; being a Refutation of Mr. Salvador's Chapter entitled "The Condemnation of Jesus." By M. Dupin, Advocate and Doctor of Laws. Translated from the French by a Member of the American Bar.* Boston: C. C. Little & James Brown. 1839. pp. 88.

A few years ago, Mr. Joseph Salvador, a physician and a Jew, published at Paris a learned work, entitled, "History of the Institutions of Moses and the Hebrew People." To a chapter on the administration of justice, he subjoined an account of the trial and





part a compilation from the treatises of Maunsell and Evanson, Clark, Dewees, Eberle, etc. It is written in a plain and familiar style, well fitted to the comprehension of persons of moderate education.

*The American Medical Almanac, for 1840; designed for the daily use of practising Physicians, Surgeons, Students and Apothecaries; being also a Pocket Memorandum and Account Book, and general Medical Directory of the United States and the British Provinces. By J. V. C. Smith, M. D. Vol. II. pp. 152.*

The contents of this volume fulfil the promises made in the ample title which we have quoted. The book is very handsomely printed by Mr. S. N. Dickinson, and is published by Marsh, Capen, Lyon and Webb. It contains very full accounts of the medical societies in the United States, and also valuable papers from Drs. Warren, Hayward and others.

*Speech of Mr. Sevier of Arkansas, in the Senate of the United States, on the Bill to provide for the protection and security of the emigrants and other Indian tribes West of the States of Missouri and Arkansas, Feb. 23, 1839. pp. 16.*

One object of the above named bill was to establish in the Indian country a Territorial Indian Government. The average breadth of the Territory is over 200 miles, its length over 600. It contains an area of about 80,000,000 of acres of the public lands. There are now in the Territory, according to Mr. Sevier, about 95,000 Indians, divided into upwards of twenty tribes. Many interesting facts are embodied in the sketch of the honorable senator.

*A Wreath for the Tomb: or Extracts from eminent Writers on Death and Eternity. With an Introductory Essay, and a Sermon on the Lessons taught by Sickness. By Prof. Edward Hitchcock of Amherst College. Amherst: J. S. & C. Adams. 1839. pp. 250.*

Facing the title page is a very neat engraving, representing a father returning to his home from a long absence, and welcomed at the door by his family. The essay occupies 73 pages, and the sermon 36. The remainder of the volume consists of short extracts from Drelincourt, Baxter, Jeremy Taylor and others, on the subjects of sickness, death and the eternal state. We have been particularly pleased with the sermon. It will be read with deep interest, especially by all such as have arisen from a bed of languishing sickness. The lessons which in these circumstances we are taught, are, that sickness and health are as dependent upon fixed and invariable laws as any operations of nature; sickness teaches us how entirely dependent we are upon God; it quickens our sensibilities to the value of our blessings; it gives us experimental proof of the value and power of salvation by grace; it shows us that a state of disease and weakness is very unfavorable for beginning a preparation for eternity; it rectifies our estimates of our worldly plans, pursuits and importance; and it sometimes affords delightful anticipations of the blessedness of the Christian's everlasting rest. We should be truly glad to quote all which is said under the first division, going to show, that when disease assails us, we may be sure that there is a natural cause for it. We have violated, knowingly or unknowingly, some one or more of those statutes, without the observance of which, health cannot be maintained.

*The Divine Discipline of the Ministry: An Address delivered before the Society of Inquiry, in the Theological Institute, East Windsor Hill, Ct., Aug. 5, 1839. By Edward W. Hooker, Pastor of the First Congregational Church, Bennington, Vt. Hartford, Ct.: E. Geer. 1839. pp. 20.*

By divine discipline of the ministry, is meant that course of teaching which God employs with his ministers, to qualify them for the various duties of the sacred office. Ministers are imperfect, like other men, and need discipline. They have easily besetting sins. The holiest ministers who have lived on the earth have not escaped trials. The

servants of God in all ages are visited with domestic trials, with personal afflictions, with spiritual griefs, and with trials arising from the imperfections or apostasy of brethren in the ministry. These considerations are illustrated by the cases of Moses, Paul, Luther, Baxter, Bunyan and others, who "out of weakness, were made strong," and who "endured a great fight of afflictions." From this brief analysis of the main thoughts in Mr. Hooker's Address, it will be seen that he has presented a rich and interesting train of reflection, drawn from the stores of pastoral experience, and fitted to the exigencies of the youthful brethren whom he addressed.

*Means and Ends, or Self-Training.* By the Author of *Redwood*, *Hope Leslie*, etc. "As ye sow, so shall ye reap." Third Edition. Boston: Marsh, Capen, Lyon & Webb. 1839. pp. 278.

Miss Sedgwick is certainly one of the most interesting and useful of our American writers. She holds a vigorous pen, and she uses it faithfully in attacking the thousand fashions which are at war with health, reason and happiness. This book is full of sound instruction, conveyed in a very impressive manner. No one can fail to read it through, who takes it up. We will not vouch for the correctness of every sentiment which it contains, but we are sure it will do much good wherever it is read.

*Transplanted Flowers, or Memoirs of Mrs. Rumpff, daughter of John Jacob Astor, Esq.; also brief Memoirs of the Duchess de Broglie, and of Mrs. Grandpierre.* By Robert Baird. New York: John S. Taylor. 1839. pp. 160.

This is an affecting and beautiful memorial of three highly cultivated females, who not long since adorned the garden of Christendom, and are now transplanted flowers in the Paradise of God above.

*Self-Culture: An Address Introductory to the Franklin Lectures, delivered at Boston, September, 1838.* By William E. Channing, D. D. Boston: James Munroe & Co. 1839. pp. 57.

The eloquent lecturer gives in this discourse, first, a definition of self-culture, secondly, describes its means, and, thirdly, answers some of the leading objections to the views which he presents. He, who does what he can to unfold all his powers and capacities, especially his nobler ones, so as to become a well proportioned, vigorous, excellent, happy being, practises self-culture. This self-cultivation is moral, religious, intellectual, social and practical. The first means of self-culture, and that which includes all the rest, is to fasten on it as our great end, to determine deliberately and solemnly, that we will make the most of the powers which God has given us. Another means, is the control of the animal appetites. Under this head, Dr. Channing has a powerful vindication of the Massachusetts license law. A third important means is intercourse with superior minds. A fourth means is to free ourselves from the power of human opinion and example, except as far as this is sanctioned by our own deliberate judgment. Another means may be found by every man in his condition or occupation, be it what it may. The only remaining means which Dr. C. considers, are in our free government, or our social institutions, and Christianity. The objections which, in our opinion, are completely removed, are, that self-culture, for men generally, is impracticable, labor and self-culture are irreconcilable, the laboring classes cannot find time for reading, and if they could, it should be spent in relaxation. Though we might not assent to every opinion expressed in this pamphlet, yet it is characterized, on every page, by great beauty of expression and force of thought.

*Report on the Shooting Stars of August 9th and 10th, 1839; with other facts relating to the frequent occurrence of a Meteoric Display in August.* By Edward C. Herrick, Recording Sec. Connecticut Acad. of Arts and Sciences.

This article was published in a late number of Prof. Silliman's Journal of Science. It communicates a variety of important facts in relation to the phenomenon which it

describes, from the pen of Mr. Herrick and of other observers in different and distant parts of the United States. We are happy to see this subject attracting attention more and more.

*Observations on Language and Commerce, addressed to the Members of the Mercantile Library Association, in New York. By Noah Webster, LL. D.* New Haven: S. Babcock. 1839.

This little pamphlet of the venerable lexicographer contains a variety of important suggestions on the correct use of words, and on many of the common errors in the employment of language. A few of the last pages are devoted to some remarks on commerce, the coins, banks, credit, finance, etc.

*A Sermon delivered at the Ordination of the Rev. Daniel Bates Woods, as Pastor of the Presbyterian Church in Springwater, Livingston County, N. Y. By Leonard Woods, D. D., Professor of Christian Theology, Andover.* Andover: Printed by Gould, Newman & Saxton. 1839. pp. 16.

This Sermon is founded on 1 Tim. iv. 15. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." The object of the preacher is to enforce the exhortation in the text. This he does by various considerations, and in a most kind, faithful and satisfactory manner. Though the discourse may rebuke some ministers for their zeal in matters foreign to the appropriate duties of their office; yet the rebuke is needed, and it could come from no one with greater propriety than from Dr. Woods, who has spent so large a portion of his life in giving instruction and advice to those who are to be ambassadors of Christ. The sermon is timely, and may be read by all ministers with profit.

*A Sermon, preached at the Funeral of the Rev. David Peabody, M. A., Evans Professor of Oratory and Belles Lettres in Dartmouth College, Oct. 20, 1839. By Nathan Lord, D. D., President of the College.* Hanover: Thomas Mann. 1839. pp. 15.

Prof. Peabody was born in Topsfield, Ms., fitted for college at Dummer Academy, Byfield, graduated at Dartmouth College in 1828, studied theology at Andover, and at Prince Edward, Va., was pastor of a Congregational church, first at Lynn, Ms. and then at Worcester, Ms., and died while sustaining the office of professor of rhetoric at Dartmouth College, in October, 1839. A short but interesting sketch of his character is given by Dr. Lord in his funeral sermon. "He was intelligent, grave, dignified, conscientious in all his relations, thorough as a scholar, consistent as a divine, keenly sensitive in respect to the proprieties of life, warm in his affections, stern in his integrity, and one of the few who are qualified to be models to the young, ornaments to general society and pillars in the church of God." The sermon of Pres. Lord, which is happily illustrated, is founded on 1 Cor. xv. 57.

We are happy to add, that the Rev. Samuel G. Brown, son of the late President Brown of Dartmouth College, is appointed to succeed Mr. Peabody. Mr. Brown has spent the last eighteen months in travelling in Europe and Western Asia. He will return early in the ensuing spring, when it is expected he will enter upon the duties of his office.

*A History of the Methodist Episcopal Church. By Nathan Bangs, D. D., In two Volumes, 12mo. Third Edition.* New York: T. Mason & G. Lane. 1839. pp. 371, 464.

This History by Dr. Bangs is compiled from Wesley's Works, the British and American Minutes of Conferences, Moore and Watson's Life of the Wesleys, Bishop Ashbury's Journal, Lee's History of the Methodists, Life of Dr. Coke, Lee and Garretson's Memoirs, Abbott's Life, Arminian and Methodist Magazine, the Methodist Magazine and Quarterly Review, the Christian Advocate and Journal, Bancroft's History of the United States, and other sources. The author seems to have been



indefatigable in his exertions to procure correct information. The results of his labors will be interesting and important, not only to the members of his denomination, but to the friends of learning and truth generally. It is a succinct and brief history of a great and growing denomination. It contains the substance of many large volumes, also of facts scattered through magazines and newspapers. The first volume has a picture of the first Methodist meeting-house built in New York city, or in America. This was erected in John Street, New York, A. D. 1768. The second volume has a portrait of Thomas Webb, a captain in the British army and a useful Methodist minister.

## THEOLOGICAL SEMINARY, AUBURN.

[Communicated by J. D. BUTLER.]

THE Theological Seminary at Auburn went into operation in 1821. Of the thirty-seven theological seminaries in the United States, seven commenced operations before, and twenty-nine since that at Auburn. It is therefore in point of age the eighth institution in the country.

The *ultimate* supervision and control of the institution is given to the ministers and churches which surround it.

It is 125 miles from Buffalo, 169 from Albany, and by the railroad just completed, within 24 hours travel of New York city.

The rooms, comfortably furnished, are rent free.

The library now consists of about 5,000 volumes. The funds, now drawing an interest of seven per cent., are \$41,000.

The average number of graduates in the four last classes is ten. The average number from the origin of the institution, has been eight. Its popularity and usefulness, therefore, may be deemed on the increase.

The Rev. Baxter Dickinson, D. D., late of Lane Seminary, was recently elected to the professorship of sacred rhetoric, &c., and he has accepted and entered upon the duties of his office.

The authority for the statements which follow, is the last Triennial Catalogue, published during the last year.

### SCHEDULE I.

*Showing the number that have annually finished their course in the Auburn Theological Seminary; designating the Colleges at which they were graduated—the number of Missionaries—and the number that have deceased.*

	Yale.	Brown.	Williams.	Middlebury.	Amherst.	Union.	Hamilton.	Coll. N. J.	Columbia.	Kenyon.	West. Reserve.	S. Hanover.	Not Graduates.	Total.	Deceased.	Missionaries.
1824,			2	1		1	2						1	7		1
1825,																
1826,							4							4		
1827,	1					3		3					2	9		
1828,		1				1	1						4	7		
1829,	1		2	1	2								3	9		1
1830,	2		1		2	2	1							8		2
1831,	1		2		2	2	4							9		2
1832,			5	1	4	1							2	13	1	3
1833,	1		3		1	2		1	2					10		
1834,			1			2	1						1	5		1
1835,			3			5		2					5	15		
1836,				1		1	1				1	1		5		
1837,			2				3			1	1		4	11	2	
1838,	1		1			3	2						2	9		1
	7	1	21	5	9	23	19	6	2	1	2	1	24	121	3	11

## SCHEDULE II.

Showing the States in which the Alumni of the Theological Seminary, Auburn, had their original residence, and the Colleges at which they were graduated.

	N. Hamp.	Vermont.	Mass.	R. Island.	Conn.	N. York.	N. Jersey.	Penn.	Ohio.	Kentucky.	Indiana.	N. Caroli.	Unknown.	Total.
Yale,					4	2	1							7
Brown,						1								1
Williams,		1	12		1	7								21
Middlebury,		3	1			1								5
Amherst,			6		1	1		1						9
Union,		1			1	19		2						23
Hamilton,					1	17		1						19
Nassau,						1	4					1		6
Columbia,										2				2
Kenyon,								1						1
West. Reserve,						2								2
Sth. Hanover,						1								1
Not Graduates,	1		1	1	2	13	2	1	1		1		1	24
	1	5	20	1	10	65	7	5	2	2	1	1	1	121

In addition to the number above presented, 223 individuals have been members for a time of the seminary, but did not finish the prescribed course and graduate. Most of these persons are now in the ministry. Besides those in the column of missionaries, ten persons, who are now laboring in foreign fields, were for a time members of this institution.

A little more than one-third of the graduates, it will be perceived, were educated at New England Colleges, and rather less than one-third were natives of New England.

## QUARTERLY LIST

OF

## ORDINATIONS AND INSTALLATIONS.

SAMUEL W. FIELD, Bap. ord. Evang. North Yarmouth, Maine, Oct. 3, 1839.

JAMES P. STONE, Cong. ord. pastor, Prospect, Me. Oct. 15.

DANIEL SMALL, Bap. ord. pastor, Thomaston, Me. Dec. 13.

DAVID P. FRENCH, Bap. ord. pastor, Sullivan, New Hampshire, Sept. 19, 1839.

EZRA E. ADAMS, Cong. ord. Evang. Concord, N. H. Oct. 9.

JOSIAH L. CASE, Cong. ord. pastor, Kingston, N. H. Oct. 17.

JEREMIAH S. YOUNG, Cong. ord. pastor, Dover, N. H. Nov. 20.

RUFUS C. CLAPP, Cong. ord. pastor, Tinmouth, Vermont, Sept. 18, 1839.

JOSIAH OBEAR, Epis. ord. priest, Middlebury, Vt. Sept. 18.

L. SEWALL COBURN, Cong. ord. pastor, Fayetteville, Vt. Oct. 2.

CORBIN KIDDER, Cong. inst. pastor, Brattleboro', Vt. Oct. 16.

JOHN P. FOSTER, Cong. ord. pastor, Worcester, Vt. Nov. 14.

NELSON BISHOP, Cong. ord. pastor, Weathersfield, Vt. Nov. 20.

SAMUEL D. ROBBINS, Unit. inst. pastor, Chelsea, Massachusetts, July 14, 1839.

JOHN L. TAYLOR, Cong. ord. pastor, Andover, Ms. July 18.

EBENEZER PORTER DYER, Cong. ord. pastor, Stow, Ms. Sept. 25.

JOSIAH W. CANNING, Cong. inst. pastor, Gill, Ms. Sept. 27.

FRANCIS WOOD, Cong. inst. pastor, Prescott, Ms. Oct. 2.

CHARLES W. WOOD, Cong. ord. pastor, Ashby, Ms. Oct. 30.

J. E. FARWELL, Cong. ord. For. Miss. Ashby, Ms. Oct. 30.

ISAAC WOODBERRY, Bap. ord. pastor, Haverhill, Ms. Nov. 6.

JOSEPH HAVEN, Jr. Cong. ord. pastor, Unionville, Ms. Nov. 6.

DANIEL H. BABCOCK, Cong. ord. pastor, Eastham, Ms. Nov. 7.

JAMES A. B. STONE, Bap. ord. pastor, Gloucester, Ms. Nov. 13.

SAMUEL WOLCOTT, Cong. ord. For. Miss. Boston, Ms. Nov. 13.

B. F. CLARK Cong. inst. pastor, Chelsea, Ms. Nov. 20.

MORTIMER BLAKE, Cong. ord. pastor, Mansfield, Ms. Dec. 4.

R. C. WATERSTON, Unit. ord. Evang. Boston, Ms. Dec. 6.

HORATIO B. HACKETT, Bap. ord. Evang. Newton, Ms. Dec. 8.

JOHN M. MERRICK, Unit. inst. pastor, Walpole, Ms. Dec. 11.

J. WESTON, Bap. ord. For. Miss. Boston, Ms. Dec. 28.

THOMAS G. SAITER, Epis. ord. priest, Lonsdale, Rhode Island, Dec. 18, 1839.

WILLIAM DICKENS, Bap. ord. pastor, Middletown, Connecticut, Sept. 18, 1839.

N. S. RICHARDSON, Epis. ord. priest, Watertown, Ct. Oct. 1.

THOMAS K. FESSENDEN, Cong. ord. pastor, Norwich, Ct. Oct. 16.

DAVID BANCROFT, Cong. ord. pastor, Willington, Ct. Oct. 30.

HARVEY HYDE, Cong. ord. Evang. Brooklyn, Ct. Nov. 5.

JOHN O. COLTON, Cong. ord. pastor, New Haven, Ct. Nov. 6.

FREDERICK A. BARTON, Cong. ord. Evang. Collinsville, Ct. Nov. 6.

J. SEWALL EATON, Bap. ord. pastor, Hartford, Ct. Nov. 13.

DWIGHT IVES, Bap. inst. pastor, Suffield, Ct. Nov.

JOHN N. YES, Bap. ord. pastor, North Haven, Ct. Dec. 4.

BENJAMIN OBER, Cong. inst. pastor, Woodstock, Ct. Dec. 4.

JAMES P. TERRY, Cong. inst. pastor, Somers, Ct. Dec. 4.

ROBERT M. CHAPMAN, Epis. ord. priest, Hartford, Ct. Dec. 22.

A. M. FORBERT, Bap. ord. pastor, Pierpont, New York, Aug. 22, 1839.

M. J. STOVER, Luth. ord. Miss. Middlebury, N. Y. Sept. 3.

DAVID D. GREGORY, Pres. inst. pastor, Binghamton, N. Y. Sept. 11.

RALPH S. CRAMPTON, Pres. inst. pastor, Warsaw, N. Y. Sept. 12.

HERVEY CHAPIN, Pres. ord. Evang. Perry Village, N. Y. Oct.

HENRY A. SMITH, Bap. ord. pastor, Burlington, N. Y. Oct.

JAMES HODGES, Cong. inst. pastor, Taberg, N. Y. Oct. 2.

T. R. CHIPMAN, Epis. ord. priest, Brockport, N. Y. Oct. 6.

GEORGE B. CHEEVER, Pres. inst. pastor, New York, N. Y. Oct. 10.

MASON NOBLE, Pres. inst. pastor, New York, N. Y. Oct. 14.  
 DAVID BURDOCK, Pres. inst. pastor, Ballston Centre, N. Y. Oct. 16.  
 DUNCAN KENNEDY, Pres. ord. pastor, Galway, N. Y. Oct. 17.  
 THOMAS E. VERMILYE, D. D. Dutch Ref. inst. pastor, New York, N. Y. Oct. 19.  
 WILLIAM H. BEECHER, Cong. inst. pastor, Batavia, N. Y. Oct. 22.  
 JOHN B. PRESTON, Cong. inst. pastor, Attica, N. Y. Oct. 23.  
 HENRY W. SWEETSER, Ep's. ord. priest, Walden, N. Y. Oct. 27.  
 O. M. JOHNSON, Pres. inst. pastor, Denton, N. Y. Oct. 29.  
 JOHN G. HALL, Cong. ord. pastor, New Lebanon, N. Y. Oct. 29.  
 SAMUEL J. McCULLOUGH, Pres. ord. pastor, Honeoye Falls, N. Y. Oct. 30.  
 — MIDDLEMAS, Meth. inst. pastor, Blooming Grove, N. Y. Nov.  
 HUTCHINS TAYLOR, Pres. inst. pastor, Trumansburgh, N. Y. Nov. 3.  
 JOEL PARKER, Pres. inst. pastor, New York, N. Y. Nov. 6.  
 A. B. CHITTENDEN, Meth. inst. pastor, Chesterville, N. Y. Nov. 12.  
 P. H. FOWLER, Pres. inst. pastor, Elmira, N. Y. Dec. 4.  
 ANTHONY McREYNOLDS, Pres. inst. pastor, Wantage, New Jersey, Oct. 10, 1839.  
 A. K. PUTNAM, Epis. ord. priest, Potsdam, Pennsylvania, Oct. 20, 1839.  
 J. W. HAYHURST, Bap. ord. pastor, Philadelphia, Pa. Nov. 20.  
 MOSES KIEFFER, Ger. Ref. ord. pastor, Waterstreet, Pa. Dec. 25.  
 L. GIUSTINIANI, D. D. Luth. inst. pastor, Baltimore, Maryland, Dec. 8, 1839.  
 T. B. EVANS, Bap. ord. pastor, King and Queen Co. Virginia, Oct. 28, 1839.  
 STEPHEN FRONTIS, Pres. inst. pastor, Salisbury, North Carolina, Sept. 12, 1839.  
 THOMAS McBRIDE, Pres. ord. Foreign Miss. Charleston, South Carolina, Dec. 8, 1839.  
 MITCHELL PEDEN, Pres. ord. pastor, Fairfield District, S. C. Dec. 14.  
 JAMES H. BROWN, Bap. ord. pastor, Cloverport, Kentucky, Nov. 1839.  
 FRANCIS CHILD, Pres. ord. pastor, Greenfield, Ohio, Nov. 13, 1839.  
 SOLOMON NEFF, Bap. ord. pastor, Ashland, O. Dec. 13.  
 A. H. KERR, Pres. inst. pastor, Six Mile and New Castle, Indiana, Sept. 14, 1839.  
 HEARLIN WARD, Bap. ord. pastor, Lyons, Michigan, Sept. 19, 1839.  
 SAMUEL EUEL, Epis. ord. priest, Detroit, Mich. Oct. 25.

Whole number in the above list, 84.

## SUMMARY.

		STATES.	
Ordinations.....	56	Maine.....	3
Installations.....	28	New Hampshire.....	4
Total.....	84	Vermont.....	6
OFFICES.			
Pastors.....	87	Massachusetts.....	18
Evang. ....	6	Rhode Island.....	1
Priests.....	8	Connecticut.....	13
Missionaries.....	5	New York.....	24
Total.....	84	New Jersey.....	1
DENOMINATIONS.			
Congregational.....	31	Pennsylvania.....	3
Presbyterian.....	18	Maryland.....	1
Baptist.....	18	Virginia.....	1
Dutch. Ref.....	1	North Carolina.....	1
Episcopalian.....	8	South Carolina.....	2
Evang. Lutheran.....	2	Kentucky.....	1
Methodist.....	2	Ohio.....	2
German Ref.....	1	Michigan.....	2
Unitarian.....	3	Indiana.....	1
Total.....	84	Total.....	84
DATES.			
1839. July.....	2	August.....	1
August.....	1	September.....	12
September.....	12	October.....	31
October.....	31	November.....	21
November.....	21	December.....	17
December.....	17	Total.....	84

## QUARTERLY LIST

OF

## DEATHS OF CLERGYMEN.

BENJAMIN COLE, et. 78, Cong. Lisbon, Maine, Sept. 10, 1839.  
 DAVID PEABODY, et. 36, Cong. Hanover, New Hampshire, Oct. 1839.  
 JOSIAH L. CASE, Cong. Kingston, N. H. Nov. 16.  
 JOHN R. PRICE, et. 28, Bap. Buckland, Massachusetts, Oct. 19, 1839.  
 MARTIN PARRIS, et. 73, Cong. Kingston, Ms. Nov. 15.  
 JOSIAH BENT, et. 42, Cong. Amherst, Ms. Nov. 19.  
 JAMES F. TAPPAN, et. 37, Epis. Essex, Connecticut, April, 1839.  
 JOHN CLAPP, et. 24, Bap. Hartford, Ct. Dec. 25.  
 LEWIS FOSTER, et. 33, Cong. Clinton, New York, Oct. 27, 1839.  
 Z. ROGERS ELY, et. 30, Cong. Watertown, N. Y. Nov. 16.  
 EDWARD McLAUGHLIN, et. 67, Pres. New York, N. Y. Nov. 29.  
 SILAS PARSONS, et. 79, Cong. Niagara, N. Y. Dec.  
 AARON GARRISON, et. 35, East Bloomfield, N. Y. Dec. 11.  
 BENJAMIN DAVIS WINSLOW, et. 24, Epis. Burlington, New Jersey, Nov. 21, 1839.  
 ALFRED HOUGH, et. 36, Pres. Philadelphia, Pennsylvania, May 28, 1839.  
 JOHN FREDERICK FRUEAUF, et. 73, Bap. Bethlehem, Pa. Nov. 14.  
 EPHRAIM ADAMS, et. 38, Epis. Accomac Co. Virginia, Sept. 7, 1839.  
 — FRENCH, D. D. et. 68, Meth. Nansemond Co. Va. Oct.  
 M. QUIN, Bap. Williamsburgh, Va. Oct. 19.  
 ALEXANDER NORRIS, Epis. Charles City Co. Va. Nov. 24.  
 ALEXANDER McIVER, Dublin Co. North Carolina, Oct. 14, 1839.  
 WILLIAM POLLARD, Bap. New Orleans, Louisiana, Dec. 10, 1839.  
 ELI SMITH, et. 52, Pres. South Frankfort, Kentucky, Oct. 23, 1839.  
 THOMAS TRESIZE, et. 71, Bap. Warren, Ohio, Sept. 13, 1839.  
 CLEMENT VALLANDIGHAM, et. 62, Pres. New Lisbon, O. Oct. 21.  
 PROF. SCHMIDT, et. 35, Luth. Columbus, O. Nov. 3.  
 — VAN DEMAN, Pres. near Columbus, O. Nov. 22.  
 W. BONNEY, et. 60, Cong. Nelson, O. Nov. 24.  
 DARIUS C. ALLEN, et. 42, Cong. Lewiston, Illinois, Oct. 8, 1839.  
 R. A. HENDERSON, Epis. St. Augustine, Florida Territory, Oct. 16, 1839.  
 JOSEPH H. SANDERS, Epis. Pensacola, F. T. Oct. 24.

Whole number in the above list, 31.

## SUMMARY.

		STATES.	
From 20 to 30.....	4	Maine.....	1
30 40.....	7	New Hampshire.....	2
40 50.....	2	Massachusetts.....	3
50 60.....	2	Connecticut.....	2
60 70.....	3	New York.....	5
70 80.....	5	New Jersey.....	1
Not specified.....	8	Pennsylvania.....	2
Total.....	31	Virginia.....	4
AGES.			
Sum of all the ages specified.....	1,121	North Carolina.....	1
Average age.....	48 3-4	Louisiana.....	1
DENOMINATIONS.			
Congregational.....	10	Kentucky.....	1
Presbyterian.....	5	Ohio.....	5
Episcopalian.....	6	Illinois.....	1
Baptist.....	5	Florida Territory.....	2
Methodist.....	1	Total.....	31
Lutheran.....	1	DATES.	
Not specified.....	3	1839. April.....	1
Total.....	31	May.....	1
DATES.			
1839. April.....	1	September.....	3
May.....	1	October.....	11
September.....	3	November.....	11
October.....	11	December.....	4
November.....	11	Total.....	31
December.....	4	STATES.	



**JOURNAL**  
OF  
**THE AMERICAN EDUCATION SOCIETY.**  
**FEBRUARY, 1840.**

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**THE LAST THURSDAY OF FEBRUARY.**

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**REVIVALS OF RELIGION IN MIDDLEBURY COLLEGE.**

NOVEMBER, 1839.

Rev. Dr. Cogswell,

*Dear Sir,*—Agreeably to your request, I will endeavor to furnish for the Register a brief history of the *Revivals of Religion* in Middlebury College. You must not, however, expect a very minute statement of facts; especially with regard to those, which occurred more than twenty years ago. The college has existed nearly forty years; and my connection with it comprehends but a little more than half of that period. Concerning the revivals, which took place previously to the year 1818, I must, therefore, depend wholly on the statements and recollections of others. I have, however, endeavored to supply this deficiency, as well as to refresh my own memory in relation to more recent revivals, by collecting the scattered reminiscences of other minds. I have accordingly written to several gentlemen, alumni of the college, who were connected with it, at different periods of its history; and I shall make a free use of their letters, written in answer to my inquiries.

**PRELIMINARY OBSERVATIONS.**

The foundation of Middlebury College was laid in prayer; and while it has participated largely in the charities of the friends of learning and religion, its prosperity has depended principally on their prayers and the consequent spiritual blessings showered upon it; giving it a distinguished character for piety and holy enterprise. A very large proportion of its graduates have entered the field of missionary and ministerial labor. And not a few of these either received their first abiding religious impressions, or obtained a new impulse in their Christian course, during the period of their college life. The general religious character of the institution, and the frequent seasons of "refreshing from the presence of the Lord," enjoyed within its walls, has given it a distinguished name among the best institutions of New England; and truly it has been highly favored of Heaven. It has been often watered by the dews of divine grace; and annually has it sent forth streams, which have "made glad the city of our God." Besides several periods of partial awakening, temporary seriousness and occasional conversions, it has been blessed with no less than

ten seasons of special and general religious inquiry and spiritual improvement, which may with great propriety be denominated *Revivals of Religion*.

Before I proceed to give the result of my inquiries and recollections on the subject—to state the facts, enumerate the striking incidents, and endeavor to describe the interesting scenes, connected with these revivals; it seems to me proper, to define the term *Revival*, as applied to the subject of religion; and, as far as possible, fix its meaning, so that I may not be misapprehended in my statements.

A *Revival of Religion*, as I shall use the phrase; and, indeed, as I believe it to be generally used in this country, is a state of elevated feeling in view of divine truth, connected with corresponding and vigorous action; and *these* extensively pervading a community. It is a period of serious and even anxious inquiry among impenitent sinners, 'what they shall do to be saved;' and of ardent prayer, deep solicitude and special effort among Christians, to grow in grace, and advance the cause and kingdom of the Redeemer, by rousing the attention of careless sinners, and leading them to seek the Lord and their own eternal salvation. It is a season, when pure and undefiled religion is rapidly increasing, and extending its benign influence—when sinners are flocking to Jesus, 'as doves to their windows;' and saints are 'rejoicing with joy unspeakable and full of glory.' A revival of religion, therefore, does not consist in a single hopeful conversion, nor in a few instances of serious impression and temporary religious inquiry;—much less in a mere increase of religious meetings, or religious conversation, or religious discussion and excitement; but in a state of general anxiety and deep solicitude on the subject of religion, with corresponding and persevering efforts to obtain an interest in the redemption of Christ, and advance his cause in the world; followed by an increase of personal holiness and many hopeful conversions unto God. It is the result of much faithful preaching of the word and manifestation of the truth, accompanied by ardent, persevering and united prayer. It has therefore, with great propriety, been called "a time of refreshing from the presence of the Lord"—of special divine influences—of a copious effusion of the Holy Spirit, and a general diffusion through a community, of the spirit of truth and love, of humility and meekness, of peace, harmony and joy.

Another preliminary remark seems to be necessary to prevent a misapprehension; or, at least, to secure a correct understanding, of some of the statements about to be made. The remark is this, that a very intimate connection with familiar intercourse, has existed between the religious community in the village of Middlebury and the members of college, from its first establishment to the present time. The students have all along boarded in private families. And, while they have not failed to receive weekly religious instruction from the presiding officer, and occasionally from other members of the faculty;—while a weekly conference and prayer meeting, open for all the members of college, who chose to attend, has been constantly maintained on Saturday evening;—while a religious association, denominated the Philadelphian Society, composed of the most devoted members of the several classes of students, who are admitted on examination, and meet for religious worship and mutual religious instruction and admonition every Friday evening, has long existed in the institution, and exerted, in a high degree, the appropriate influence of a well organized church;—while these religious privileges have been enjoyed by the students, they have been permitted and required by the laws of college, to attend the stated public worship of the Sabbath, in the several churches in the village, to which they respectively belonged, or which they or their parents preferred. The consequence of this arrangement has been a strong religious sympathy between the Christians in college and those in the village and its vicinity. Most of the revivals, which commenced in college, have, of course, soon reached the village; and most of those, which originated in the village, have soon diffused their hallowed influence through the college. Without stopping here, to discuss the question, whether this intimate connection has always been mutually beneficial, (concerning which some have doubted, but concerning which I have no doubts,) I simply make the statement of the

fact here, as explanatory of some of the circumstances and measures, to which I shall have occasion to refer, on account of their connection with the revivals in college.

### *First Revival.*

Middlebury College, as previously stated, was instituted, and put in operation, in the year 1800. The next year was a year of "the right hand of the Most High," in the village and township of Middlebury; and many of the inhabitants were brought under the influence of divine grace; and led to embrace the offers of mercy, and devote themselves to the service of God. But I find no evidence, that the few members of college were, at all, interested in the work. But in the years 1805 and 1806, Middlebury was again visited in mercy. A revival commenced in September, 1805, and continued through the winter and spring of the year 1806, with little interruption and considerable power. In this work, especially towards its close, the members of college participated, and enjoyed a share of its blessed influences. I am not able, however, to furnish any particular statement concerning its character; as I have failed to obtain letters from those, who were then members of the institution. From other sources I learn simply the general facts, that several students were deeply serious, and reckoned among the converts; and that two or three, who have since done much for their country and the church of God, were among the acknowledged subjects of the work.

### *Second, Third and Fourth Revivals.*

I place the *three* (or, as some distinguish and reckon them, the *four*) revivals, which occurred during the short period between the autumn of 1809 and the summer of 1814, under one head; because they followed each other in quick, and almost continuous succession. This was a period of great interest both in the village and in the college; and through the instrumentality of those, who were then members of the institution, it proved to be of immense importance to the church and the heathen world.—Concerning the latter portion of this period, a graduate of 1814 thus writes:—"The revivals, which occurred during my connection with the college, were much the same as those which are so often witnessed in the towns and villages and colleges of highly favored New England; and which, I trust and hope and pray, are ere long to be witnessed in every region of the globe. The first was in the year 1811. It was a powerful and blessed work of the Holy Spirit of God. This was too manifest, at the time, to be denied even by the most skeptical and hardened of those, who were, and continued to be, unconverted. With many others, who like myself had been living without hope and without God in the world, I experienced, at that time, wholly unsought and unexpected by myself, a great and wonderful change, like that described in Scripture, when '*a man is born again,*' and becomes '*a new creature in Christ Jesus.*' The nature and circumstances of this change were such, as compelled me to believe it could have proceeded from no other source, than the Author of all good. Twenty-eight years have now elapsed; and my conviction is, if possible, still stronger that it was—it *must* have been the work of God's grace, for which many immortal souls will bless his holy name for ever."

Another graduate of the same class, whose residence in Middlebury, as a member of the academy and of the college, embraces the whole period from 1809 to 1814, in answer to my letter of inquiry, thus writes:—"Dear Sir, your inquiry of me, respecting the revivals of religion in Middlebury College, during my residence there, sent my thoughts back to seasons and scenes, which I have often recollected with peculiar interest—with *painful* interest also, as seasons poorly improved to my own spiritual good. For it was not till my junior year, that I became possessed of the Christian hope. The recollections of those seasons, however, which preceded my own supposed conversion, I hope, have proved of some profit to me.



"While I was in the Academy in Middlebury, in the fall and winter of 1809-10, there was a very powerful revival in the town, which was shared in by the college. I recollect the mingling of the students with the inhabitants of the town in the meetings of that revival. Pious students took part in them, and contributed to render them interesting. Unconverted members of the college also attended with them. But the interest, with which Christians in town regarded the cases of awakened members of college, was of peculiar tenderness and strength. I doubt whether there ever has been an instance, in which the feelings of Christian inhabitants of any town toward a college in it, were more like those of a parent, in time of revival, than those of the good people in Middlebury.

"In the years 1811 and 12, if I recollect right," continues my correspondent, "there was another revival in college, connected with one in the town. My recollections of it are, that it was a work of deep solemnity and power; of pungent convictions and deep distress; and of great earnestness, activity, prayerfulness, and anxious wrestling for souls, on the part of the pious students. I can testify, as one then in an unconverted state, that the manner in which Christian students lived, talked, prayed, and addressed sinners in conference meetings, was such as to give emphasis to the text, '*There is no peace to the wicked.*' Every thing was kind; and adapted to win, if possible, upon the feelings of those of us, who were in an unconverted state; and also such, as to make us feel, that they had a deep and overwhelming sense of the solemnity of eternal things; the preciousness of souls; the guilt and danger of the condition of their unconverted fellow students. Fisk and Parsons, since missionaries to the Holy Land, and gone to their reward; and Mr. Ebenezer Weeks, who died that spring, I think; were in the revival, as Christians of some age and experience, in the Christian life; and were active in the revival. Their spirit of devout piety, their fervency, their sound Christian judgment, in counselling and exhorting the unconverted in college were peculiar. I have never seen men, who surpassed them. And so far as human instrumentality is concerned, in giving character to a revival, they had a happy share in that one. I have a very clear and vivid recollection of the meetings held in college, in that revival. There was nothing of bustle and parade; all was still and solemn as eternity. One particular room, used for senior recitations I think, in the old college building, I remember as the scene of some of the meetings; and of which it might have been said—for it was apparently felt—'how dreadful is this place!' It seemed to be felt, that *God was there*. Plain, solemn, and frequently awful TRUTH was set forth, in the addresses of the pious students. The excitement produced was entirely that, which came of the clear and faithful setting forth of Bible truth, accompanied by the Holy Spirit."

It is added in the same letter: "There was one interesting fact in relation to the missionary Parsons, in that revival. He came to college hopefully pious; and devotedly so, apparently; and one of the last men, who would have been thought to have occasion for questioning his own piety. In that revival he passed through a course of religious exercises, very much like those of an awakened, convicted and inquiring sinner;—gave up, for a time, his hope; and, though there was no contest with God, such as is often seen in awakened sinners, yet he manifested a most deep and distressing sense of sin, of the justice of God and his need of the prayers of Christians. If any thing could make a sinner feel 'what then must I be! what must become of my soul!' it was to see Parsons in this state of mind respecting himself. He soon, however, became possessed of the same firm and happy hope, as before;—and it was probably only a season of the testing and shaking of his first hope, preparatory to the refining of his Christian character, and the more firm and settled enjoyment of religion."

In accordance with the reminiscences of my esteemed correspondent, I find in the biography of Parsons, an extract from his private diary, bearing the date of November 22, 1811; in which he records his feelings during this period of trial and doubting, and of confirmation and rejoicing in hope. As he afterward exhibited so elevated a Christian character, and was called to act so conspicuous

a part, as a pioneer in a new missionary field, I cannot forbear to transcribe a portion of that interesting history of *deep* experience; hoping, that it may afford instruction to others, who may fall "under the hidings of God's face," or whom he may be preparing, by severe discipline, for some lofty enterprise:—"The revival of religion in this college commenced about the beginning of September. For several months previously to this blessed work, my mind was in darkness, and at times in much distress. I was often convinced, that my hope was only the hope of the hypocrite; and that, notwithstanding the public profession I had made of my faith in the Redeemer, I should at last come short of eternal life. My reasons for this conclusion were the following; my hope did not afford consolation; prayer was not refreshing and spiritual; religious conversation was no more interesting, than conversation upon things of the world. If I am a child of God, why is it thus with me? During all this time, I believe, the Spirit of God was striving with me, and preparing me for a more thorough knowledge of my own heart. When the revival commenced, I said, now this question must be decided. I cannot live in this state of anxious uncertainty. I must have more evidence of piety, or live without hope."—After relating his conversations with pious friends and alluding to their prayers and sympathies for him, he adds:—"During the two succeeding weeks, I walked in thick darkness; surely it was the darkness of the shadow of death. I read the promises to the penitent; but could not apply them to myself. There was nothing in the Bible to heal my wounded spirit. How readily would I have given the world, were it in my possession, for that peace which God giveth to his children."—After recording again the effect of conversation and exhortation on his mind, he proceeds:—"In this situation I continued until Sabbath morning, November 11th—a morning, which I shall ever remember as the happiest of my life. After prayers in the chapel, I took my Bible, and retired to a grove west of the college. I recollect distinctly the impression on my mind, while I walked to the grove, that it was the last attempt; 'if unsuccessful now, I can do no more.' This passage of Scripture was fixed in my mind, 'O Israel, thou hast destroyed thyself.' My past abused privileges, my unholy prayers, my opposition to a holy God, were set in array before me; and I saw the wickedness of my whole life, as clearly as I saw the sun which shone upon me. I believe, I had no doubt, that I was a vessel of wrath, fitted for destruction. Wearied and distressed, I sat down upon a log, and contemplated the miseries of hell. My thoughts were thus; 'Your doom is now certain; you did hope for heaven, but you will hope no more. Your sentence is just. O miserable hell! God commands you to repent; but your heart is too hard, it will not relent.' At this moment, I was directed to Jesus, as an all-sufficient Saviour. Then my heart acquiesced in his atonement, and in his dealings with such a vile sinner, as I saw myself to be; and my soul reposed itself on the arm of everlasting love. I felt the chain break. O, it was the bondage of sin! I opened the Bible, and read these words; 'For this cause I bow my knees to the God and Father of our Lord Jesus Christ.' It will never be in my power to give an adequate description of my feelings in view of this passage. There was a beauty, majesty and sweetness in it, which are indescribable. I dwelt upon it, until my heart was in a flame of love. Jesus revealed himself in his glory. . . . . To him I dedicate my life, my talents, my all; desiring to be devoted to him, while I remain in the flesh; and to be accepted of him, when I pass the valley of the shadow of death. To God, the Father, Son and Holy Ghost, be blessing, and glory, and wisdom, and thanksgiving, and honor, and power, for ever, Amen."—In view of this record of experience, the biographer of Mr. Parsons makes the following statement and remark:—"During the period under consideration, Mr. Parsons supposed that he had ever before been a stranger to vital godliness. But on farther examination of his heart and more mature reflection, he was on the whole rather inclined to think otherwise. Whether he was, or was not, a true believer before, this was eminently a new era in his Christian life; and he now received an impulse in religion, which he never lost."

With regard to the revival of 1814, I have referred to the same source of

information; and find in Mr. Parsons' diary, under date of May 30, 1814, the following minute:—"Prayer meeting in my room; delightful season; sinners tremble, saints rejoice. God is present of a truth. A few begin to hope."—As furnishing the best description of the character and extent of this work, I quote from a letter, written June 24, by the same devoted servant of Christ to the Rev. Moses Hallock of Plainfield, Ms.:—"The present is a solemn period. God is pleased in his mysterious providence, to visit this seminary again by the effusions of his Holy Spirit. The work commenced about four weeks since. Four young gentlemen of promising talents, who had been long regardless of God and their own salvation, are now proclaiming their Maker's praises. Thousands may be brought to glory through the instrumentality of these young disciples; perhaps, many perishing heathen. . . . Some of those very individuals, who were most active in wickedness, now cry for mercy. God has smiled upon the institution in a peculiar manner. This is the *fourth* revival, that I have witnessed here. In the senior class, twenty-five are hopelessly pious; in the freshman, all but four. "Not unto us, O Lord; not unto us; but unto thy name be all the glory."

The number of new converts in these three (or if, with Mr. Parsons, we consider that of 1811 and 1812 as two distinct works, in these four) revivals cannot now be very accurately ascertained. They seem all to have been solemn and interesting works; and two of them, at least, very powerful in their operation and happy in their results.

#### *Fifth Revival.*

In the year 1816, there was an extensive revival in the college, as well as in the village. It commenced in June or July; and during the month of August was very powerful. Dr. Merrill, the pastor of the Congregational church, in a brief account of this revival, says: "During a single week in the month of August, probably *fifty* attained to the liberty wherewith Christ maketh free." He adds: "The college shared largely in this work of grace."

From a letter of a graduate of 1817, I make the following extract: "The revival, which occurred in the summer of 1816, was one which I shall have occasion to remember, with devout gratitude to God, throughout eternity; for it was then, that my attention was arrested by the Holy Spirit, to attend to the things of another world. The work, I should think, was somewhat gradual in its progress; commencing in the village, and extending to the college. I remember that, for some time previous to any special interest being manifest in the college, individual members of the college, who used to attend religious meetings in the village, spoke of those meetings, as being increasingly interesting."

"How many students of the college became the subjects of that work, I have no means of ascertaining. There were several in the class to which I belonged. Those members of the institution, who had previously been consistently and devotedly pious, were very useful in that season of God's gracious visitation. The Rev. Joseph Brown, who, when chaplain of the Seaman's Friend Society, died a few years since in New York; and the Rev. Hiram Bingham, now a missionary at the Sandwich Islands, were among the most useful. Their word was with power; for their previous life had been consistent. I mention this fact, to show that a devotedly *pious* young man in a literary institution may do very much good.

"There were several members of the college, belonging to different classes, who for some months previous to that revival, had been accustomed to meet at each other's rooms, for the purpose of drinking and carousing till a late hour of the night, and who were on the borders of ruin, that were rescued from that ruin by that blessed revival in college. . . . The whole work, I should think, was characterised by stillness, and the deep searching operations of the Holy Ghost."

To this statement of one, who was a witness of the whole scene, I add only, that it corresponds with the general accounts of this work, given by others. It



must, I think, have been one of the most interesting revivals, with which the institution was ever blessed.

### *Sixth Revival.*

Though there was a partial revival, in one portion of the township of Middlebury, in the year 1819, it did not reach the college, and no special interest among the students after the revival of 1816, was manifest till the year 1821. Of course the class of 1820 passed through the four years of their college life, without receiving that blessing, which had been the portion, it was said, of every preceding class.—The revival of 1821, though not confined to the college, had its origin there; and there shed much of its heavenly influence. I very well remember the circumstances of its commencement. During the early part of the spring term, it was perceived, that there was among the Christians in the institution some solicitude, to obtain the blessing, which had so often been granted in answer to prayer. This solicitude manifested itself with peculiar strength among the professors of religion in the senior class. They began to fear, that their class, like the one which preceded them, would go forth unblest; and their unconverted classmates be sent into a world full of snares and temptations, without the guidance of heavenly wisdom; and be left to exert an unholy influence, and ‘treasure up unto themselves wrath against the day of wrath.’ They began to attend, what were then called union prayer meetings in the village. Prayer meetings in college too, especially on Sabbath morning, were better attended than usual; and an increased attention was paid to preaching in the sanctuary; to the expositions of Scripture in the chapel; and to exhortations in the Saturday evening conference.—The first marked indication of an approaching revival—which was, indeed, a very manifest proof of the presence of that Spirit, whose office it is to convince of sin—occurred one evening, about the middle of the term. A member of the senior class, distinguished as a scholar, and known as a regular, and, in the common acceptance of the term, a *moral* young man, who had for several days exhibited a solemn countenance, suddenly became alarmed at his danger, and overwhelmed by a sense of his guilt, as a transgressor of the holy law of God. Some of his classmates immediately assembled, and prayed for him and with him. His convictions, however, continued to increase in intensity; till they rose to a state of agony, and called forth the strongest expressions of self-loathing and despair. About two o’clock at night, I was called from my bed to visit him, and pray with him. Indeed, we could do nothing but pray; for his mind was too much agitated, to allow him to listen to exhortation or instruction. I was obliged to leave him toward morning, still under the agonies of an awakened conscience. In this state, or nearly in this state, he remained for several days. In the meantime, the impression made upon the members of the institution was powerful and universal;—all seemed to feel, at least, a sympathetic influence—all appeared solemn as death. Nor was this feeling, in every case, mere sympathy. Within a week, it was found that many of the impenitent students were under deep conviction of sin, and were anxiously inquiring, ‘what they should do to be saved.’ Still there were no conversions manifest—no hopes expressed. The scene became alarming. There was evidently a want of spiritual strength in our Zion, that these might be ‘born again’—a want of fervent, united, and persevering prayer. Accordingly personal application was made to several individuals in the village, with a request that they would not cease to pray for these young men, who were ready to perish. It was not long before a spirit of prayer and supplication seemed to be poured out upon the surrounding Christian community; and those sinners, who had been for several days under conviction in college, began one after another to repent and rejoice in hope. From this time the revival spread with great rapidity, both in the college and in the village.—Still the young man, who was first awakened, and who seemed to be instrumental of calling up the attention of others to the subject of religion, ‘found no place for repentance’ and no peace to his soul. His mind seemed to have lost its wonted elasticity and

energy; and he remained through the term, and for a considerable portion of the summer term, in a state of settled gloom. He seemed, indeed, to human view, to be past recovery—pining away in utter despair. He viewed himself as a reprobate—forsaken of God—doomed to certain and everlasting destruction. All considerations drawn from the attributes of God, the analogies of providence and grace, and the provisions and promises of the gospel, were equally unavailing to convince his understanding, or soften his heart. Thus he continued to pervert the Scriptures, resist the Spirit, and reject the counsels of wisdom and the offers of mercy. Till at length, a friend alarmed by his description of his gloomy, and as he thought malignant feelings; and apprehending, that he had committed the unpardonable sin, plainly told him so, took sides with him in the argument against himself, and joined with him in the conclusion, that there was no hope for him; and consequently declined any longer to converse with him, or pray for him. This circumstance seems to have been the occasion of breaking the chain, by which Satan had so long bound him. And after having remained more than three months in this morbid, melancholy state, he began, this very day, to pray for himself, and rejoice in hope. He finally became an ornament and blessing to the church; and an able and faithful preacher of the gospel.

To illustrate the sovereignty of God in his dealings with sinners; and show, how often he leads them by a way that they knew not; and how unable we are, without the guidance of his Spirit, to fix on the wisest expedients, prescribe the best modes, and choose the best measures of employing the means of grace;—indeed, to show the inefficiency of *all* means and measures, without a divine interposition, and the sufficiency of *any* of them, with his blessing, I will briefly state another singular and interesting case of conversion, which occurred in this revival—a case, forming a perfect contrast with that just described.—A member of the same class, a youth of amiable but rather volatile character, was called away by his father, some time before the close of the spring term, to take a long journey. He did not return, if I remember correctly, till more than a week of the summer term had elapsed. Indeed, I have a strong impression, that he came into town on Friday of the second week. He came, as far as could be perceived, careless and volatile as ever. But before the succeeding Sabbath, his mind was deeply impressed with a sense of sin and a view of his lost and perishing condition. So powerful were his convictions, not of danger, but of guilt, as he afterward informed me, that he could scarcely conceal his agitations during the hours of public worship, or fix his attention on the preached word. He said nothing, however, to any person; and, as far as possible, suppressed his feelings, till evening; when he retired alone to his room, locked the door, and knelt down to pray. How long he continued in this posture, he was never enabled to state. He remained, however, till he found access to the mercy-seat, and began to rejoice in God, with a joy unspeakable and full of glory.' So great was his ecstasy, that for a time he lost all self-command. His fellow students, who heard his acclamations of joy, and came to his door, could not gain his attention; but were obliged to force the door open, in order to gain admittance. In this state of rapture and nervous excitement, he remained through the night, praising God, and ascribing glory to his name. Indeed, when I first saw him, at ten o'clock the next day, tears and smiles were mingled on his countenance; and so strong were his emotions, that he could neither stand nor sit with composure, or scarcely speak with calmness and distinct articulation. He, however, soon became calm and serene—established in faith and confirmed in 'holy living.' And he finally went forth to preach the gospel; and has been a very devoted, acceptable, and successful minister of Jesus Christ.

Now, Dear Sir, if you ask me, what I think of these two extraordinary cases of conversion; I can only answer; my theory is, that the peculiarities in them were partly the result of natural temperament and previous character, and partly the design of Sovereign Wisdom, and the operations of that Spirit, which is 'like the wind, blowing where it listeth:' or rather, perhaps, I should say, that the Holy Spirit, applying the truth to different minds, produces these

and other different results; and thus abases the pride of human reason, and exposes the vanity of human calculations; demonstrating the truth of the inspired declaration: "The foolishness of God is wiser than men; and the weakness of God is stronger than men." There was surely no religion in the awful convictions and morbid melancholy of the former case, nor in the nervous agitations and loud acclamations of the latter; but were they not both connected with those deep and strong emotions, which resulted from the powerful operations of the Holy Spirit, in his different offices; applying the law and convincing of sin, and showing the things of Jesus Christ and comforting the heart—leading by different methods to the conversion of these precious souls; and calling these chosen vessels of mercy, with an 'effectual calling,' to the work of the ministry?

During this revival, which brought many into the kingdom of grace; and strengthened and confirmed, in the faith, many, who were previously professors of religion, there was great union of sentiment and harmony of action among the officers and pious students. All seemed willing to stand in their lot, and do what they could to win souls to Christ. The stated classical exercises were continued, with little interruption, and generally attended with punctuality and due preparation. No special and peculiar expedients were employed to produce excitement or make impression. Indeed, there was no occasion for exhibiting 'the terrors of the law.' Our business was to *preach Christ*—to present the calls and promises of the gospel—to bring the balm of Gilead, and apply it to the wounded spirit—to soothe and calm and lead the inquiring sinner to Him, who alone is able to save. The commandment had already come. The Spirit seemed to have done his office work of conviction; and was needed principally, as a Comforter and Sanctifier. In addition to the regular worship of the sanctuary—the stated exercises of the chapel—the Sabbath morning expositions of Scripture, and prayer meetings—the weekly conference on Saturday evening, with the religious exercises of the Philadelphian Society on Friday evening; there were occasional class prayer meetings, and daily visiting from room to room, for private conversation and prayer by the college officers and a few devoted students. In these labors of love, I believe all the instructors took a part. There was, however, one tutor, who acted the part of a college missionary; and his unwearied labors in visiting, exhorting, instructing and praying were highly acceptable, and not without marked success and much benefit, both to those who were under conviction, and to those who were rejoicing in hope.

Notwithstanding the length of the account, already given of this revival, I cannot forbear to add a few extracts from two or three letters just received. The first is from a member of the class of 1822:—"I cannot," he remarks, "without more time for reflection, than I am able now to command, recall many facts, which will be of essential service to you; though the revival, which occurred while I was a member of college, was a season of deep interest to me; having been, as I trust, the time when my own heart became interested in religion; and though many scenes, which I was then permitted to witness, I shall ever remember with thrilling emotions; and, I hope, with heartfelt gratitude. . . . A few of the impenitent, who remained at college, during the spring vacation, were numbered as subjects of the work, before we reassembled for the summer term. When we came together a general solemnity pervaded college. Some, who had been wont to mingle with their fellows in scenes of merriment, if not of impiety, met them on their return, with the language of fraternal reproof and warning; entreating them to become reconciled to God, and welcoming them to new society and new enjoyments. Religion soon became the absorbing subject of thought and conversation. Though opposition lurked in every unregenerate heart; and in some cases assumed the attitude of defiance, she did not, so far as I recollect, presume to vent her spite, in any gross violations of decorum. The leader of several profane and unprincipled associates, who boastingly styled themselves 'Satan's invincibles,' was early smitten with an arrow from the Spirit's quiver; and, after a struggle of several days, became hopefully 'willing in the day of God's



power,' and penitently acknowledged, that human depravity, however determined, must yield in a conflict with sovereign grace.—A considerable proportion of the subjects of this work were from the most thoughtless and irreligious members of college. . . . . The precise number of hopeful conversions, in this revival, I am unable to name; but as, after the lapse of nearly twenty years, I look abroad upon the field of Christian effort, I see several laborers employed,

—————'Whose doctrine and whose life  
Coincident, exhibit lucid proof,  
That they are honest in the sacred cause,'

and zealous too; whose energies were, at this time, first consecrated to the service of God; and whose tongues were now first employed in his praise. . . . . The only characteristic of this revival, which my time will allow me to mention, is that the instructions given the students, publicly and privately, were plain and pungent, drawn directly from the Bible; and were designed to produce deep penitence, and to lead to the performance of duty."

From a letter of a graduate of 1824; of which I should have made more use in this narrative, had it been received sooner, I extract a single paragraph; because it corresponds with my observations and belief. After referring to the labors of the faculty and other means used in this revival, he observes: "I might add, that there was at that time, and I trust still is, a stated precious female prayer meeting in the village, where the mothers and daughters in Israel met together to pour out their hearts in prayer before God in behalf of Zion; and the college usually shared largely in their petitions to the throne of grace. My extensive acquaintance with those, who attended that meeting, the interest they manifested concerning it, and the account of its character and exercises, received from them, led me to put more confidence in the efficacy of that prayer meeting, than in almost any other means that were used."

The extracts, which follow, are from a letter, already quoted, of a graduate, who, at the time of this revival, held the office of tutor in the college: "The revival of 1821," he observes, "had some very marked features. Previous to the descent of the Spirit, there had been a declension among the professed disciples of Christ in college. A few continued faithful; but the most 'slumbered and slept.' 'At midnight there was a cry made; Behold the bridegroom cometh; go ye out to meet him.' This was almost literally fulfilled in those deeply thrilling scenes, which occurred in the night, connected with the case of M——. He was the ornament and the pride of his class. Zealously and ambitiously devoted to his studies, he had neglected 'the great salvation.' When, therefore, on that long to be remembered night, they saw and heard him begging for mercy with such intense earnestness;—O, how many hearts were then smitten and wounded, to be healed only by the blood of Christ. Several students, belonging to the different classes in college, who have since been successfully preaching the gospel of Jesus Christ, were then aroused to attend to the things which belonged to their everlasting peace."

"There is no doubt, in my mind, that in that scene, there was much animal feeling and excitement, both on the part of the professors of religion, and on the part of the impenitent. Nor, on the other hand, have I a single doubt, that there was much of the Spirit's operations. Eighteen years have since rolled away; and numbers, who were then awakened, still continue to love the Lord Jesus, and to labor in his service." . . . . . "That season of revival in college has been the means, already, of bringing hundreds, if not thousands, into the church of Christ. . . . . As in the previous outpouring of the Spirit, so in this, some of the professors of religion in college, were greatly useful by their prayers and by their godly conversation. The accounts which were given of that revival, both by letter and by the students themselves, in their subsequent vacation, were the means of great good in several places."

"When I reflect on the scenes of that revival, and on the events which have since occurred, connected with it and consequent upon it, I cannot help exclaiming; 'Pray for the peace of Jerusalem;'—pray for the colleges throughout

the length and breadth of the land ;—pray for all our literary institutions, that the Spirit may sanctify the hearts of the many thousands, who are now in a course of literary training for future public life.”

### *Seventh Revival.*

In October, 1825, a powerful and interesting revival commenced, both in the village and the college. I cannot better describe the work, as it existed in the latter, than by transcribing a letter recently received from a beloved pupil, who was then a member of the institution and an early subject of that work of grace :—“ Your letter,” he observes, “ requesting some reminiscences of the revival of 1825–6 in Middlebury College, has awakened many recollections of the most interesting description in my mind. And, although I am too much hurried, and exhausted both in body and mind to give you a clear and well digested statement ; I shall be glad, if I can discharge even a small part of the debt I owe to your paternal care, and to the institution where, if I am not wholly deceived, I first began *to live*. For what is the life of an irreligious young man, wasting his time, and neglecting his advantages ?—The vacation following the commencement of 1825 was marked by a degree of folly and even vice on the part of some few of the students, who remained in town. Soon after the term began, the pious students made a special effort to promote religious feeling among themselves. In particular, a lecture read, according to custom, before the Philadelphian Society, by one of the members, on the sin of Achan, produced a strong feeling in many minds. One young man in particular, since dead, whose religious character had stood as high, at least in the estimation of the irreligious students, as the average among professors of religion, was deeply impressed in view of his spiritual deficiencies, and almost driven to despair. He left the meeting in deep horror of mind, feeling that he should not live till morning ; and made his way directly to a room, where several of the students were engaged in mirthful amusement. He entered with a haggard face, and kneeling down besought God and them to forgive him for the evil example he had set them ; adding, that as for himself he was a lost man, and should be in perdition before the next morning light. A friend entered, and with some difficulty drew him away. But the assembly was broken up ; and the next circle which met in that room, was a *praying* circle, composed principally of the same young men. I am not, however, able to say, to what extent this occurrence was the direct cause of awakening.—The work soon became general, both among Christians and others. In a short time nearly the whole college attended the religious meetings. Almost without exception, those who took this step, became deeply impressed ; and at one time there were not more than three or four, who could be said to be wholly indifferent. The scene was now one of deep interest. So universal was the interest, that no false shame led to any concealment of impressions or of religious exercises ; and the voice of prayer might be heard, at different times in the day and evening, from the rooms, by one passing through the college halls. Even the groves and fields were not always silent ; and while one occupant of a room was using it as a place of prayer ; the other might be heard, under the cover of night, unconsciously revealing, by an audible and impassioned utterance, the place of his out-door supplications.—During this whole time there was little, if any, interruption of the regular college exercises ; the faculty wisely judging, that as religion is a thing for the whole life, it was best to have its first exercises, as its succeeding ones *must* be, interwoven with the ordinary duties of life. . . . As to the number of those who became permanently interested in religion, you have doubtless better means of information. From the circumstances in which I was placed, my attention was chiefly occupied by my own case, and that of a few others, with whom I was intimately acquainted. I have a strong impression, however, that the revival was hardly less marked in its influence upon those, who were already hopefully pious, than upon the impenitent portion of the students. The standard of religious feeling must, I think, have been greatly changed.”

The young man, whose case is particularly described in this letter, was a graduate of 1826; and, as he is not now living, I do not deem it improper to record his name. *Edmund Chamberlain* was a member of a Baptist church, in the northern part of this State. He was a respectable scholar and an amiable young man; and, as far as was known to the faculty, his deportment did not dishonor his profession. But it seems his own conscience, enlightened and quickened by the Spirit of God, led him to a different decision in his own case. Under the awakening influence of the lecture of a classmate, on the sin of Achan, applied, it would seem, by the Holy Spirit, he was convinced of sin, as a backslider. God saw fit to keep him, for several weeks, in darkness, under the horrors of despair; and thus to use him, as an instrument of awakening and warning to others. Many were thus awakened; and some of them found peace in believing, long before the dark cloud was withdrawn from his mind, and the joys of salvation restored to his soul. The day of his deliverance, however, came; and he lived to adorn the doctrine of God his Saviour; and finally died, as I have understood, in peace and hope.

From a letter of a member of the class of 1829, of course a freshman at the time of this revival, I make the following extract: "I remember the seriousness commenced with pious students; and was effected through the instrumentality of a lecture from brother M——, read to the Philadelphian Society, at their first meeting in the fall term, on the removal of the accursed thing from Israel, (the case of Achan,) which greatly shook the hopes of professors of religion."—After alluding to the striking case of Chamberlain, the writer adds: "I recognize some burning and shining lights, in the ministry, who were the fruits of that work. Those who remained steadfast were mostly in the advanced classes. I remember several of my own class, who professed hopes; but whose subsequent lives did no honor to their profession."

The last remark in this extract leads me to add, as the result of my observation, not only in this revival, but in all the revivals in college, which I have been permitted to see, that the best and most advanced scholars, who were hopefully converted, generally continued steadfast in the faith; while more feeble-minded and indolent students often apostatized. Indeed, I can scarcely recollect an instance of apostacy in a member of a senior class, of respectable scholarship, or of any class, in a scholar of vigorous and well disciplined mind; while many instances occur to my recollection, of young men, in the lower classes, of indolent habits and unfurnished and feeble intellects, who were awakened and seemed to be converted, who nevertheless soon fell away and disappointed the hopes of their friends. I add, there can be no such thing as an *idle Christian*; the union of the terms constitutes a solecism in language, and involves an absurdity in idea. Facts might be adduced to show, that an indolent and negligent student, if truly converted, must become active and industrious—'diligent in business, fervent in spirit, serving the Lord;' and that all pretended conversions, where habits of idleness continue, will prove spurious, and end in apostacy.

In this connection, I make a farther quotation from the letter, from which a long extract has already been given, under this head. The writer adds to what he had stated concerning the extensive and blessed influence of the revival: "One other fact occurs to me. It is a painful one; and I should avoid mentioning it, were it not for the probability that it may be a useful warning to those, who are surrounded by similar scenes. It is this; I have never heard of the subsequent awakening and conversion of any one of those, who passed that revival without giving their hearts to God. They have all, so far as I know, gone on in the way they then chose."—This remark is in accordance with a general fact. Very few, who continue impenitent, and without religion, force themselves through a four years' course, in a college often visited by the special influences of the Spirit of God, ever after become deeply interested in the subject. There are, indeed, some striking exceptions; but they are mere exceptions to a general rule. Only *twenty-four* of all, who have thus passed through this college, since my connection with it, are known to me (and I have followed them with a parental eye and inquired after them with parental



solicitude) to have subsequently obtained Christian hopes and made a credible Christian profession. It is therefore generally true, that those, who pass through powerful revivals in college, without submitting to God, and consecrating themselves to his service, become peculiarly hardened and careless; and there is little hope of their subsequent conversion to God.

To the foregoing statements and remarks, I have only to add, that the same means and measures, which were used in the preceding revival of 1821, were employed in this; and that the students, as heretofore, received great benefit from attending public worship in the village; and in turn exerted a happy influence by uniting with the inhabitants of the village, in social prayer meetings and religious conference.

#### *Eighth Revival.*

After the revival of 1825-6 had subsided, there succeeded, in college, a state of order and regularity, corresponding with the apostolic description of primitive Christianity: "Then had the churches rest and were edified." And though there were some short periods of increased religious attention and effort among professors in college, with a case or two of seriousness and anxiety among the impenitent, I do not recollect that, for four years, there was any season of general anxiety and inquiry, which corresponds with the definition of a revival of religion, given at the commencement of this communication. But in the spring of 1831, both the village and the college were blessed with a revival of great extent and mighty power. It commenced in the village. Indeed, though the Congregational church had, for some time before, been in a reviving state, there was no appearance of increased attention to religion in college; till a protracted meeting was held in the village, denominated at the time a '*Four Days' Meeting*,' from the length of time devoted continuously to religious exercises and public worship. After much prayer and consultation, the church resolved to hold such a meeting, early in the month of April. The clerical members of the college faculty, as well as other ministers from towns in the vicinity, assisted the pastor of the church, and took an active part in the exercises. The effects of the meeting were exceedingly happy, reaching the whole town, and exerting a powerful and delightful influence on the college.—Similar meetings, it will be remembered, and with similar effects, were held, during that year, in various parts of the country. Their utility consisted principally in their tendency to excite attention in the careless; to increase the fervency, union and perseverance of prayer among Christians; and to afford to ministers repeated opportunities and new facilities, for presenting divine truth to the mind, while in a susceptible state. The expediency of holding such meetings, and especially of repeating them in the same place, was doubted by some; but admitted, I believe, by all judicious ministers, to depend on the circumstances of time, place and previous preparation. My own views on the subject were expressed at large, in a series of essays published in the Vermont Chronicle, the same spring, over the signature of *Presbuteros*. These views have not been essentially changed by subsequent experience and observation. Indeed, the remarks there made, on the necessity of preparation for them, the danger of frequently repeating them, and their liability to abuse and perversion, have been abundantly illustrated and confirmed; and the cautions, there given, have, in my apprehension, acquired increased importance.—This meeting in Middlebury, however, was called under such circumstances, and so judiciously conducted, as to produce none but the happiest effects. The college, as I said, felt its influence. The Spirit seemed to be poured upon nearly all the students simultaneously.—Though no college exercises, if I rightly remember, were omitted, except three in the afternoons of the three first days of the meeting; yet scarcely an individual in the institution, failed to be brought under the influence of the truth and the Spirit of God. All seemed to be more or less solemnly impressed. With some, indeed, these impressions did not prove abiding and sanctifying. Their solemnity subsided; their convictions wore away; and they returned to their vanities—to 'the beggarly elements of the

world.' But with many, these impressions were deep; and resulted in their hopeful conversion. Some of the subsequent meetings in college were peculiarly solemn and interesting. The senior class, which I often met, not only in the regular course of instruction, but for prayer and religious conference, were delightfully zealous and persevering in their efforts to persuade all to come to Christ, and to help one another forward in their Christian course. In the result all the members of the class were hopefully converted, except *one*; and I shall never forget the tenderness with which he was besought, and the fervency with which prayers were offered for him; while he stood alone, sometimes trembling, like an aspen leaf; but still obstinately, and as we have reason to apprehend, *fatally* resisting, unto the end!

From a letter, addressed to me by a member of the class of 1832, who was a subject of this revival, and whose case is described in the letter itself, I make the following extracts: "Six in my class have given evidence of having been converted at that time." . . . . "There were seasons in the revival, in which a solemn and deep impression seemed to be universal among the students. And probably the judgment-day will establish the fact, that not one individual passed those days of indescribable interest entirely destitute of the strivings of the Holy Spirit." . . . . "There were some cases of a peculiar character. One member of my class, took up the subject of religion, with the greatest deliberation, and began to read his Bible, and to *think*; and thus were his convictions of sin, and his apprehensions of the value of an interest in Christ, gradually strengthened, until he was led to a decision, from which he has never seemed desirous to swerve. . . . He now preaches the gospel." . . . . "Another young man was visited frequently by Christian friends; and often felt deeply impressed. He, however, succeeded in resisting the influences of the Spirit; till one evening, when a lecture was preached in the chapel from these words, in Jer. iv. 5: '*Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth.*' Here he felt that he must make a decision. His heart, however, was passionately set upon the legal profession. He thought, 'I must surely be a minister, if I become a Christian now. I will postpone the decision, until I am established in business, and in the first revival I then witness, I will give my attention to the subject.' With this conclusion he for a few moments felt satisfied. But as he was leaving the chapel, a young Christian friend [a beneficiary of the American Education Society] took him by the arm. It was a beautiful evening; and they walked together; they conversed; they wept. At length this young man took back his decision to procrastinate; and leaning on the shoulder of his young friend, said: 'If religion is for me, I will now have it.' The next day he was rejoicing in hope. . . . He is now in the ministry; and has been permitted to see many coming to Christ."

After mentioning a third interesting case of conversion, the description of which I am obliged to omit, the writer of the letter adds: "Among the means used in this revival, and blessed by the Head of the church, may be mentioned prominently, *personal, private conversation and prayer*. And O! could the friends of the American Education Society see how highly instrumental of good were some of the beneficiaries of that Society in the revival of 1831, they would be more strongly encouraged to the exercise of faith and vigorous action in that benevolent cause."

#### *Ninth and Tenth Revivals.*

I place these two revivals together; because they resembled each other in character; occurred under similar circumstances; and were very near each other, in point of time. The former occurred in the spring of 1834, and the latter in the autumn of 1835. Both were promoted by the influence of *protracted meetings* in the village; and in both much less was done, than in preceding revivals, by special meetings and peculiar efforts in the institution itself. That of 1834 commenced early in the season. Two young men who remained in town during the winter vacation, became serious and obtained hopes before the commencement of the spring term. Simultaneously a spirit of solicitude

and inquiry appeared in the village; and the Congregational church resolved to hold another *four days' meeting*. Again in the autumn of 1835, under similar circumstances, with much preparation and anxious solicitude, another protracted meeting, of longer continuance, was held in the village. Both these meetings were attended with a blessing; produced salutary effects upon the village and vicinity; and brought a large accession of members to the church. But although, in both instances, there were revivals in the college, peculiar circumstances produced discouragement and weakened the hands of Christians; so that these meetings exerted a far less favorable influence on the students, than was produced by that of 1831. The number, however, that became interested in the subject of religion, professed submission to God, and united with the church, during each of these revivals, was not small; and many of those young men, who then gave their hearts to Christ and consecrated to him their talents, are now engaged in theological studies, and preparing to enter, as efficient laborers, into his vineyard.

In the spring of 1835, there was, for a short time, an increased attention to the subject of religion, among a portion of the students. Many extra prayer meetings were held by them; and at their request, for several evenings in succession, lectures were preached in the chapel. But, though some good was unquestionably done, and a favorable influence exerted on the minds of some individuals, these special efforts did not result in a revival. There was, I fear, a want of humility and faith, both in the students and in the officers.—During a part of the spring term of the last college year, again, some of the pious students seemed to be anxious to do something for the promotion of the cause of religion and the salvation of their unbelieving and impenitent fellow students. But their efforts were feeble; and their prayers were not heard. The institution remained, and still remains, like Gideon's fleece, upon which the dews of heaven fell not. Indeed, I have seen many such feeble and temporary efforts made, without success, both in college and in other Christian communities; and I have learned, that it is in accordance with the economy of God, to try the faith and patience of his people, before he grants his blessing—to show them their weakness, before he puts forth his mighty arm for their deliverance. Truly, *they* must use the means of his appointment; but *He* must have the glory; and he will not bless their efforts, till they feel their dependence and unworthiness, and are thus prepared to go forth to their work in his name, and ascribe unto him all the glory.

#### CLOSING REMARKS.

In view of the preceding statements and descriptions, I have a few general remarks to make on the influence of revivals in a college, and the best mode of conducting them; and on the bearing and importance of such revivals to the advancement of the Redeemer's kingdom in the world, as well as to the preservation of our civil institutions and the prosperity of our beloved country.

1. I remark, then, that the time of a revival, in a college, is a time of deep solicitude and great responsibility with the officers and instructors; requiring watchfulness and prayer, and imposing upon them peculiar duties and unceasing labors. If they are pious men, (and surely this should be the character of all permanent officers in a literary institution,) they cannot but feel a deep interest in the welfare of the youth committed to their charge; and they must know, that the temporal interests and eternal salvation of their pupils may depend on the manner in which they are treated and led to conduct, during these precious seasons—"these sealing times." They know too, that inexperienced young men do not generally feel the importance of order to the discipline and improvement of the mind, nor consider its bearing on the formation of religious character even. As religion, in a time of revival, becomes the engrossing subject of conversation and thought, such young men are peculiarly liable to err in judgment; and, if not restrained, become irregular in their attendance on classical exercises. Both those, who highly enjoy the consolations and



hopes of the gospel; and those, who are anxious to obtain "the great salvation," are in danger of relaxing their industry, and losing their habits of punctuality. Many will feel, as if every thing, but religion, ought to be entirely neglected; and all study and classical instruction given up, for the purpose of attending religious meetings, and conversing exclusively on subjects connected with eternity.—It requires, therefore, great prudence and firmness, mixed with tenderness and pious solicitude in the instructors, to preserve order, and continue the stated instruction and regular exercises of the institution, without either doing or saying something calculated to divert the attention of the serious from the *great* subject; or, at least, appearing to the inexperienced students, to be indifferent to their spiritual good; and thus obstructing the progress of the blessed work. And yet, I am persuaded, that this firmness, with prudence, must be exercised, and order carefully maintained; or an awakening in college will not prove to be a genuine revival of religion—the temporary excitement will degenerate into a sickly sensibility and a sort of religious dissipation. No stated classical exercise, as experience and observation have taught me to believe, should be omitted; except, perhaps, when a season is set apart for special religious services. Nor should any student be excused from a single regular college exercise; except, perhaps, when he is evidently under powerful conviction, and so overwhelmed with a sense of sin, that he cannot control his thoughts, command his feelings, and restrain his tears. It is true, in the height of a revival, in a literary institution, there cannot—there *will* not—there *should* not be, as much time devoted to study, as at ordinary seasons. The instructors, therefore, may require shorter lessons; they may occasionally avoid calling on those to recite, whose minds they know to be most deeply impressed; they may even give a more serious cast to the recitations, and occupy, themselves, a larger portion of time than usual, in comments and explanations. All this may be judiciously done, without essential injury to order, mental discipline, or even scholarship. But, if instructors, in a time of religious excitement, would guard their pupils, and especially the younger class, against indolence and a habit of inattention to study; or would promote their highest spiritual interests even, they must hold them rigidly to the stated classical exercises of the institution.—On this subject, I add, it is important—indispensably important to a happy result, that there should be, among the officers, agreement in sentiment and harmony of action.

2. In accordance with the preceding remark, I observe further; when this prudence and this firmness, modified by tenderness of spirit and a deep solicitude for the best interests of their pupils, are harmoniously exercised by the whole faculty of a college, in times of revival, a blessing generally attends their faithful labors and united prayers; and the effects are exceedingly happy. And were college officers always thus prudent, firm, affectionate and harmonious, the principal and most plausible objection against revivals in these institutions, would be very much diminished, if not entirely removed. I say *plausible objection*; because it must be admitted, that such seasons have sometimes been the occasion of essential injury to indolent and thoughtless young men. And this abuse of religious privileges has led some serious minds to entertain prejudices against revivals, and object to the use of means and the adoption of measures, adapted to promote them. It has been said, that the general and engrossing attention, which the very notion of a revival implies, cannot exist, in literary institutions, without encroaching on the hours of study; and, of course, without depressing the standard of scholarship. Now, if it were not for the occasional perversions and abuses, through mismanagement and neglect of duty, in those who have the oversight of these institutions, this objection could hardly find a place in any serious mind. For suppose the position, involved in the objection, were still true, in some extreme cases, would the objection itself be valid; or would it then continue to be made by any, who claim to be the friends of religion?—could it be called in, as it now sometimes is, to sanction, in a system of education, a disregard to the most interesting and momentous subject, which can be presented to the human mind?—would it be pretended, that a little more abstract science, or polite literature, would

compensate for the want of the practical science of "life and immortality"—for the desecration of talents—for the loss of the soul? But, in well conducted revivals, the supposition is not true—as a general statement, it is wide from the truth. Idlers, to be sure, will be idle, whether under the cloak of religion, or in the undisguised garb of infidelity and licentiousness. Still, attention—deep and absorbing attention to spiritual and eternal things need not; and, under the direction of wise and faithful counsellors, generally does not retard the progress of intellectual improvement. With such prudent management, it redeems from indolence and vain pursuits more hours, than it demands for the service of the Redeemer, in acts of devotion. Hence, where one youth is drawn away from his studies, and retarded in his literary career, by undue attention to the subject of religion and excessive solicitude for the salvation of his soul, many—very many, in these seasons of religious inquiry and "times of refreshing from the presence of the Lord," are reclaimed from a course, which would have ended in dissipation, idleness and ruin. Not a few, whose powers of mind had remained latent, and who had been dragged along in their education, by the mere force of authority, seem to awake, for the first time, to the active pursuits of learning, when in these seasons of excitement, they are roused from their state of moral lethargy and spiritual stupidity. And in all cases of genuine conversion and sincere devotion to the service of God, what is lost in technical science and human learning, is compensated, and more than compensated, by what is gained in mental discipline and spiritual knowledge.

3. In accordance with the preceding remarks, I observe finally, that revivals of religion in colleges are peculiarly important and greatly to be desired, on account of their extensive influence on the cause of human happiness and the advancement of the Redeemer's kingdom in the world; and on the prosperity of our country and the preservation of our republican institutions.—A revival of pure and undefiled religion, any where, is of incalculable importance; inasmuch as it directly increases the happiness of its subjects, brings many souls into the kingdom of God, and causes everlasting "joy in heaven." But this importance is greatly enhanced; when a revival finds its way into a college; because every conversion there has a two fold bearing—an *immediate* and a *remote* influence on the cause of religion and the glory of God. For every subject of such a work may be expected to exert an influence, proportionate to his means of knowledge and improvement; and he may be the happy instrument of publishing the gospel and winning souls to Christ. Besides, under such circumstances, every pious student in the institution is quickened and animated in the discharge of duty; and thus prepared for higher service in the church, at home; or more efficient labors, as a messenger of mercy to the scattered Jews or far distant Gentiles.—Cast your eye, dear Sir, upon the Triennial Catalogue of this institution, and observe how many now in the field of ministerial labor, in this and other lands; and how many, who, like Fisk and Parsons, and Warren and Frost, and Andrus and Moseley, and Larned and Brown, and Henry and Wilcox,\* have finished their work and gone to their rest, were subjects of revivals here, or were eminently fitted for their "high calling," during these seasons of "refreshing from the presence of the Lord!"—I have, myself, just been looking over the Catalogue, calling up the recollection of scenes and characters, pertaining to the period of my connection with the institution; and trying to obtain some adequate idea of the extent of the blessings, connected with these precious seasons of revival. But their results are too great, and their happy consequences are too widely spread and reach too far into the future, to be seen with mortal eye, or estimated by finite calculation. The light of eternity alone can disclose all their effects, and

\* Rev. Pliny Fisk and Rev. Levi Parsons were Missionaries to Palestine.

Rev. Edward Warren and Rev. Edmund Frost, Missionaries to India.

Rev. Joseph R. Andrus, Agent of American Colonization Society.

Rev. Samuel Moseley, Missionary to the American Indians.

Rev. Sylvester Larned, New Orleans.

Rev. Joseph Brown, Secretary and Chaplain of the American Seaman's Friend Society.

Rev. Thomas Carlton Henry, D. D., Charleston, S. C.

Rev. Carlos Wilcox, Hartford, Ct.

show the full extent of their blessed influence. Nor am I able, in all cases, to fix precisely the number of the converts of each particular revival, or distinguish between them and reclaimed backsliders. But I remember, with a great degree of accuracy; and can state, with great confidence, how many, of each class, went forth from the institution credible professors of religion, in connection with some evangelical church. And I find by examination, and computation, that of the 499, who have been graduated at the 22 last commencements, 331 were at the time of their graduation professors of religion; and, that 168 only made no such profession, while members of college. Of the latter number, however, 24, as I have learned, and previously intimated, have since become professors, and some of them ministers of the gospel. This statement shows, that about two-thirds of the whole number, graduated during this period of 22 years, have gone out qualified to exert a salutary influence on the happiness of the human race. I may add, as an encouraging circumstance, (owing probably to the influence of the American Education Society,) that this proportion of pious graduates has recently been considerably increased. For illustration, the four last classes; consisted the *first* of 25 members; the *second* of 22; the *third* of 43; and the *fourth* of 37, making the number of 127. Of these 98, or a little more than three-fourths of the whole, were regular members of some evangelical church.

Now, if we suppose, that one-half of the 331, who were professors at the time of their graduation, were led to espouse the cause of religion, during some of the revivals in college; (a supposition probably near the truth;) and that the other half were, by the same sanctifying influence, raised to a much higher rank in the scale of piety, active benevolence and holy enterprise; (as is without question true, concerning many of them)—if we remember likewise, (as is known with certainty,) that about 170 of them have already entered the ministry; while many others are now in a course of theological study and preparation for this “work of love;” we shall come to the conclusion, that the influence of these revivals is intimately connected with the progress of the gospel and the desired and expected conversion of the world. Of how much good must they already have been the occasion; and how much, may we not hope, they will still accomplish! O, how many, (I use the language of a father in the ministry,) how many, who were ready to perish, and would have died in heathenish darkness, will have occasion to praise God for ever, for these revivals, which furnished the instruments of their conversion and salvation! I may add, how many will still perish, “for lack of vision, if revivals in this and other colleges, in our land, should cease!”

But revivals in a college are desirable, not merely because they increase the number, and elevate the piety of thoroughly educated ministers; but because, in addition to these, they send forth many, who do not feel themselves “called to the work of the ministry,” prepared to exert a salutary influence, in the various departments of social life and civil office—to labor for the good of our country—to guard our republican institutions—to become conservators of the Commonwealth. If any thing can save our country from the degeneracy and final overthrow of all preceding republics, it is sanctified learning—virtue and knowledge combined—established religious principle, united with cultivated intellect and enlarged views, in those who are called to offices of trust and authority. The times require rulers of this high intellectual and moral character;—the country needs such men for counsellors;—our free institutions cannot be preserved without such guardians. Some such we have, indeed; or our land would, long ago, have been like Sodom and Gomorrah. But more—many more such are needed, to give permanency and elevation to those institutions, with which liberty, peace and safety are inseparably connected.

For our country’s sake, therefore, as well as for the sake of the church of God, we should pray, that the fountains of knowledge among us may be purified—that our seats of science may be nurseries of piety and virtue—that the Spirit of the Lord may be poured out, in copious effusions, upon all our literary institutions.

In view of the blessed effects of revivals in colleges, will not Christians



continue to pray for them, with fervency and perseverance? Will they not remember the approaching season of Annual Concert, for this purpose; and meet together with one accord; and agree, as touching this one thing, in their supplications to God?

You, my dear Sir, who have surveyed the desolations of Zion—who have looked over the world, and seen how many “fields are white already to harvest;” and have devoted your time and your energies to the work of seeking out and aiding pious young men, in their preparations for the ministry; will not cease to pray, and exhort the churches to pray the Lord of the harvest, to pour out his Spirit upon our young men, and thus qualify and send forth laborers into his harvest; till the work shall be accomplished—till the harvest shall be gathered in—till the reapers shall return, bringing their sheaves with them—till the seventh angel shall sound, and great voices be heard in heaven, saying: *The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.*

Your brother in the faith, and fellow laborer  
unto the kingdom of heaven,

JOSHUA BATES.

## ANNIVERSARIES OF SOCIETIES.

### ANNIVERSARY OF THE WESTERN EDUCATION SOCIETY, N. Y.

THE Annual Meeting of the Western Education Society, was held at Auburn, August 21, 1839, the President, Henry Dwight, Esq. in the chair; the services were opened with prayer from Rev. Mr. Porter. The Secretary, Rev. Timothy Sillman, then read the Annual Report.

On motion of Rev. Eliakim Phelps, of the Philadelphia Education Society, it was *Resolved*, That the Report now read be adopted, and that the Secretary be requested to furnish a copy for publication.

On motion of Rev. F. C. Cannon, agent of A. B. C. F. M., *Resolved*, That as Education Societies exert a controlling influence upon missionary enterprises abroad, as well as upon Churches at home, it is of the highest importance, that they greatly increase their efforts to train up a deeply pious and thoroughly educated ministry.

On motion of Rev. George Beecher, of Rochester, seconded by Rev. Joel Parker of New York, *Resolved*, That to accomplish the great work of restoring this ruined world to God, it is of pre-eminent importance to train up a ministry who shall be fervent in piety, strong in faith, full of the Holy Ghost, and mighty in the Scriptures.

The above named resolutions were sustained with addresses by the movers of them.

### Extract from the Report.

Could we have been present at Boston in July, 1815, when eight young men met together, “to take into consideration the expediency of forming themselves into an association for the purpose of raising funds to educate pious young men for the ministry,” and had we then prophesied, that in less than one quarter of a century, from this small beginning, a National Institution would proceed, which would become a principle source of reliance for a ministry for our own country, and the missionaries who shall go hence to the Heathen, we should have been pronounced dreaming enthusiasts.

Yet such the developments of Providence prove to have been the fact, in the past, for already 1400 ministers have been furnished for the world, of whom 60 have become Foreign Missionaries. They are now preaching the gospel steadily to about 420,000 hearers—have been instrumental in the hopeful conversion of about 210,000 persons, and have been the means of inducing more than 1000 young men to study for the ministry. In view of these results, together with the many incidental fruits of their ministry which might be enumerated, we cannot fail to acknowledge that ours is a noble, a glorious work.

The Western Education Society was organized in 1817, and since its connection with the National Society, has ever been an efficient auxiliary. Its results, however, cannot be definitely stated, except as comprising a part of the great whole.

Of the year now closing, it may be said, our work has been prosecuted with more than anticipated success.

Henry Dwight, Esq. Geneva, is President of the Society, Rev. George R. Rudd, Secretary, and James S. Seymour, Esq. Treasurer.

#### HAMPDEN COUNTY EDUCATION SOCIETY.

Extracts from the Annual Report of the Hampden Education Society, read at Longmeadow, October 11, 1839.

The collection for this society comes according to our present arrangement in September and October, in the midst of which the anniversaries are held. The consequence is, that if the collection is not made in September, it is entirely omitted. We do not object to this arrangement, but *we would earnestly recommend to all the churches in the county connected with us, to make their collections for the Education Society in the month of September, so that it may be paid over to the treasurer before the annual meeting.*

We need not on this occasion and before this audience, speak of the importance of a well educated ministry. The clergy are, and probably ever will be, the men who will fix the standard of the intellectual as well as of the moral elevation of society. As it is impossible for the water to rise higher in the aqueduct than the surface of the spring from whence it flows, so it cannot be expected that the intelligence or piety of the people will rise above the intelligence or piety of the ministry with which they are favored.

We believe it to be the duty of the churches to speak out distinctly on this subject, and to say to young men who propose to become preachers of the gospel, "you must prepare yourself thoroughly for the sacred office, that you may be workmen that need not be ashamed." The Education Society holds out an inducement to young men to get a more thorough education than they otherwise would. We believe it has exerted a powerful influence in raising the standard of theological education in this country, and has had an indirect influence, at least, in producing the increased attention that is now paid to the education of youth generally. We hope the American Education Society will go on, and prosper; and we hope the Congregational churches in Hampden county will sustain the Parent Society in her good work, by more generous and numerous contributions, and that the day will soon come, when the number of laborers in the vineyard of the Lord will be better proportioned to the harvest to be gathered.

Officers of the Society for the present year. Joel Norcross, Esq. President; Rev. Emerson Davis, Secretary; Samuel Reynolds, Treasurer; Edward A. Morris, Auditor; Rev. R. S. Hazen, Daniel Bontecou, Esq., Directors.

#### WASHINGTON COUNTY EDUCATION SOCIETY, VERMONT.

THE Annual Meeting was held at Barre, Sept. 27, 1839. The report was read by the Secretary of the Society, and addresses were delivered by Rev. Messrs. Buel W. Smith, James R. Wheelock and Preston Taylor. The officers for the ensuing year are Hon. Jeduthun Loomis, President; Fer-rand F. Merrill, Secretary and Treasurer.

#### CHARLESTON FEMALE EDUCATION ASSOCIATION.

EXTRACTS from the last Report of the Congregational and Presbyterian Female Association, Charleston, S. C., for assisting in the Education of Pious Youth for the Gospel Ministry.

"The Congregational and Presbyterian Female Association of Charleston, for assisting in the Education of Pious Youth for the Gospel Ministry," have not been in the practice of presenting to the public annually, a printed report of their doings. This, they apprehend, the nature of their work does not require; which is little else than paying their own individual subscriptions, receiving donations, and forwarding the amount to those, whose more appropriate province it is, to select suitable objects for their charity, and direct its distribution. Occasional statements of their labors, however, have been published, and, it is believed, not without satisfaction and benefit.

Though a very considerable portion of the funds raised by them has been appropriated by others, to beneficiaries unknown to the Association, yet they know of at least *fifteen* young gentlemen, whom they have assisted in their temporal support, while prosecuting their studies with a view to the sacred ministry. Most of these are now actively engaged in preaching the gospel of the grace of God to their perishing fellow-men. Some of them are unfurling the banner of the cross in far distant Pagan lands, and directing the eyes of dying Heathen to the only Saviour. Others of them are pastors of Churches in this country,—some in this State, respected by their fellow-citizens, beloved by their respective charges, and owned and blessed of God in their labors.

Numbers, it is hoped, will be seen on the right hand of the Judge, in the last day, whose standing there will be attributed, instrumentally, in part at least, to the labors of this Association. Well then, may its members rejoice and give thanks to God, for the good which they have been the means of effecting.

They would do so, however, with mingled emotions of sorrow and shame, for not having done more to promote the glory of God and the best interests of their fellow-creatures, and for permitting the Association to decline in its efficiency. Without alluding even to any of the plausible reasons, which may have existed for this declension, they would take all the shame and blame of it to themselves alone, and would be deeply humbled and penitent before God on account of it.

They would not, however, indulge any feelings of despondency: but encouraged by what they have been enabled to accomplish, and impelled by the urgent necessity which exists, for an increased number of ministers of the Gospel, they would persevere, and redouble their efforts in this good work. Who indeed, that is at all aware of the magnitude and of the pressing nature of this necessity, can refrain from helping to supply it?

They would respectfully invite, and earnestly solicit others to co-operate with them. And especially would they fervently implore that God, in whose hands are the hearts of all men, that he would raise up, and qualify and send forth laborers into his harvest. May he greatly increase the company of the preachers of his word. May he soon cause the feet of them that publish salvation, to be seen upon every mountain, and their voice to be heard in every valley, till

"The dwellers in the vales and on the rocks,  
Shout to each other: and the mountain tops  
From distant mountains, catch the flying joy;  
Till, nation after nation taught the strain,  
Earth rolls the rapturous hosanna round."

Officers of the Society. Mrs. Joseph Righton, Superintendent; Mrs. Doct. F. Y. Porcher, Assistant Superintendent; Mrs. Rev. Dr. Post, Corresponding Secretary; Mrs. Rev. Dr. Keith, Treasurer; Miss Susan E. Stevens, Recording Secretary; Mrs. Rev. Thomas Smyth, Mrs. Robert R. Gibbes, Mrs. — Mattheson, Mrs. William H. Wilson, Mrs. Col. Lehre, Miss Catharine H. L. Ramsay, Miss Rachel Parker, Directresses.

#### NEW HAMPSHIRE MISSIONARY SOCIETY.

THE following is an extract from the Thirty-seventh Annual Report of the So-

ciety, prepared by the Secretary, Rev. Benjamin O. Stone. The Report gives a full and particular history of the institution from its commencement.

#### Results and General Remarks.

During the *thirty-seven* years the New Hampshire Missionary Society has been in operation, it has sent forth 929 missionaries, who have performed 450 years of ministerial labor among the feeble portions and desolations of our Zion. The number of hopeful conversions, and additions to the churches under its patronage, is over 2,500, and the amount expended in the prosecution of its benevolent work is \$90,218 48. It has been the instrument of forming about forty churches of the Redeemer among the desolations of the State.

The following table exhibits at one view the amount of funds expended, and also the number of missionaries employed by the Society each year of its operations.

Years.	Amount expended each year.	Number of Missionaries.
1802,	\$ 189 52	2
1803,	76 12	2
1804,	377 25	5
1805,	481 36	5
1806,	74 37	2
1807,	322 36	5
1808,	640 55	7
1809,	856 25	3
1810,	476 95	5
1811,	835 91	6
1812,	632 64	7
1813,	940 43	9
1814,	1,239 65	10
1815,	2,174 35	12
1816,	2,381 05	19
1817,	2,658 30	14
1818,	2,793 42	10
1819,	2,658 75	16
1820,	2,366 65	16
1821,	1,916 38	20
1822,	2,188 00	17
1823,	1,983 50	20
1824,	4,134 41	30
1825,	2,525 31	34
1826,	2,569 99	37
1827,	2,493 25	36
1828,	3,072 36	35
1829,	2,859 60	40
1830,	2,658 40	60
1831,	2,609 11	35
1832,	3,407 34	62
1833,	6,808 82	41
1834,	5,533 10	60
1835,	5,089 21	60
1836,	7,530 20	63
1837,	5,757 41	63
1838,	4,906 21	51
\$ 90,218 48		929



## AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society, was held on Wednesday, the 8th of January. The usual business of the Society was transacted, and the appropriations made to beneficiaries, were ordered to be paid, under the direction of the Financial Committee, as soon as the funds of the Society will permit. In addition, the following vote was passed:—

“*Voted*, That, considering the present embarrassed state of the funds of the Society, and the difficulty of obtaining the loan of money, the several Branches of the Society be requested to make special efforts to pay the appropriations, voted at the present quarterly meeting, to beneficiaries within their respective limits.”

To pay the appropriations of the present quarter there is not a single dollar in the Treasury of the Parent Society, the appropriations of the last quarter having but just been met. For means to pay these, the churches are now called upon. It is presumed, that there are sufficient pecuniary resources within the limits of most of the respective Branches to sustain their own beneficiaries, without making the least painful sacrifices; and like resources enough in the community generally, not only completely to relieve the Parent Society of its present embarrassment, and enable it to accomplish the object which it has in view, but greatly to enlarge the sphere of its operations. And will not the friends of the cause do this? Will they not feel the *pressure*, especially as it bears upon the *spiritual condition of men*; and hasten to afford relief to the millions who are perishing for lack of the bread of eternal life? For what object so important can they appropriate money as to supply, as speedily as possible, the world with the gospel, through the medium of a well educated ministry? Let it be borne in mind, that the appropriations for the present quarter, cannot be paid, and this too, in view of the *distressing wants* of the beneficiaries, until the churches furnish the means. How long

shall they remain in suspense whether they will be paid, or when they will be paid? Let a speedy favorable reply be given, and the hearts of the beneficiaries will be cheered and encouraged, and the cause receive an impulse greatly to be desired.

## EXTRACTS FROM LETTERS OF FORMER BENEFICIARIES.

“Your communication was duly received. It stated that one hundred and fifty-three dollars would cancel my debt to the Education Society; which sum I enclose in this sheet. You will please acknowledge the receipt, as soon as may be, and *destroy the note*. And here I must add, in justice to my own feelings, that I have ever considered the loan from the Education Society a great favor. I am happy in being able to refund, at this time, according to the request of the Society; and had the original amount been required, I should have considered it a just debt. May the Education Society long enjoy the favor of a Christian people, and the smiles of Heaven.”

“The object of this communication is to express a desire to close my connection with the American Education Society. The benefit I have received has consisted not more in the money I have received than in the *habits* I have been led to form of economy, of order and discipline. These I hope ever to retain. In short, the benefit I have received from the American Education Society is incalculable, for which I shall ever feel indebted, for it cannot be refunded with money—it cannot be counted. May I ever feel grateful and make it manifest by works.”

“I expect to start to-morrow morning for G—— L. C., with the intention of laboring there at least three months. May God prosper your Society and may you have much happiness in seeing laborers coming forward to reap down the harvest. I should have remained upon the shoemaker’s bench till this time, had it not been told me that there was such a Society as yours. I knew nothing of it till about a month before I began my Latin grammar. I would not go back where I was eleven years since for five thousand dollars. You have granted me only about five hundred.”

“Gratefully would I acknowledge through you, Sir, my obligations to this benevolent Society, in the aid afforded me in the prosecution of my studies preparatory to the sacred ministry, and would hope, eternity may disclose, that these benefactions may not have been misapplied.”

## TESTIMONY IN FAVOR OF BENEFICIARIES.

The Rev. Dr. Richards of Auburn Theological Seminary, says, "Of the three hundred young men who have pursued their studies at this Seminary, one hundred and fifty were beneficiaries; and among the number, I can recollect but one, who has entirely forfeited the confidence of his Christian friends, and but two others, whose religious character we have had occasion, seriously to question."

## FUNDS.

## Receipts of the American Education Society, for the January Quarter, 1840.

INCOME FROM FUNDS	430 48
LOANS REFUNDED	836 57

## LEGACIES.

Athol, Ms., Mrs. Persis Goodell, by Dea. Elijah Goddard, Ex.	132 25
Boston, Ms., Mrs. Margaret Gibbens, by Sam'l H. Walley, Jr., Esq., Ex.	500 00
Sherburne, Ms., Mr. Asa Clark, Jr., by Rev. Edmund Dowse	10 00
Worthington, Ms., Rev. Jonathan L. Pomeroy, by D. S. Whitney, Esq., Ex.	115 00—737 25

## AUXILIARY SOCIETIES.

## SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]	
Boston, A Friend	2 00
Rev. Joseph Emerson, Ag't of the A. E. S.	10 00—12 00

## ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
Hamilton, Soc. of Rev. Geo. W. Kelley	10 00
Wenham, Edmund Kimball, Esq., his annual payment, by Eben. Alden, M. D.	5 00
Ladies' Reading Soc., by Mrs. Abigail Foster, Tr.	30 00—45 00

## ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
Andover, Cong. in the Chapel of the Theo. Sem. in part	45 00
Rev. Mr. Jackson's Soc. do.	20 50
Rev. Mr. Taylor's do.	72 62
Ladies in do. do. to const. him an H. M. [By Rev. R. G. Dennis, Ag't.]	40 00
Bradford (West), Soc. of Rev. Mr. Munroe	19 46
Haverhill (East), do. do. Cushing	12 62
West Newbury, do. do. Edgell	10 09—220 29
[By Rev. Brown Emerson, Agent.]	

EDUCATION SOCIETY IN HARMONY  
CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]	
Millbury, Ed. Soc. in 1st Ch. and Cong. in part to const. Rev. Nathaniel Beach an H. M.	38 25
Uxbridge, Mrs. Hannah Ellis	5 00—43 25

EDUCATION SOCIETY IN BROOKFIELD  
ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]	
Received from the Treasurer	25 80 & 62 75—88 55

## FRANKLIN COUNTY.

[Mr. Solomon Maxwell, Jr. Greenfield, Tr.]	
Conway, Mr. William Avery	5 00

## HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
Amherst, 1st Par., Gent. Ben. Assoc.	28 85
Ladies' do. do.	41 91—70 76
Coll. at the ann public meeting	18 67
From the disposable fund of the Soc.	55 57—145 00

## HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]	
Chester, Gent. Benev. Assoc.	5 00
Longmeadow, 1st Ch. \$20, Miss M. Booth \$5	25 00
Ladies' Assoc. 17 93, Gent. do.	53 63
Rev. Martyn Tupper's Cong.	23 18—101 81
Monson, Dea. A. W. Porter	75 00
Springfield, Rev. Dr. Osgood's Soc.	63 00
Messrs. D. Ames & Son 12 1-2 reams paper	50 00
4th Ch and Soc. to const. Rev. Ezekiel Russell an H. M.	40 00
Springfield (Cabotville), Rev. Mr. Clapp's Cong.	25 00—178 00
Westfield, Cong. Soc.	40 26
Wubraham (North), Rev. J. Bowers' Cong.	20 00
	420 07
Deduct expense of printing Ann. Rep.	13 33—406 74

## MIDDLESEX COUNTY.

Dracut, 1st Ch. and Soc. by Rev. Brown Emerson, Ag't	16 12
2d do. by do. to const. Rev. Nath'l B. Fox an H. M.	40 04—56 16
Newton, Dea. E. P. Woodward, the first 23 vols. of the "Boston Recorder," 1816 to 1838, inclusive.	

## MIDDLESEX SOUTH ASSOCIATION.

Lincoln, Rev. Mr. Newhall's Soc.	9 47
Sherburne, Soc. of Rev. Edmund Dowse, to const. him an H. M.	40 00
Unionville, Cong. Soc. by Dea. Calvin Shepard	10 00—59 47

## NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]	
Braintree, Soc. of Rev. Lyman Matthews	13 00
Medway, Ladies' Benev. Soc. N. W. School District in Rev. Dr. Ide's Parish, by Mrs. Delia E. Metcalf, Sec'y	1 00—14 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX  
NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]	
Ashby, 7 54, Acton, 4 50, Dunstable, 9 34	21 39
Fitchburg, Assoc. 32 33, Yo. Men's Ed. Soc. 20 00	52 33
Groton, 25 88, Harvard, 30 95	56 33
Leominster, 16 39, Ladies' Aux. Ed. Soc. by Miss Susan Lincoln, Tr. 10 94	27 33
Pepperell, 50 61, Shirley, 4 00	54 64
Townsend, including a bequest of \$10 by the late Mrs. Patty Emery	49 57
Westford, Association	18 21—310 29

EDUCATION SOCIETY IN WORCESTER  
SOUTH ASSOCIATION.

[Hon. Abijah Bigelow, Worcester, Tr.]	
Westboro', Mr. Jonas Longley	2 00

## RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]	
Barrington, Ladies' Benev. Asso.	5 00
Bristol, Ladies of the Cong. Ch.	38 00—43 00
	\$3,464 55

## MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Bangor, 1st Ch. cont.	40 00
Hammond St. Ch.	33 00
Ladies' Schs. in part	51 50—134 50
Brunswick, Cong. Ch. and Soc., cont. in part	20 23
Bluehill, Ladies' Assoc.	30 00
Custine, from a few indivs. by Mr. S. Adams	16 00
Hampden, Cong. Ch.	13 79
Saco, Benev. Soc. in the Cong. of Rev. Mr. Hopkins, by Mr. Stephen L. Goodale, Tr.	38 00
Winslow, Cong. Ch. and Soc.	14 50
	\$357 02

## NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Concord, Rev. Mr. Bouton's Soc. in part	10 78
Rev. Mr. Noyes's do.	20 50—31 28
Dunbarton, Rev. Mr. Rogers's do.	20 25
Dunbarton, Rev. Mr. Putnam's do. by Rev. Job Hall, Ag't	31 47
Mason, Rev. A. H. Reed's Soc.	25 00

The following by Mr. A. Lawrence, Tr. of Hillsboro' Co. Aux. Ed. Soc.

Amherst, Cong. Ch. and Soc.	55 00
Antrim, a deceased member of the Ch.	5 00
Bedford, Soc. of Rev. Mr. Savage	47 50
Nashua, 1st Cong. Soc. last paym't on the Not't Temp. Scholarship	75 00
Pelham, Ladies' Char. Soc. thro' Mr. Adams	10 00
Wilton, Ladies' Ed. Soc. towards const. Dea. Abel Fiske a L. M. by Mrs. William Richardson, Tr.	10 00—202 50

The following by Samuel A. Gerould, Esq.

Tr. of Cheshire Co. Aux. Ed. Soc.

Dublin, a subscription	10 00
Fitzwilliam, Ladies' Ed. Soc.	1 00
Kerne, do. do.	13 00
Nelson, individuals	3 00
Swansey, Cong. Soc.	10 50
Winchester, Rev. J. Danforth's Soc.	8 35—45 85
	\$356 35

## WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq., Hudson, Tr.]

From 1st of April, 1837, to Dec. 1839.

Youngstown	16 01
W. R. College	76 05
Tallmadge	37 12
Windham	26 32
Aurora	20 00
Huntsburg	1 50
Lyme	1 75
Cuyahoga Falls	26 97
Geneva	5 00
Austintown	120 00
Hudson	17 66
Michigan Education Society	295 90
Martson	20 75
Painesville	19 35
Gustavus	24 75
Rootstown	24 00
Warren	46 72
Kinsman	53 52
Johnson	15 09
Hartford	47 34
Vernon	23 68
Gustavus	55 94
Rug'ies	7 00
Cleveland	50 00
Hudson	8 79
Tallmadge	50 69
Mesopotamia	38 78
Cowenry, John Toustrey	100 00
Townsend, Michigan	36 43
Webster	7 80
Ypsilanti	46 34
Salem and Northfield	42 91
Detroit and Monroe	273 81
Cleveland	111 57
Mrs. C. P. Clark	15 00
Painesville	50 00
Hamden	18 26
Medina, Bath and Granger	35 55
Richfield and Brunswick	55 24
Walsworth and Euclid	21 72
Cleveland and Birmingham	128 83
Ravenna and Edinburg	25 75
Weymouth and Peninsula	7 50
Cuyahoga Falls	35 25
Strongsville and Randolph	19 62
Various collections	32 80
Charleston and Atwater	24 43
Windham and Streetsboro'	29 35
Detroit and Monroe	129 00
Painesville and other sources	99 23
Williamsville and Wayne	24 50

Richfield, Hudson and Freedom	15 50
Austintown and Rootstown	36 74
Bricksell, and other towns	93 47
Various collections	48 93
Morgan and Windham	12 25
Collected by Rev. Mr. Boardman, Ag't	245 00
Michigan collections	159 00
Mesopotamia and Thompson	24 14
Wellington and Hudson	13 00
Nelson and other collections	5 62
Received of Michigan Branch	138 14
Collections by Mr. Potter, Ag't	460 20
Do. do.	3 64
Avails of horse, sold	43 00
Avails of Scholarships, March 5	60 00
Do. do. May 1	60 00
Sale of clothing	22 12
Collections	23 00
Michigan Branch	90 00
Collections by A. K. Wright, Ag't	45 74
Kinema and Vernon	32 36
Hartford and Gustavus	30 21
Collections	24 55
Daniel Johnson	2 00
Tallmadge	5 95
Received of Secretary	9 00
	\$4,517 99

## NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Brattleboro' (West), contribution	24 00
Brudport, Ed. Soc. by Dr. J. Rice	25 36
Burlington, coll. in Rev. Mr. Converse's Ch.	26 50
Ladies' Benev. Soc.	9 62
Brookfield, avails of a Windsor Bank Note, by Rev. J. Emerson	1 00
Cornwall, Gents. Ed. Soc.	11 64
Charlotte, Cong. Ch. and Soc.	16 39
Danville, Cong. Ch. by A. McMellen	52 00
Derby, Soc. of Rev. S. M. Wheelock, of which, \$20 is b'lt. to const. him an H. M., by Rev. J. Hall, Agent	25 00
Essex, Cong. Ch. and Soc.	33 14
Jericho, 1st do. do. completing the sum to const. Rev. F. W. Kellogg an H. M.	31 75
2d Cong. Ch. and Soc.	16 00
Middlebury, Ladies' Ed. Soc. by Miss M. E. Hough, Tr. to const. Rev. John Hough an H. M.	75 50
Misses Abby Bates and Martha L. Hough, L. M. Gents. Assoc.	25 25
Milton, Cong. Ch. and Soc.	29 10
New Haven, Mrs. Elchuria Cowles	10 30
Gents. Assoc. by Dea. Squares	12 70
Putney, Rev. Mr. Fuster's Soc. and Ladies' Assoc.	51 98
Peacham, Cong. Soc. by Rev. J. Hall, Ag't	43 45
Royalton, Young Ladies' Ed. Soc.	14 00
St. Johnsbury, 2d Cong. Soc. by Mr. Fairbanks	67 25
Windham, Soc. of Rev. Mr. Arms	25 58
Westminster (East), Monthly Con. 5 12, cont. 7	12 12
Westminster (West), to const. Rev. Jubilee Wellman an H. M.	40 00
Contribution	7 75
Williston, Cong. Ch. and Soc.	23 00
	\$690 55

## CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

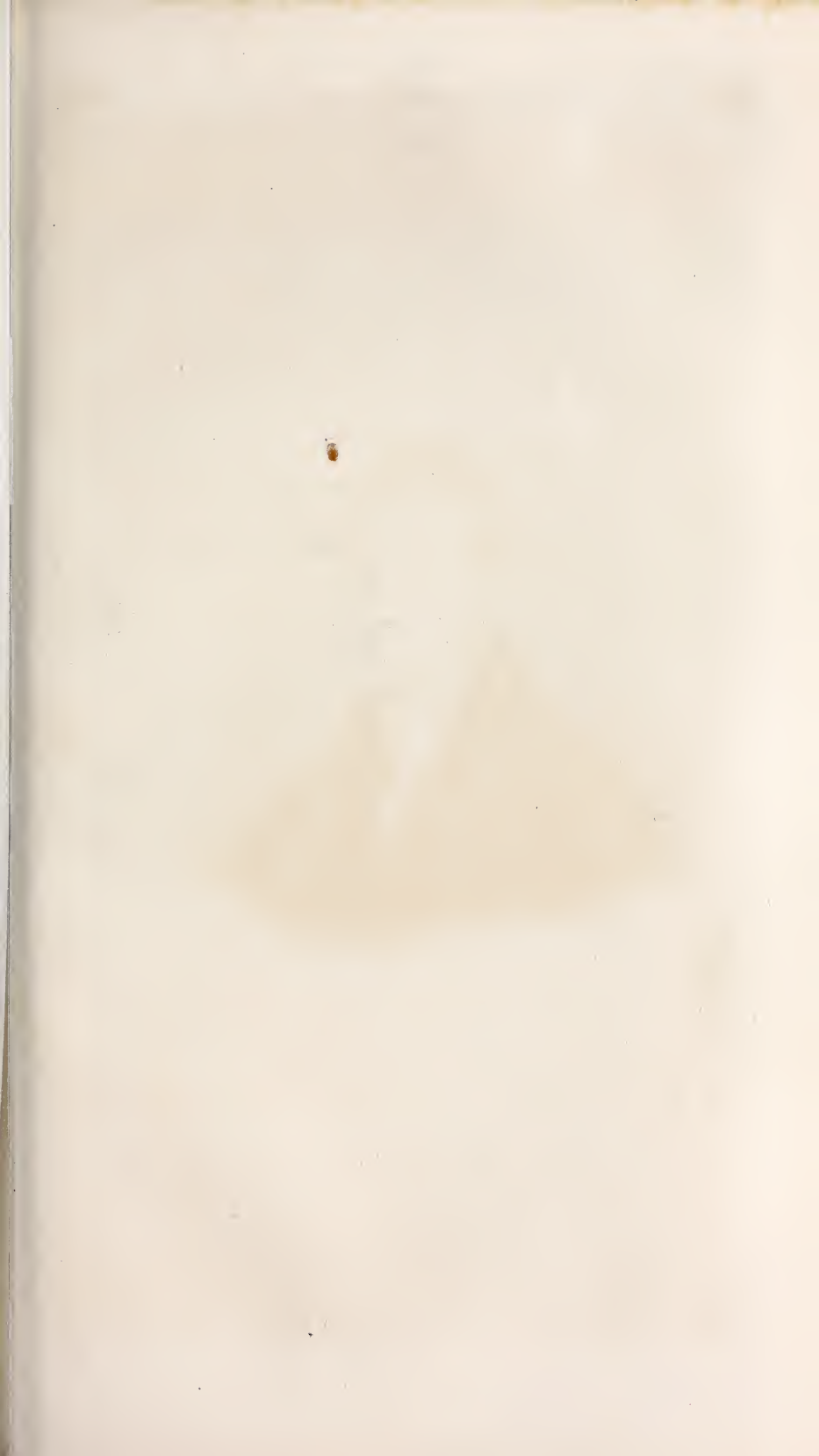
Ashford (Eastford P.), Mrs. Ann Torrey	5 00
East Granby, coll. by Rev. Mr. Hemmenway	26 00
Lisbon (Hanover Soc.), by Rev. Joseph Ayer, thro' Mr. S. C. Sturr, Norwich	12 91
Middletown, Ladies' Ed. Soc. by Miss Eliza B. Pratt, Tr.	45 00
Norwich, Rev. Mr. Arms's Cong.	14 64
Newington, Rev. Joab Brace	5 00
Norwich Landings, coll.	30 25
Norwich Falls, do.	3 00
Painfield, coll. in Soc. of Rev. Mr. Rockwell	23 00
Stonington, cont. in 1st Cong. Soc. by Rev. Mr. Cook	16 00
Windham, coll.	14 00
	\$249 80

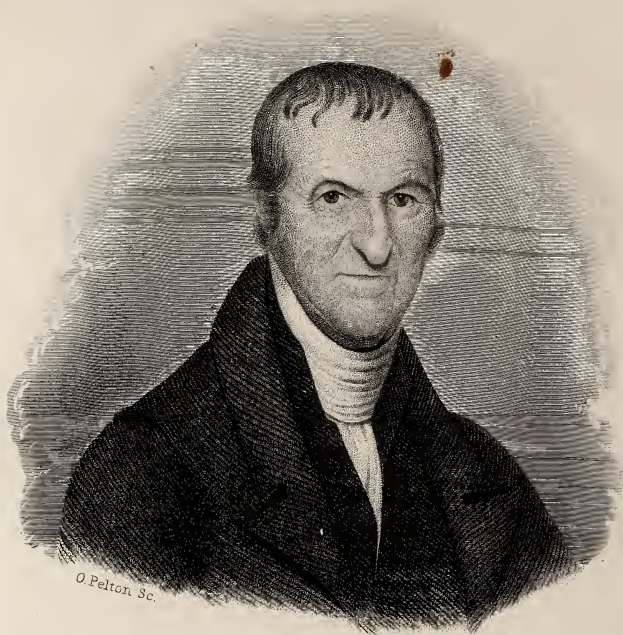
Whole amount received \$12,737 78.

## Clothing received during the Quarter.

Dedham, Ms. 1st Parish, by Ladies, thro' Mr. N. M. Guild, two vests, valued at 4 50.	
Franklin, Ms. Medway Parish, Ladies' Benev. Soc. in N. W. School District, by Mrs. Delia E. Metcalf, Sec., bedquilts, socks, &c.	
Leominster, Ms. Ladies' Aux. Ed. Soc. by Miss Susan Lincoln, Tr. socks and a stock.	
New Ipswich, N. H. Ladies' Reading and Ch. Soc. by Mrs. Hannah Johnson, Sec. a box, containing quilts, shirts, &c. &c. valued at 18 11.	







REV. JOSEPH LYMAN, D.D.

*Pastor of the Church, in Hatfield, Ms.*

*Engraved for the American Quarterly Register.*

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## BRIEF MEMOIR OF THE REV. JOSEPH LYMAN, D. D.

PASTOR OF THE CHURCH IN HATFIELD, MS.

JOSEPH LYMAN was the son of Jonathan and of Bethiah Lyman, of Lebanon, Ct., and was born April 14, 1749. Of his early years, we have no particular account. In the nineteenth year of his age, he was graduated at Yale College, where he sustained a high standing as a scholar.\* In 1770, he entered on his duties as Tutor in that seminary, being associated in the government, with the president, Dr. Daggett, with the professor of mathematics, Nehemiah Strong, and with Buckingham St. John, a tutor. In this office, he remained but one year. He was ordained on the 4th of March, 1772, pastor of the Congregational church in Hatfield, Ms., being, at that time, under 23 years of age.† In October following, he was united in marriage to Miss Hannah Huntington, of Lebanon, the place of his nativity, with whom he continued to live in much conjugal happiness till his death, a period of more than fifty-five years. Mrs. Lyman has since deceased. They were the parents of seven children, two of whom only survive.

Dr. Lyman early took a deep interest in all that concerned the welfare of his country. In the war of the Revolution, he was one of the most ardent patriots, embarking, with his whole soul, in what he conceived to be the cause, not alone of his country, but of the human race. In all periods of his subsequent life, he adhered firmly to those doctrines and measures, which he regarded as favorable to the true interests of the United States and of the world. Some persons thought that he felt too strongly on these topics, but none can doubt the sincerity of his motives and the integrity of his heart. He felt on these subjects, as he viewed them to be connected with the interests of infidelity, or of Evangelical truth, with the disorganization of society, or the establishment of order, virtue and happiness among the nations of the earth. We well remember

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\* The class of 1767, to which he belonged, is the last on the Yale Triennial Catalogue which is not numbered alphabetically. The whole number is 24. Among his classmates are several honored names. Samuel Wales, D. D., Professor of Divinity at Yale, John Trumbull, LL. D., A. A. S., Chief Justice of the Supreme Court of Connecticut, John Treadwell, LL. D., Governor of Connecticut, and the venerable Nathanael Emmons, D. D. of Franklin, Ms., who is the oldest graduate of Yale living, except the Rev. Isaac Lewis, D. D. of Greenwich, Ct.

† The predecessors of Dr. Lyman, at Hatfield, were the Rev. Messrs. Hope Atherton, who died in 1679, Nathanael Chauncy, 1685, William Williams, 1741, and Timothy Woodbridge, 1770. The year before Dr. Lyman's death, Rev. Jared B. Waterbury was ordained as colleague pastor. Mr. Waterbury is now settled in Hudson, N. Y. Rev. Levi Pratt, who died in Medford in 1837, was settled in Hatfield from 1830 to 1835. See *Am. Quart. Reg.* x. 262, 273.



his fervent discourses and impassioned thanksgivings on the final overthrow of Buonaparte.\*

He took a prominent part in the formation and support of a number of the more important benevolent institutions of the day. He was one of those individuals, with whom originated that plan of union among the Evangelical ministers of this Commonwealth, which resulted in the organization of the General Association of Massachusetts. The fourth meeting of this body was held at Hatfield in 1806. Dr. Lyman was moderator of the meetings in 1809, 1815, and 1818. He preached the annual sermon in 1818. Of the Hampshire Missionary Society, he was one of the warmest friends and most efficient patrons. From an early date, he was chairman of the committee of trustees, and in 1812, was chosen president of the society. "To his wisdom and perseverance, are to be attributed, in no small degree, the favor it has continued to enjoy with the Christian community and the great good effected by its instrumentality, not only in communicating the Gospel to the destitute settlements in our country, but in preparing the public mind for those higher movements of philanthropy, which, at the time of its formation, had scarcely commenced."†

When the American Board of Commissioners for Foreign Missions was formed, Dr. Lyman was consituted one of the original members; and, at the decease of Governor Treadwell, in the year 1823, he was appointed president of that body; to which office he was annually reëlected, till feeble health induced him to resign. His feelings were warmly interested in the objects of the Board; and he watched all its operations with the most affectionate interest. He was in the habit of reading the principal papers devoted to the circulation of religious intelligence, particularly the *Missionary Herald*; and, after he was too weak to read himself, this publication was read to him from beginning to end, as each successive number arrived. The Auxiliary Society for Foreign Missions of Northampton and the neighboring towns, and the Hampshire Education Society, acknowledged him as one of their earliest, warmest, and most influential benefactors. He was president of both; and of the latter, chairman of the directors, till 1826, when he was induced, by his growing age and infirmities, to tender his resignation.‡

His religious sentiments were the same which were embraced by our Puritan ancestors, and which have been recognized in the Confessions of Faith of most of the Protestant churches. He regarded an open denial of the doctrines of the Gospel as a sufficient ground for withholding fellowship from men of otherwise the fairest professions. He deeply lamented the doctrinal errors which have prevailed in some parts of our land, and rejoiced in the increasing triumphs of Evangelical truth. As a divine, he was able, and as a preacher, he was instructive, spiritual, and highly acceptable. If he had not at command all those graces of composition, in which some modern preachers excel, still his style of writing was simple,

\* Two sermons, which he wrote on this occasion, were published.

† The Hampshire Missionary Society originally embraced the three counties of Hampshire, Franklin and Hampden. It was organized near the beginning of the present century, and labored, as an independent society, for many years, with great energy and success. Among its founders, and steadfast friends were Governor Strong of Northampton, Rev. R. S. Storrs of Longmeadow, Elisha Billings, Esq. of Conway, Rev. Enoch Hale of Westhampton, Rev. H. Lord of Williamsburgh, Rev. Dr. Lathrop of West Springfield, besides many among the living.

‡ The objects and plans of Education Societies had his most deliberate approbation, and the approbation of such a man is not to be undervalued, for his understanding was clear and searching, and his judgments remarkably independent of the opinions of others. As an instance of this, it may be mentioned, that he was *from the first* decidedly opposed to the projects of the American Jews' Society.

clear, and a good index of his practical and sound understanding. "Few of his brethren," remarks the Rev. Dr. Woodbridge, "were more generally admired than he was, for those talents which secured the attention of an auditory. Besides the advantages of a superior mind, his attitude was commanding, he had a clear and piercing voice, and an eye which kindled as he spoke." "In his person," continues the same writer, "Dr. Lyman was peculiarly dignified; and in his manners, though far from studied softness, he was paternal, affectionate and conciliatory. His countenance, when he was engaged in animated conversation, seemed to be illuminated; and his eye, which was, perhaps, his most remarkable feature, beamed with intelligence and feeling. It was the index of his understanding and heart. His mind was formed after no ordinary model. His Maker had originally impressed upon it the stamp of greatness. The idea of power was that which first seized you, as you contemplated his intellectual faculties, and especially, as you witnessed their development in the ardor of discussion. With the utmost kindness of disposition which you could not but love, he seemed made to awe and to command. He was as judicious as he was decided. He took comprehensive views of men and things; and often arrived at his happiest conclusions, by such rapid steps that his discernment seemed like intuition. He was perhaps equally familiar with practical details, and abstract principles. He was mighty in counsel; and on ecclesiastical questions, few have dissented from his opinions, without finding occasion afterwards, to acknowledge their error, and the superior wisdom of his views.\*"

The great foundation of his character was *religious integrity*. He was remarkable for a prompt and frank avowal of his principles, and for a firm and consistent course of conduct. He was at the greatest possible remove from a temporizing, time-serving policy.† He accomplished nothing by finesse and management. He was above them. He sometimes felt indignant towards those who practised these low arts. He abhorred all meanness in action, word or thought. He was all he professed—warm and faithful in his offices of friendship, and untiring in kindness towards those who sought his counsel or aid. He was the steadfast friend of faithful ministers. He rejoiced in their success; he supported and comforted them in their troubles; he was not ready to take up evil reports against them; he would never seek his own popularity at the expense of their reputation. His house was the mansion of hospitality; and his heart was open, as well as his house, to all those whom he deemed worthy of his confidence.‡

"From his aversion to every thing that looked like boasting of his religion," remarks Dr. Woodbridge, "he was more reserved than we could have wished he had been, in disclosing to others those moral exercises, on which he grounded his hope of reconciliation to God through the atonement. To us, doubtless, it would have been gratifying to have heard from his lips, a full relation of the dealings of God with his soul. His error, if it were one, sprang from the excess of modesty and self-distrust. It was

\* The above sentences, in our opinion, do no more than justice to Dr. Lyman's intellectual character. We had the privilege of seeing him on various occasions,—participating in the innocent festivities of a wedding; on a journey to a college commencement; as the moderator of a clerical association; and as the moderator of one of the most interesting and important ecclesiastical councils, ever held in the western part of the State. On this occasion the most eminent legal counsel were employed on both sides. Among them were his son, the Hon. Jonathan H. Lyman, and the Hon. Isaac C. Bates. The concourse of spectators was, for several days, immense. In the midst of this exciting scene, Dr. Lyman presided with the utmost ease and dignity, his self-possession never forsaking him, and his sound judgment and tact never proving in fault.

† Missionary Herald, xxiv. 165.

‡ Dr. Woodbridge's Sermon, p. 15.

not because he deemed experimental religion unimportant, nor because he was not comforted by the hope he cherished of his personal piety, that he so generally avoided allusions, in conversation, to the state of his heart, and his prospects for another world. No one could have been more firmly convinced than he was, of the truth of the apostle's declaration, 'In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.'"

Salvation by grace was to him a precious theme. He was a lover of good men. He prayed and labored for the salvation of the world. For fifty-six years, he maintained the truth without wavering, and secured by his exemplary and consistent deportment, the confidence, esteem and veneration of the Christian community. In his early days, he had witnessed the evil of extravagant zeal; and he did not wish to encounter them again. He might, perhaps, have been too apprehensive on this point. But it does not, therefore, follow that he was not a cordial friend to revivals of religion. Often did his heart exult, often was his eye suffused with tears, at intelligence of the prosperity of the Redeemer's kingdom.

His various trials he sustained with a resignation and firmness, which all may admire, but few would have equalled. When following to the grave his beloved and only son,\* in whose arms the aged parent had hoped to have breathed his last, his calmness and magnanimity appeared to be undisturbed. No murmur, no rebellious tear escaped him. With what manly and Christian serenity, did he meet that dreaded enemy—old age! Under the long and distressing disease,† which proved mortal to him—a disease which rendered his food nauseous, and which, frequently, produced agonizing pain, he never uttered a complaint. He continued to lead in the devotions of his family, till his strength was nearly exhausted; and when, by the advice of his physicians, he desisted from the service, he requested that the twenty-third Psalm might be read in his hearing, "The Lord is my shepherd, I shall not want." Before his mental powers had failed, he said enough to satisfy his friends, that while he renounced all dependence on his own doings, his hope was firmly built on Christ, the Rock of ages. Even in the wanderings of his mind, his thoughts seemed to dwell on subjects pertaining to the welfare of the church. He had lucid moments; and in one of these, when asked, if he could cast himself upon the all-sufficient grace of Christ, he replied, "What else can I do?" He seemed to feel satisfaction at the thought, that, though he should die, yet the church would live; and he spoke with tender emotion of the gracious care of God over him. His last effort at conversation was very interesting. Being raised in bed, he addressed his colleague with great solemnity, exhorting him to be faithful to the souls of men, and, while laboring for their salvation, to be much engaged in securing his own. When asked if the doctrines he had preached were the source of his hope and consolation, he answered in the affirmative. "Jesus Christ," it was observed to him, "is a foundation broad and deep," "yes," he replied, with a peculiar emphasis, "and HIGH ENOUGH." He was exhausted and could say no more. He languished a few days, and expired on Thursday, March 27, 1828. He had entered on the 57th year of his ministry, and had almost completed the 79th year of his age. The funeral solemnities were attended on the 31st of March. An excellent and highly impressive discourse was de-

\* The Hon. Jonathan Huntington Lyman, a distinguished lawyer of Northampton, a gentleman highly esteemed in all the relations of life, and who was cut off in the midst of his days, from a large circle of beloved and heart-stricken friends.

† A cancerous tumor in the mouth.



livered by the Rev. John Woodbridge, D. D. of Hadley,\* founded on 1 Peter, i. 24, 25, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever."

Among the publications of Dr. Lyman were the following :

1. Election Sermon, 1787.
2. Sermon at the funeral of Rev. John Hubbard of Northfield, 1794.
3. Two occasional Sermons, 1804.
4. Sermon at the ordination of the Rev. Henry Lord, 1804.
5. Sermon at the Convention of Congregational Ministers, 1806.
6. Sermon at the opening of Hatfield Bridge, 1807.
7. Sermon at Charlestown, 1811.
8. Sermon at the interment of the Rev. S. Hopkins, D. D. of Hadley, 1811.
9. Two Sermons on the overthrow of the French in Russia, 1813.
10. Foreign Missionary Sermon, 1819.

## THE MANNER IN WHICH MINISTERS MAY BRING THEIR OFFICE INTO DISREPUTE.

[By Rev. EDWIN HOLT, of Portsmouth, N. H.]

It will probably be admitted by all, that the Christian ministry does not command the general respect and veneration which it received in the days of our fathers. Possibly, there has been heretofore a disposition to overrate the sacred office. If, as some suppose, the respect paid by our ancestors to their spiritual guides, bordered on blind and superstitious homage, the present condition of things may be the consequent reaction of such veneration.

Should we investigate all the causes which lead to the degradation of the sacred office, we might discover that the prostration of the clerical character is to be traced in some degree to our congregations. Their fond indulgence, their disrelish of those qualities which lie at the foundation of ministerial eminence, and their demand for such services as consume the time and injure the habits of their pastors, might be found to have a disastrous influence. The ministry we might thus find to have depreciated because the people "love to have it so"—or, at least, use such means as lead to this result. We might next inquire how far the multiplication of sects has tended to lower the character of the ministry; and we should find that the tendency of all the harsh suspicions and injurious charges that have been so actively circulated, by varying sects, has been, to bring religion and its friends, especially its ministers, into contempt. We might next inquire, how far the same result is to be ascribed to the open enemies of godliness and the champions of delusive error and of demoralizing skepticism; and we should ascertain that a powerful agency is brought to bear, by this class, against an institution that opposes, more efficiently than any other, their favorite principles and their pernicious example.

But we may trace to another cause the low estimate which is placed upon the ministry. We, who fill the pastoral office, may be culpable, in no slight degree, for the contempt under which the ministry labors. It seemed to the

\* Dr. Woodbridge is now pastor of a Congregational church in New Hartford, Ct. To the sermon of Dr. Woodbridge, we are indebted for most of the facts contained in the foregoing brief sketch.

apostle Paul not impossible that preachers might make themselves despicable: accordingly he addressed to Titus the charge "Let no man despise thee."

The injunction is not, "Let no man wrong thee." Ministers should not be surprised if they are wronged, since their efforts conflict, so decidedly, with the wishes and aims of the ungodly. Nor is the charge "Let no man oppose thee." Opposition may be expected while the kingdom of light and the kingdom of darkness contend for the mastery of the world. Nor is it said, "Let no man speak evil of thee." While evil-speaking shall continue to be a large share of common conversation, ministers may not hope to avoid misrepresentation and abuse. The charge is, "Let no man despise thee." But in what manner was Titus to elevate himself above contempt? Was he to set up extravagant pretensions, to assume the sceptre of ecclesiastical supremacy, to constitute himself one of the "lords over God's heritage," and to pronounce dissent from his opinions, among his Christian brethren, disloyalty to the Redeemer? Evidently, it was not the intention of Paul to commend such pitiful exhibitions of clerical despotism.

The obvious import of the charge to Titus was, that he should perform the various duties of the ministry with so much faithfulness and wisdom, that, though he might not himself escape detraction, opposition and abuse, his office might be elevated above contempt. Is there no need that such an admonition should be addressed to us?

That we may appropriate to ourselves, with the more benefit, the charge, "Let no man despise thee," it is proposed to specify some of the methods by which ministers bring their office into disrepute.

#### I. We may bring the ministry into disrepute by mental indolence.

We may preach often, we may write many sermons, and if the character of our ministry is to be tested by the number of our services, it may be highly respectable, and yet we may be the slaves of mental indolence. Amid all the profusion of our labors, the range of subjects to which we invite the attention of our hearers may be narrow, and the mode of discussion unvarying and dull. Our discourses may be the result of no careful study. They may be confined chiefly to topics with which we happen to be familiar. And these subjects may be discussed with but little variation of plan, of illustration, or of language. Our texts may be derived from all the books of the Bible, but our discussion may easily slide into the deep ruts of the old familiar track. A stereotype mode of discussion may be used on every occasion, and thus a tiresome sameness may be imprinted on all our performances. The style of our discourses, whether written or unwritten, we may make plain and simple to a fault, in our convenient care to avoid "the enticing words of man's wisdom." Instead of clothing our thoughts in language of delightful freshness, of graceful propriety, and of great power, we may be so indolent as to seize upon the most ordinary expressions, and may thus degrade the doctrines of the Bible by a dress, not only simple, as it ought to be, but also slovenly and mean. Meretricious ornaments of style we know to be discountenanced by rhetorical taste as well as by Christian propriety, and our indolence may make this the plea for the want of such imagery as would give life and power to our sermons. We may feel, ourselves, the force of the rich and varied forms of illustration with which the Great Teacher and his apostles won the attention of listening thousands, and still we may persist in using a style of leaden dulness and soporific monotony. We may thus discourage from attendance, at our churches, hearers who are not sufficiently hungry for the bread of life to receive it gladly—howsoever it be served up. We may find their places in the sanctuary unoccupied. If they do not shun entirely the house of prayer, they prefer to our tiresome ministrations, either the glow of excitement which characterizes the worship of some more illiterate sect—or the refinement and thought and zeal of those who teach delusive errors with skill and power. We may console ourselves with the belief that our faithfulness in the pulpit, our reiteration of the unpalatable doctrines of the cross, has placed them beyond the pale of our ministerial influence—when in reality it is our indolence that has driven them

to seek elsewhere instructions more skilfully imparted and more fitted to gain attention.

Mental sloth, while it thus narrows the range of our subjects and restricts us to a dry and unimpressive mode of discussion, may claim the merit of devout reliance upon the inherent power of divine truth. We may entertain no doubt that the doctrines of the Bible will accomplish all their results. The question whether those doctrines have been exhibited with sufficient clearness and skill, by "a workman—rightly dividing the word of truth," may seem to us a question that savors more of carnal than of spiritual wisdom. Our firm conviction is that the Word of God "shall not return unto him void"—"the truth is great and it shall prevail." And while we rest upon this hope with wonderful composure, our drowsy indolence may prevent those intellectual efforts, without which our sermons may gain no hold upon the attention of our hearers—without which the truth and the mind are never brought into contact.

Perhaps it is mental indolence that leads to the frequent discussion of controverted topics. It is sometimes easier to assail doctrines which none of our people entertain, than to inculcate truths which they ought to learn—to lash, with a whip of scorpions, the errors and follies of men whom we never saw, than to show our people their own sins—to denounce the principles of others, than to preach the gospel with ability and success.

Mental indolence may reconcile us to a sentiment, somewhat prevalent, that a few books can supply the intellectual wants of a minister.

We have heard so much about the "man of one book," that some ministers are strangely satisfied with the most limited range of reading. Perhaps some are reconciled to the neglect of books by the same syllogism which relieved the conscience of the Saracen invader of Egypt, when he destroyed the library of Alexandria, the most magnificent collection of literary wealth then in existence. 'The books either contain what is to be found in the Koran, or they do not. If they do not contain what is included in the Koran, they ought not to be spared, and if they do, they are superfluous.' Do none by a similar process of reasoning persuade themselves that all books besides the Bible are somewhat superfluous, and thus arrive at a conclusion which must be any thing but unwelcome to an indolent mind? We may thus persuade ourselves, if not to destroy, at least to dispense with treasures of theological knowledge, which for centuries past men of God have stored away for the benefit of their posterity. Possibly our indolence may reconcile us to the neglect of books for another reason. We may make the marvellous discovery that it will be a sort of fraud to avail ourselves of the light of others' wisdom in exploring the depths of inspired truth. Honesty and independence, it is alleged, requires us to commence the search with our own unaided resources, dispensing with the thoughts and researches of others, because we can think and make researches for ourselves. And if we should give ourselves up to the guidance of this sentiment, we should imitate the sagacity of the builder who discards the improvements of modern mechanism, and begins to build a house with the primitive implements of the savage—fire and an axe of stone. Such a builder may construct a rude hut, but he must not complain if other men prefer the well framed and finished house, with all the conveniences and ornaments which modern skill supplies, to his clumsy fabric. And we must not wonder if our discourses, made up, with honest and independent indolence, from our own meagre reflections upon the Bible, are not preferred to the discourses of those who avail themselves of all the light of sacred literature, and commune studiously with the affluent minds that have been in other ages the ornaments of the Christian church.

Perhaps also mental indolence may make us more industrious than we should otherwise be in attending public religious meetings. We may leave important duties unperformed, to be present at every clerical convocation—every religious anniversary—every convention of the friends of any good institution. It is easier to expend our time in bustling efforts to repair to every public meeting within accessible distances, than to perform at home the duties of the pastoral office.

The same evil habit may make us loiterers at home. In compliance with the



kind but unwise desires of our people, we may expend our energies in making social visits at their houses, when neither their spiritual state, nor the pressure of affliction renders such frequent visits necessary. We may thus ramble from house to house, devoting to ordinary conversation the precious hours that should be consecrated to study. We may waste in a sort of religious gossiping the time that should be industriously spent in the elaboration of instructive discourses—in the preparation of such appeals as would pierce the hearts of our hearers.

Perhaps also, we may trace to mental indolence in part the frequent removal of ministers from place to place. Make as liberal allowance as we may for the capricious humors of the people; their gross violation of contract in withholding, in many instances, a part of the promised support—their readiness to leave the pastor who has worn himself out in their service to make what provision he can for his own subsistence when he can no longer serve them acceptably—still must we not trace at least some of the removals of ministers to mental inactivity? While the spur of exciting novelty is felt, and while the scanty stock of resources gleaned in a shortened preparatory course holds out, the duties of the sacred office are performed by some with credit. But they do not remember that the excitement of novelty will at length cease to stimulate, and that the reservoir of early study is not inexhaustible. They are not careful to supply the weekly drain by a fresh stock. The expenditure goes on rapidly, while the work of re-production is neglected. At last the inevitable result follows. Mental bankruptcy succeeds mental indolence. The preacher loses his influence by the reiteration of old thoughts and by the unprofitable character of discourses which are produced without thought. The people lament that the instructions of the pulpit have become vapid and tiresome. They may be so undiscerning as not to perceive why it is—but they know the fact that the services of their pastor have become uninteresting. They begin to suspect that the connection between themselves and their minister is not to be a happy one. The pastor, on his part, apprehends that his usefulness in his present station is at an end. It is the will of Providence, he imagines, that he should commence a series of removals woful to his own ministry and to all the parishes among which he may make a temporary sojourn. Would he learn the will of Providence by more careful inquiry, he might discover it to be his duty to become an industrious student—and by the usefulness of his ministrations, to recover the alienated affections of his parish, to make full proof of his ministry in a field which he has scarcely begun to cultivate.

Mental inactivity in various ways tends to bring our office into disrepute. The complaint is sometimes made by intelligent laymen, and by those, too, who respect and love religion, that there is a deplorable waste of mind in our profession as well as in others. Is there not some ground for this complaint? Ought we not to attempt more than merely to satisfy the desires of our most illiterate hearers—by a plain inculcation of doctrines which their piety will ever make welcome in any dress? Is it not right that we should expend whatever intellectual powers the Lord has given us, in the exposition of divine truth? Shall unsanctified genius bestow upon its favorite studies the most intense application and elaborate sketches of touching pathos and of thrilling power? Shall the appeals made thus to the passions and interests of men move and electrify the public mind? And shall the intellect that has been consecrated to the noblest of all earthly pursuits, that of saving the souls of men by the gospel ministry, never be urged beyond mere common-place exertions? Shall we be thus outstripped in the race of intellectual exertion, when the themes to which our studies are given, if they were not belittled and shorn of their glory by our unskilful presentation, would be sufficient to eclipse the most splendid themes of unsanctified literature, would command the notice and admiration even of a depraved world?—If the thousands of discourses that are addressed to our congregations on each returning Sabbath were the results of sufficiently industrious and consecrated study—if they were the glowing, powerful and attractive exhibitions of divine truth which sanctified intellect can produce, the pulpit would make its voice heard and felt in the remotest corners of the land—

its appeals would make an impression which all the cares and vanities of worldly life could not efface, and its power would be acknowledged by all the admirers of intellectual greatness; and the conversion of multitudes, who are not moved by our feeble exertions, would show that the ministry is not to be despised—that the sacred office is not a mere stupefying treadmill for the human intellect.

It is true that divine sovereignty often blesses the humblest instrumentality, and sometimes brings down into submission a boasting Goliath by the simple sling of the youthful preacher; but it is also true that God has preëminently honored the agency of those who have brought to the work of the ministry minds of great vigor and cultivation, and habits of skill and industry. Paul, though abundant in other labors, studied and wrote with indefatigable diligence. Upon Timothy he urged the same close application to study. Calvin was, in this respect, not unlike the Apostle to the Gentiles. This great man, than whom no one was ever more laborious in the lecture room and the pulpit—whom Scaliger pronounced the most learned man of Europe—ever felt that a minister of the gospel must be an industrious student. When urged by Farel to stop at Geneva, instead of proceeding, as he proposed, to Basle, his reply was, “I must study.” And when, on his death-bed, some would have dissuaded him from mental application, he replied, “Vultisne me otiosum a Domino apprehendi?” Have not the most successful ministers usually been men of great mental activity? Baxter, whom no one will accuse of exalting mental improvement at the expense of other qualities necessary in a minister, exclaims, “O what abundance of things are there that a minister should understand; and what a great defect is it to be ignorant of them; and how much shall we miss such knowledge in our work! Many ministers study only to compose their sermons and very little more, when there are so many books to be read and so many matters that we should not be unacquainted with. Nay, in the study of our sermons we are too negligent, gathering only a few naked heads, and not considering of the most forcible expressions by which we should set them home to men’s hearts. We must study how to convince and get within men, and how to bring each truth to the quick.”

If we would obey the exhortation “Let no man despise thee,” we must beware of mental indolence.

## II. We may bring the ministry into disrepute by deficiency of piety.

It was the exhortation of Paul to Timothy, “Thou, therefore, my son, be strong in the grace that is in Christ Jesus.” He was expected to be not only a possessor of divine grace, but also strong in that grace. An ordinary standard of piety, if it can suffice for the exigencies of private life, will not meet the demands of the ministry. Without that strength which Timothy was urged to acquire, we cannot perform, reputably, the duties of the sacred office.

Piety of a superior order is necessary to save us from dishonoring our office by erroneous or indistinct views of the gospel. Sometimes the adoption of erroneous views may be traced to deficient piety. The more cordial our devotion to the Redeemer is, the more unlikely are we to become blind leaders of the blind, and thus to disgrace our calling. The nearer we approach to God in habits of holy communion, the more accurate will be our perceptions of his character and works, the more assimilated will our thoughts and opinions become to those of the Eternal Mind. Thus we avail ourselves of the best position in which to view the doctrines of inspiration. The farther we depart from God, the more we expose ourselves to the influence of error; the more remote we are from the great orb of light, the more dim must all our views become. We may, with deficient piety, “hold fast the form of sound words,” but it will be with such indistinct and unimpressive conceptions, as will unnerve our ministrations and impair their character. It is Coleridge’s well known aphorism, “An hour of solitude passed in sincere and earnest prayer, or the conflict with and conquest over a single passion or subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year’s study in the schools without them.” If this be true,

deficient piety tends directly to impair the power and influence of the ministry. Luther was wont to say that he sometimes got more knowledge by prayer than by the study and labor of many hours.

Elevated piety is necessary to save us from dishonoring our ministry by formal services. It is the remark of the judicious Hooker, that the intention of rendering due glory to God, is "as discernible in a preacher, as a natural from an artificial beauty." Every one can discriminate between the painted cheek and the glow of youthful bloom—between the forced smile and the expression of unaffected kindness—between natural brilliancy and the momentary gleam that lights up an eye usually dull and unexpressive. We admire the human countenance in its unfaded loveliness—we cannot but despise the artificial imitation of that loveliness. Equally obvious is the distinction between the ministry that is made worthy of admiration by the indwelling soul of ardent piety, and that which is not pervaded by such a spirit. Men cannot respect the languid utterance of those great and glorious truths which we commend to their notice. They cannot venerate our office, when we discharge our duties like mere automata—whose motions may be traced entirely to the springs and pulleys of professional decorum. They expect that men of God will evince in the ministrations of the pulpit the high impulse of devoted piety.

Imperfect piety dishonors our ministry also by leaving us unprotected against the assaults of temptation. The standard bearers of Immanuel's army occupy a position of dangerous prominence. They are peculiarly exposed to the assaults of the great tempter. It was the charge of a king of Syria to his two-and-thirty captains on the eve of a battle, "Fight neither with small nor great, save only with the king of Israel." And Ahab was slain. So also the "God of this world," in his conflict with the Sacramental Host, directs his efforts, with peculiar care, against the ministry. And sometimes he is too successful. The leader is unprepared for the conflict; the panoply of Christian defence has not been girded on; Satan gains a victory; the banner which should have waved aloft to encourage the soldiers of the cross, trails foully in the dust; the fallen leader disappoints the hopes of all, and a shout of fiendish exultation goes up from the watchful ranks of the enemy. Let the flagrant immorality, which has sometimes destroyed the usefulness of ministers, declare how necessary deep toned piety is to save us from dishonoring the sacred office. Let it teach us that uncommon devotion to the Lord is the only sure defence against the uncommon assaults which the conspicuousness of our position invites. In the days of Malachi, there were priests against whom the Lord uttered a heavy charge and a severe doom. "Ye are departed out of the way, ye have caused many to stumble at the law, ye have corrupted the covenant of Levi"—"therefore have I also made you contemptible and base before all the people."

Acrimonious contentions, the fruit of deficient piety, may bring dishonor upon our ministry. The unhappy dissensions which agitate the church, are in a great measure fomented, if not commenced, by ministers of the gospel. Doubtless, in some instances, these storms are necessary to purify the moral atmosphere; they may be the unavoidable results of collision between truth and error, light and darkness, holiness and sin. Is there, however, no reason to fear that unhallowed aims and feelings have something to do with these raging contests? "Only by pride cometh contention," is a sentiment which stands unexpunged on the inspired page.

Heretofore the love of power has gained a dangerous influence over some who have worn the garb of the Christian priesthood. Jeremy Taylor refers thus to examples of this kind in the earlier ages of the church. "Thebulis created great disturbances in the church because he could not obtain the bishopric of Jerusalem."—"Tertullian turned Montanist, in discontent for missing the bishopric of Carthage after Agrippinus, and so did Montanus himself for the same discontent."—"Novatus would have been bishop of Rome, Donatus of Carthage, Arius of Alexandria, Aerius of Sebastia, but they all missed and therefore all of them vexed Christendom."\* If, among us, there are no

\* Liberty of Prophesying, sec. xiii.



bishoprics to prove a lure to clerical ambition, there are yet stations of influence which may be sought, as the mitre and crosier have been, with unholy aims. Are we sure that none of the denunciations which are now dealt out so liberally by some against all who cannot conscientiously see with their eyes—may be traced to that fruitful source of discord and trouble in the church of Christ—a love of domination? Would not more devoted piety in the ministry go far to extinguish the flames of excitement in the church? Would it not lead those who seem ready “to bite and devour one another” in their contentions about principles and measures respecting which they cannot agree, to unite with paternal attachment in a work in which they can agree, that of winning souls to Christ?

Sometimes defective piety leads to other evils, by which the reputation of the ministry is impaired. It leaves the soul unsustained amid the trials and conflicts incident to the pastoral office, and thus unnerves our energies and reduces to a state of disreputable imbecility. It is our lot to meet with discouragements and perplexities which infirm piety cannot sustain. We must endure the indignities which the revilers of religion love to heap upon the sacred office. Added to these are the annoyances inflicted by evil doers when our plans of usefulness disturb their repose or abridge their unrighteous gains. At the same time the ordinary ills of life press upon the families of ministers. Our habitations are marked by no token of divine favor to exempt the inmates from sickness and from death. And the various trials of our lot are aggravated by the pressure of difficulties unknown to those who enjoy the benefits of an ample income. Others can look forward to the time when they shall enjoy the fruits of industrious toil in advanced age. The rapid increase of their property holds out the encouragement that after their decease, their children shall not be left destitute of a home. Usually the minister is cheered by no such prospect. “To lay up treasures on earth” would be to paralyze all his labors. Uncheered poverty is the only inheritance he can expect to bequeath to his offspring. The prospect that awaits his family, whenever death or disease may lay him aside, is a dark and gloomy picture on which he dare not dwell. Sometimes it is his heaviest affliction to find his usefulness in the ministry systematically thwarted by brethren who seek to force him into measures, in his view hurtful to the cause of Christ—by deliberate assaults upon his standing and influence.

Who is sufficient for these things? Under these scorching trials a languid piety will droop and wither. The minister who is not sustained by abundant grace, will perform with unseemly dejection and hurtful inefficiency the duties of his office. The unreflecting will complain that he is only an indolent drone, when they witness the languor and tameness of the services which he performs while his heart is crushed beneath a mountain load of unseen burdens. We need deep toned piety to save us from sinking into that dejection which will dishonor while it enfeebles our ministry. We need to keep in view, under all the discouragements of our office, the rebuke addressed to the mourning prophet, “Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them.”

Without eminent piety we shall not accomplish the object of the ministry, and our unsuccessfulness will be a reproach upon our office. Unless enlightened by communion with God, we shall fail to observe important opportunities of usefulness which ardent piety would soon discover in our fields of labor. Unless emboldened by a strong faith, we shall shrink from services which may be of indispensable importance. Unless guided by the light of a holy zeal, we may attempt services which are out of season or beyond our strength; we may be hurried on by an untimely ardor, and may receive the rebuke which was addressed to the unfaithful Israelites, when they insisted upon marching into Canaan, when they were ordered back to the wilderness. “Go not up,” was the warning, “for the Lord is not among you, that ye be not smitten before your enemies.” If we assail, without the requisite devotion to God, the hosts of iniquity, they may resist with scorn and triumph as the

demons did over whom the disciples of the Saviour attempted to exercise authority; or, like the exorcists, who attempted to imitate the devout apostles, we may receive the reply of insolent resistance, "Jesus I know, and Paul I know, but who are ye?" or, like the priests of Baal, we may make frantic exertions, and call upon our God with incessant outcries, and gash ourselves in proof of our importunity, and no token of divine approbation will descend upon our misguided efforts.

Of the labors of that man who cultivates daily communion with God, it may be said with some limitations, "Whatsoever he doeth shall prosper." He is at least more successful than other men. He may say with the prophet, "Truly I am full of power by the Spirit of the Lord." His very presence does good.

"When one, who holds communion with the skies,  
Has filled his urn where these pure waters rise,  
And once more mingles with us meaner things,  
'Tis e'en as if an angel shook his wings;  
Immortal fragrance fills the circuit wide,  
That tells us whence his treasures are supplied."

If we would not bring our ministry into contempt, we must live near to God. "If," says Jeremy Taylor, addressing ministers, "if, of every one of the Christian congregation, God expects a holiness that mingles with no unclean thing; if he accepts none of the people unless they have within them the conjugation of the Christian graces; if he hath made them lights in the world and salt of the earth, to enlighten others with their good example, and to teach them and invite them by holy discourses and wise counsels, what is it, think ye, or with what words is it possible to express what God requires of you? *They* are to be examples of good life to one another; but you are to be examples even of the examples themselves." The position of the minister is too conspicuous to prevent a full exposure of the evils of deficient piety. We cannot conceal the pride, the selfish regard to personal wishes and interests, the neglect of the spiritual welfare of the flock, the disturbing agency of unsanctified passions on the counsels of the church, the multiplied evils which usually spring up in a ministry not blessed with the conservative influence of exalted piety. If we would obey the charge "Let no man despise thee," we must not be satisfied with a low standard of religion.

III. We may bring the ministry into disrepute by seeking the salvation of our fellow men with insufficient zeal.

To devout communion with God, we may be no strangers, and yet we may not make those vigorous exertions on which the success of the ministry greatly depends. Our discourses may be full of spiritual interest, and our life may be unstained by any blot, and yet we may not accomplish the great design of our office. An intense absorbing zeal, a readiness to seek the salvation of others at any sacrifice of personal ease, may be wanting, and the absence of this trait may impair seriously the success and character of our ministry. It was the injunction of Paul to Timothy, "Neglect not the gift that is in thee,"—"I charge thee before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing, and his kingdom; preach the word; be instant in season, out of season." "Stir up the gift of God that is in thee." The same apostle describes the duty of all ministers when he says, "They watch for your souls as they that must give account." Sleepless solicitude is here expressed. Faithful ministers appreciate the intense meaning of the expression here used. Some have felt literally sleepless anxiety on this subject. It is said of Mr. Brown, of Haddington, that he was often deprived of a night's rest by his concern for the spiritual welfare of his people.\* Is it not incumbent upon all who assume the pastoral office, to "watch" for the salvation of their people with wakeful and active zeal? "We will give ourselves continually to prayer and to the ministry of the word," was the language of devoted apostles. Is not a similar zeal required of us, and as far as we are deficient do we not lower the reputation of the ministry?

\* Bridges on the Ministry, vol. 2, p. 283.

It is said of Napoleon, "that he never went into any town or city or country new to him, but immediately he was examining and considering where would be the best place for a castle or a camp, for an ambush or an attack, for the means of defence or annoyance." His ruling passion was thus developed. The ruling passion of the minister of Jesus—zeal for the salvation of men—is expected to develop itself in the same manner on every occasion. A preacher without zeal for the salvation of his fellow sinners! Men as soon expect to see a soldier without his uniform. Just in proportion as we are not on the alert to press the message of the gospel on our fellow men—in public and in private—do we bring our office into disrepute. It was the remark of a living minister to younger brethren, "Remember that every opportunity to preach Christ, neglected, may be the loss of a soul for which Christ died."

Massilon, reproving want of zeal among preachers of the gospel, exclaims, "Are we to believe that God wishes to destroy all the sinners to whom he has sent us?—that his mercy, in sending us, in intrusting to us the same ministry which was committed to the first disciples, had no design to commission us as the instruments and ministers of salvation to them?—and that he consents to our remaining in a barbarous tranquillity, waiting until he shall consummate their reprobation and complete against them the judgments of wrath and vengeance?"

In proportion as we are cold and unmoved when we urge the invitations of heaven, do we dishonor the ministry. Such was the intense concern of Shepard, of Cambridge, for the salvation of his hearers, that he seldom "preached a sermon but some of his congregation cried out in agony, What shall I do to be saved?" It is when ministers evince uniformly an enlightened zeal for the salvation of men—when they make thus "full proof" of their "ministry," on all occasions, that their office is preëminently honored.

IV. We may bring the ministry into disrepute by the want of sound discretion.

Far be it from the preacher of the gospel to govern his conduct by the fluctuating rules of a base expediency. The laws of the Saviour are his only guide. A temporizing spirit, if it may gain the commendation of a party, at times, and only for a time, must secure at last the permanent contempt of all. There is however a commendable discretion which is not only permitted, but even enjoined by the Head of the church. To be "wise as serpents" is to comply with the Saviour's exhortation. Paul expressed the conviction that God had given to himself and his fellow laborers "the spirit of love, of power, and of a sound mind." Under the guidance of a sound mind, the apostles advanced with caution yet with courage in their enterprise of surpassing difficulty. They were not infallible, they did not please all men, they did not please all of their fellow disciples; but, by the exercise of Christian prudence, they avoided many embarrassments into which they would have been plunged by a blind, impetuous zeal.

Does the want of their sound discretion bring no needless reproach upon the ministry in our times?

In various ways may the lack of wise discernment hinder our usefulness and impair the reputation of the ministry.

It may lead us to expend our time unduly upon studies of little or no value. It is true there are scarcely any branches of knowledge that may not be made subservient to the pulpit. Still it is obvious that there are some which have but a remote connection with a minister's usefulness, and if to them undue attention be given, our success is proportionably hindered. We may be strongly tempted to leave the toils of intellectual effort on which the fruitfulness of our ministry so much depends; fascinated by the gay flowers and sweet fragrance of the arbors of literature, we may waste our time in pleasing reveries and unproductive musings. Our minds may loll in indolent repose, or waste their energies upon the lighter pursuits of literature. Learned trifling may become our most serious employment.

Or our taste for investigation may draw us into the labyrinths of bewildering



speculation. While we seek in vain to penetrate beyond the boundaries of knowledge, and lose ourselves in the mazes of conjecture, we neglect to treasure up those stores of sacred learning which would give a high value to our ministry. Our sermons may be tinged with our speculations; and instead of feeding the hungering people with sacred knowledge, we may serve up the unwholesome crudities of our own speculations. The impalpable theories of some philosophical sect, or the devious vagaries of some favorite school in theology, rather than the simple doctrines of the cross, may be the burden of our ministry.

Or we may give to some valuable branch of sacred study, a disproportionate share of attention. We may puzzle our people with the meaning of Greek particles, or with frequent emendations of Scripture, or we may dwell at undue length upon Jewish or Christian antiquities. Fuller refers to a clergyman "who would use up more time in addressing his country congregation upon the form and dimensions of an oriental tea kettle than upon the way of salvation."\*

There is one sort of busy trifling (if the expression may be allowed) to which we are peculiarly exposed—it is the perusal of a great variety of periodical publications. Should we read but a moiety of the circulars, the newspapers and pamphlets of various descriptions, which it is said we ought to read, and enlist our hearts in only a part of the warring schemes of doctrine and systems of measures, each urged upon our notice with as much zeal as if it were the hinge on which the salvation of the world is to turn, we could find no time for the appropriate studies of the ministry. It is easier to while away the hours of mental labor over the exciting columns of a religious newspaper, than to prepare such exhibitions of saving truth as shall move the consciences of men. To the various solicitations by which we are thus tempted to neglect our more important studies, a sound mind will reply with Nehemiah, "I am doing a great work so that I cannot come down. Why should the work cease while I come down to you?"

We need sound discretion also to preserve us from such undue zeal in behalf of any plan of usefulness as would unfit us for the discharge of a pastor's duty to the souls of his people. In these days, a part of an ancient prophecy seems to be fulfilled. "Many run to and fro," whether the remaining part is also fulfilled is not equally clear, "knowledge shall be increased." We are called upon to take an active interest in a variety of plans of alleged usefulness. If we might be allowed to give to each of the whole score an appropriate share of our attention, we might perhaps prosecute our main work and seek the salvation of our people. But some of these claimants will not be satisfied with any thing short of the very highest place in the regards of a minister. The modest pretension of each is that "this is by far the most important subject now demanding the attention of the church." We need in such cases the guidance of sound discretion—that wisdom which God has promised to give liberally to them that ask. While angry contentions are kept up respecting the merits of some of the distant outposts of the Christian cause, we need to be under the influence of "a sound mind," lest we forget to defend the assailed citadel itself—lest, while some dispute whether the frontier stations are, each, the head-quarters of the Christian host—we do not leave the central station—the strong hold of all our hopes and the palladium of truth to fall into the hands of besieging enemies. We need sound discretion to detect the devices of the great adversary, who when he cannot route the Christian host, seeks to involve the hated forces in hurtful and debilitating contentions—who will divide and annoy when he cannot conquer.

The Lord deliver us from acrimonious contentions respecting the way to do good, when there are so many demands for the united exertions of all who love the Saviour.

By failing to exercise sound discretion, we may waste the energies of the pulpit upon unsuitable or even hurtful subjects of instruction. We may deem it our duty to defend the truth, but we may do it so unskillfully as to defeat our own purpose. Robert Hall observes, that "an excellent man was so impressed

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\* See his Life by Morris, p. 71.

with the doctrine of the divinity of Christ, that he made it the constant topic of his ministry: every sermon he preached was crowded with proofs or answers to objections relating to this important subject: and the result was that most of his hearers became Arians and Socinians." It may seem to us necessary to assail false doctrines in the pulpit, when they are already on the wane and may need to be opposed only by a more holy example in the friends of truth, to give them a death blow. And we may advance to the assault with great ferocity and make unguarded thrusts, and find when we have retired from the field that our unseasonable and spasmodic violence has actually aided the cause of error.

We may fall into various mistakes in our preaching. It may be chiefly of a more practical cast and hortatory style, and our people, not made stable by systematic instruction, may be "carried about by every wind of doctrine." Or we may preach only upon doctrinal subjects, and in our zeal to make our hearers "sound in the faith," we may find in them the undesirable character which is described thus by the pen of Robert Hall, as the character which hearers may contract under such ministrations. "Proud, bigoted, disputatious, careless of virtue, tenacious of subtleties, their religion evaporates in opinion, and their supposed conversion is nothing more than an exchange of the vices of the brute for those of the speculator in theological difficulties."

We may preach upon the various topics of Christian instruction, but without suitable reference to the wants of our people, and may thus be as wise as the physician who should prepare for his patients a compound of all the medicines in his office, and administer, without discrimination, a dose to every patient. Or we may be too elaborate in the preparation and adornment of our discourses, and thus deserve the rebuke which Bates confers upon those who aim only to write sermons of rare beauty. He compares their conduct to that of Nero, when he sent his galleys to Egypt, the granary of the world, in quest of sand for his wrestlers, at a time when Rome was starving with famine.

Without the sound mind, which the apostle describes, we may magnify unduly the unessential points on which good men differ. Thus may we gratify the great deceiver, by unhallowed contentions about matters of trivial importance. In a former century, the Greek and Latin churches could not agree upon the day which should be observed as Easter. The Latins excommunicated the Greeks because they would not agree with them in the designation of the day. Is no similar over-valuation of trifling points to be witnessed now? Are none ready to unchurch their brethren with the same disgraceful zeal?

But these remarks must not be extended beyond all reasonable limits. As we have seen—by mental indolence, by deficient piety, by insufficient zeal, and by the lack of sound discretion—may we bring our ministry into disrepute; so the want of moral courage might have been mentioned, had the time permitted, as another specification. European visitors and some American editors have expressed their views freely upon this subject. It is the statement of an English writer, whose opinions are of some weight on both sides of the Atlantic—"The American clergy are the most backward and timid class in the society in which they live, the least informed with true knowledge, the least efficient in virtuous action."\* If these charges are made by an enemy—we may remember that it is lawful to learn even from a foe. While we repel these charges as the effusions of ignorance, or the misrepresentations of malice, let the reproach thus publicly thrown upon our office lead us to inquire if we are not deficient in that moral courage which can urge the minister forward in the path of duty, though friend and foe obstruct his path—though he be so unfortunate as to be denounced even by good men, because he obeys the teaching of conscience and of God.

Other specifications might be added—and it would be seen that there is too much truth in the remark of Campbell, of Aberdeen, "In ninety-nine cases out of a hundred, if a pastor is despised, he has himself to blame."

Allow me, with these remarks, to commend to your regards, and to my own, the inspired exhortation, "Let no man despise thee." The Christian church

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\* See North American Review, Oct. 1837, p. 442.

we regard as the palladium of our country; but the ministry is the palladium of the church. To cherish reputation only for its own sake, would be to ruin our usefulness and displease our Master. Yet on some accounts it may be a duty to cherish our reputation with sacred care. Upon the preservation of our good name, the interests of Zion and the welfare of our fellow men may, in some degree, depend. We may therefore be deeply solicitous to preserve untarnished the honor of the ministry. Our good name is a sort of moral capital which we are required to husband with jealous care. At present our office is assailed from various quarters. This is an affliction, which for some wise purpose the Lord has allowed to fall upon the ministry. To the outrages of enmity we may oppose only Christian forbearance and that "well doing" which can "put to silence the ignorance of foolish men." We are bound, however, by the most weighty considerations, to see to it that we do not by our own misconduct, or our own neglect, bring reproach upon the sacred office. "Let no man despise thee," is a charge which, at such a time as this, should be ever before our eyes. If the ministry is to be still more violently and openly assailed, if the storm of opposition is to beat upon us with so much violence as to drive us from our work, and if, with the prostration of our office, the interests of religion are to sink—if error, infidelity and vice are thus to gain their desired triumph, and hold a jubilee upon the ruins of our Zion, let no minister aid this work of devastation by helping to bring the sacred office into contempt. Among the hands of aliens, lifted against the citadel of all our hopes, let the hand of no misguided brother in the ministry be found. Let the motley host of enraged assailants, as they rush forward to the onset, receive no shout of encouragement from any man within our own camp. Let none cheer thus the enemies of Zion, lest, when it is too late, they discover, that they have gained by coöperation with powers of darkness only, the sad privilege of being the last to perish.

But we trust these admonitions will be found unnecessary, and that every consecrated hand will be lifted for the rescue of our office from contempt and danger. Should we set before ourselves, daily, the inspired charge, "Let no man despise thee," our ministry will prove an invaluable blessing to the Redeemer's cause. The Lord of Hosts will be with us, the God of Jacob will be our refuge. Then the church of Christ "will look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Let the decision of the devoted Herbert be our decision. "Though the iniquity of the times has made the sacred name of priest contemptible, yet I will labor to make it honorable, by consecrating all my learning and all my poor abilities to advance the glory of that God who gave them."

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## ACCOUNT OF THE GEORGIA HISTORICAL SOCIETY.

[Prepared by WILLIAM B. STEVENS, M. D., Recording Secretary.]

THE necessity of some historical institution had long been felt by literary men, but no regular effort had ever been made for its establishment. The splendid Autographical Collection of I. K. Tefft, Esq. together with the many valuable documents in his possession pertaining to the colonial and revolutionary history of Georgia, suggested the importance of such a society, and it was immediately determined by Mr. Tefft, and the Recording Secretary, to proceed without delay in its formation. This measure was first decided on towards the close of April, 1839, and at the suggestion of Mr. Tefft, the latter endeavored to prepare the way and awaken attention to the subject by two articles on this topic which appeared in the Savannah Georgian of May following. These individuals were now joined by a third, Richard D. Arnold, M. D., and after many conferences as to the best method of procedure they resolved to



address the following Circular to a few gentlemen whom they thought would be interested in their design.

*"Savannah, May 22, 1839.*

"DEAR SIR,—You are respectfully requested to attend a meeting to be held at the Savannah Library Society's Room, on Friday evening next, at 8 o'clock, for the purpose of devising measures to organize a Georgia Historical Society. As an efficient beginning is of the utmost importance, you are earnestly desired to be present if compatible with your engagements. An answer addressed to either of the undersigned would oblige, yours, &c. I. K. Telft, R. D. Arnold, Wm. B. Stevens."

This Circular was sent to fifty-one individuals, and in evidence of the co-operation of those invited, it may be stated, that forty-nine replies were received, all highly commending the effort and promising a cordial support. A meeting was held at the place appointed and was organized by calling Judge C. S. Henry to the chair, and electing I. K. Telft, Secretary. The Chairman briefly explained the object of assembling, after which Judge James M. Wayne offered the following resolution, which was unanimously passed.

"Resolved, That we will associate ourselves for the purpose of forming an Historical Society, the primary object of which shall be to collect and diffuse information in relation to the history of Georgia and of American History generally." On further motion of the same, it was proposed, that if any one had prepared a constitution, it should be submitted without the usual formality. Whereupon, Dr. R. D. Arnold stated, that Mr. Telft, Dr. Stevens and himself, who had called the meeting, had prepared a constitution to be submitted to its action. He accordingly laid it before the meeting, and it having been considered article by article, was, on motion of Judge J. C. Nicoll, referred to a committee of six for revival, whose further duty it should be to report by-laws for the government of the Society. The chair appointed as that committee, Judge John C. Nicoll, Dr. R. D. Arnold, Hon. J. M. Berrien, I. K. Telft, M. H. McAllister and Dr. Wm. Bacon Stevens. On motion of Judge Wayne, seconded by Col. Myers, it was resolved, that this committee be requested to report at an adjourned meeting to be held in this place on Tuesday evening, 4th of June, at 8 o'clock. Agreeably to this resolution, another and still larger meeting was held, before which body the Committee made the following report of Constitution and By-Laws.

#### CONSTITUTION.

ART. I. The society shall be called, The Georgia Historical Society.

ART. II. Its object shall be, to collect, preserve, and diffuse information relating to the History of the State of Georgia, in all its various departments, and of American History generally.

ART. III. This Society shall consist of Resident and Honorary Members—Resident Members embracing those within the State—Honorary Members, those distinguished for their literary attainments, particularly in the department of History, throughout the world.

ART. IV. The officers of the Society shall be a President, two Vice Presidents, Corresponding Secretary, Recording Secretary, Treasurer, Librarian, and seven Curators; who shall be elected by ballot, at each annual meeting. Should a vacancy occur in any of said offices, by death, resignation, removal, or otherwise, it may be filled up by ballot, at the next regular meeting of the Society, and if it shall happen in an office other than that of President or Vice President, it may be filled up until the next regular meeting, by the presiding officer, and the Curators, or a majority of them.

ART. V. The annual meeting of the Society shall be held on the 12th day of February, and on the second Monday of every other month a Monthly meeting shall be held.

ART. VI. The President, or in his absence, either of the Vice Presidents, may call an extra meeting of the Society, upon the request of the majority of the Curators present in the city, or of five Resident Members.

ART. VII. The admission of members shall be by ballot—their names having

been first propounded at a previous meeting—and a majority of two-thirds present, shall be required to elect; the Resident Members paying ten dollars for the first year, and a subsequent annual contribution of five dollars.

ART. VIII. Seven Resident Members, including at least two of the officers, shall constitute a quorum, and be empowered to transact the regular business of the Society, except at the annual meeting, when fifteen shall constitute a quorum

ART. IX. This Constitution can be altered or amended only by a vote of two-thirds of the Resident Members present at the annual meeting, and a notice to that effect having been made at a previous meeting.

#### BY-LAWS.

1. The President, or in his absence, the highest officer present, shall preside at all meetings of the Society—regulate the debates, give, when required, the casting vote, preserve order, and be ex-officio, Chairman of the Board of Managers.

2. The Corresponding Secretary shall conduct all the correspondence of the Society, his letters having previously received the sanction of the presiding officer. He shall preserve on file the originals of all communications addressed to the Society, and keep a fair copy of all his letters, in books furnished for the purpose. It shall furthermore be his duty, to read at each meeting the correspondence, or such abstracts from it, as the President may direct, which he has sustained since the previous meeting.

3. The Recording Secretary shall keep the minutes of all meetings of the Society, and at the opening of each one, shall read those of the preceding one. He shall have the custody of the Constitution, By-laws, and Records of the Society; and shall give due notice of the time and place of all meetings of the Society.

4. The Treasurer shall collect, receive, and disburse all moneys due and payable, and all donations and bequests of money, or other property, to the Society. He shall pay, under proper vouchers, all the ordinary expenses of the Society, and shall deposite all its funds in one of the Banks of the City, to the credit of the Society, subject to his checks, countersigned by the presiding officer; and at the annual meeting shall make a true report of all moneys received and paid out by him, to be audited by the Committee on Finance, provided for hereafter.

5. It shall be the duty of the Librarian, to preserve, arrange, and keep in good order, all books, MSS. documents, pamphlets and papers, of every kind, belonging to the Society. He shall keep a catalogue of the same, and take especial care, that no book, MS. document, paper, or any property of the Society, confided to his keeping, be removed from the room. He shall also be furnished with a book, in which to record all donations and bequests, of whatsoever kind, relating to his department, with the name of the donor, and the time when bestowed.

6. The Curators, with the President, Vice Presidents, Corresponding and Recording Secretaries, Librarian and Treasurer, shall constitute a Board of Managers, whose duty it shall be, to superintend the general concerns of the Society. The President shall, from this Board, appoint the following Standing Committees, viz:—On the Library, on Printing and Publishing, and on Finance.

7. The Committee on the Library shall have the supervisory care of all the printed publications, manuscripts, and curiosities. They shall, with the Librarian, provide suitable shelves, cases and fixtures, by which to arrange and display them. The printed volumes and manuscripts shall be regularly numbered, and marked with the name of the "Georgia Historical Society." They shall propose at the regular meetings, such books or MSS. pertaining to the object of the Society, as they shall deem expedient, which, when approved, shall be by them purchased, and disposed of as above directed. They shall be required to visit the Library at least once each week, officially—and shall provide a book or books, in which the Librarian shall keep a record of their proceedings—and be

entrusted, in general, with the custody, care and increase, of whatever comes within the province of their appointed duty.

8. The Committee on Printing and Publishing, shall prepare for publication whatever documents or collections shall be ordered, by the Society—shall contract for, and supervise the printing of the same, and shall furnish the Recording Secretary and Librarian, with such blank notices, summonses, labels, &c. as may be deemed requisite.

9. The Committee on Finance shall consist of at least one member of each of the former Committees, and shall have the general oversight and direction of the funds of the Society. They shall once in three months examine the books of the Treasurer, vouch all accounts of moneys expended, and audit his annual report.

10. The order of proceeding at the regular meetings shall be as follows:—1st. Reading the Minutes of the last meeting, and confirming them. 2d. Reading the correspondence of the Corresponding Secretary. 3d. Nomination of new members. 4th. Balloting for those already propounded. 5th. Overtures or reports from the Board of Managers, or from the Standing Committees. 6th. Communications or addresses from members. 7th. Miscellaneous business.

11. The Board of Managers shall appoint one of the Resident or Honorary Members of the Society, to deliver an historical discourse, at each annual meeting, together with such other exercises as shall be appropriate to its celebration.

12. Any failure on the part of the members, after due notice from the President, to pay their annual dues, for two consecutive years, shall be considered a forfeiture of membership. And no person thus expunged, can be eligible to readmission, without the strict payment of his arrears.

Their report having been adopted and signed by the gentlemen present, the balloting for officers took place and resulted as follows.

#### *Officers of the Georgia Historical Society, elected June, 1839.*

*President*—JOHN MACPHERSON BERRIEN. *Vice Presidents*—JAMES M. WAYNE, M. H. M'ALLISTER. *Corresponding Secretary*—I. K. TEFFT. *Recording Secretary*—WILLIAM B. STEVENS. *Treasurer*—GEORGE W. HUNTER. *Librarian*—HENRY K. PRESTON. *Curators*—WILLIAM THORNE WILLIAMS, CHARLES S. HENRY, JOHN C. NICOLL, WILLIAM LAW, ROBERT M. CHARLTON, RICHARD D. ARNOLD, A. A. SMETS.

#### *Standing Committees.*

*On the Library*—J. M. WAYNE, WILLIAM LAW, J. C. NICOLL, R. M. CHARLTON, WILLIAM B. STEVENS, and HENRY K. PRESTON. *On Printing and Publishing*—W. T. WILLIAMS, I. K. TEFFT, R. D. ARNOLD. *On Finance*—M. H. M'ALLISTER, C. S. HENRY, WILLIAM LAW, WILLIAM T. WILLIAMS, A. A. SMETS, and GEORGE W. HUNTER.

Thus was constituted the Georgia Historical Society, and we trust that it will long continue in its high and useful career. The meetings of the Society have generally been quite interesting, and have elicited much information relative to the historical materials of the State. The Library already contains many rare and choice works and a number of very valuable manuscripts, constituting the nucleus of what we hope will ere long be a rich historical collection. In the cabinet are some interesting curiosities and a few coins and medals.

It would naturally be expected that in a state which dates its origin but one hundred and seven years back, ample materials might be found to illustrate its early history, and form a regular documentary series from the landing of Oglethorpe to the present time. But such unfortunately is not the case. The harassing disturbances, and often the actual warfare, of this most southern colony, with the Spaniards, and the Indians, from its settlement, until the breaking out of the war of the Revolution; together with the belligerent attitude which it maintained during that memorable contest, as a frontier State, scattered the principal families, and the burning, plundering and confiscation consequent on this condition, caused the destruction of many private and public records, and



strewed ruin and devastation throughout the province. There yet remain with some individuals, papers of great worth and interest, which in time will probably be deposited in our library. In the archives of the State are many miscellaneous documents, the casual survey of which encourages the hope that from this source much information may be gleaned. By a reference to the last section of our charter, it will be seen that the legislature, with a liberality worthy of all praise, have confided to our care the invaluable documents obtained in England by Rev. Charles W. Howard, at a large expense to the State. These are comprised in twenty-two volumes, folio. Fifteen are from the records of the Board of Trade; six from the State Paper Office, and one from the King's library, forming a body of historical information full of the most interesting statements, letters, and reports, relating to the colonial period of Georgia. Agreeably to a resolution offered at the December meeting, a committee have been appointed to report what materials are in the possession of the Society for the publication of a volume relating to the history of Georgia and upon the expediency of publishing the same. That committee have not yet reported, but from the rich fund of documents now in the library, we doubt not a volume or volumes may be compiled unsurpassed in interest by the historical collections of any similar institution.

An Act to incorporate the Georgia Historical Society.

Whereas, the members of a Society instituted in the city of Savannah for the purpose of collecting, preserving, and diffusing information relating to the history of the State of Georgia in particular, and of American history generally, have applied for an Act of Incorporation.

Sec. 1. Be it enacted by the Senate and House of Representatives of the State of Georgia in general assembly met, and it is hereby enacted by the authority of the same, That J. M. Berrien and such other persons as now are and may from time to time become members of said Society be and they are hereby declared and constituted a body corporate and politic, by the name of the "Georgia Historical Society," and by that name shall have perpetual succession and be capable to sue and be sued, to plead and be impleaded, answer and be answered unto, defend and be defended in all courts or places whatsoever, to have a common seal, and the same at pleasure to change or alter, to make, establish, and ordain such a constitution and such by-laws not repugnant to the constitution of this State or of the United States, as shall from time to time be necessary and expedient, and to annex to the breach thereof such penalty, by fine, suspension, or expulsion as they may deem fit, and to purchase, take, receive, hold, and enjoy, to them and their successors, any goods and chattels, lands and tenements, and to sell, lease, or otherwise dispose of the same, or of any part thereof, at their will and pleasure. Provided, that the clear annual income of such real and personal estate shall not exceed the sum of five thousand dollars, and provided also that the funds of the said corporation shall be used and appropriated to the purposes stated in the preamble of this Act and those only.

Sec. 2. And be it further enacted by the authority aforesaid, that the said Society shall have power to elect and qualify such officers as may by them be deemed necessary, to be chosen at such time and to hold their offices for such period as the Constitution or By-Laws of said Society shall prescribe, and that if the election of said officers, or any of them, shall not be held on any of the days for that purpose appointed, it shall be lawful to make such elections on any other day.

Sec. 3. And be it further enacted by the authority aforesaid, that it shall be the duty of the governor of the State to transmit or cause to be transmitted to it a set of the Acts and also of the Journals of the present and future sessions of the Legislature, and also copies of all the documents, papers, books, and pamphlets that shall hereafter be printed under, or by virtue of, an act of legislature, joint resolution of both branches thereof, unless such act or resolution shall otherwise provide, and that the said Society may, by their agent or agents, have access at all reasonable times to the several public offices of this State

and of the corporate towns and cities thereof, and may cause such documents to be searched, examined, and copied without paying office fees as they may judge proper to promote the object of said Society.

*Sec. 4.* And be it further enacted, that this Act shall be and is hereby declared to be a public Act, and shall be construed benignly and favorably for every beneficial purpose therein intended, and that no misnomer of the said Corporation in any deed, will, testament, devise, gift, grant, demise, or other instrument of contract or conveyance, shall vitiate or defeat the same, provided the Corporation shall be sufficiently described to ascertain the intention of the parties.

*Sec. 5.* And be it further enacted, that the governor be and he is hereby authorized and requested to confide to the care and keeping of the proper officers of said Society the transcript of the colonial records lately taken by the Rev. C. W. Howard in London, until further disposition of the same shall be made by the General Assembly.

JOSEPH DAY, *Speaker of House of Representatives.*

ROBERT M. ECHOLS, *Pres. of the Senate.*

Assented to, 19 Dec. 1839.

CHARLES J. McDONALD, Governor.

The following Circular, issued by the Library Committee, is here inserted, on account of its valuable suggestions to individuals and societies engaged in historical researches.

*Savannah, June 26, 1839.*

SIR—The Library Committee of the GEORGIA HISTORICAL SOCIETY, beg leave respectfully to request of those interested in its design, to transmit to the Corresponding Secretary, as soon as convenient, whatever of the following books or documents they may be disposed to contribute to the archives of the Society.

Journals of the Provincial Congress, and Colonial and State Legislatures; Records of the proceedings of Conventions and Committees of Safety; Journals of the King's Council; original and later Statutes of the Province and State; Treaties with any Indian Tribes, or with any State or Nation.

Reports of Boards of Health; Statistics of births, deaths, the deaf, dumb and blind; accounts of special Epidemics; copies of Medical Journals; Catalogues of Medical Colleges; and members of the profession are earnestly requested to prepare reports on the medical topography of the various places where they may be located.

Sketches of the Histories of Cities, Towns, Counties; for whom named, together with Maps, Surveys, Charters, and whatever relates to the civil history of the State.

Meteorological observations; Reports of Geological and Mineralogical Surveys, and every thing relating to the Natural History of the State.

The earliest notices of Indian tribes within our boundaries, their manners and customs, their battles and skirmishes; the adventures and sufferings of captives and travellers in their territories; the Indian name of rivers, hills, districts, islands, bays, and other places, with the traditions attached to the same, together with their monuments and relics.

Sketches of the lives of all eminent and remarkable persons who have lived in the State, or were connected with its history; original journals, letters, documents and papers, illustrating the same, or of our ancestors generally.

All works relating to the History of Georgia, its Colleges, Academies, and Seminaries; minutes and proceedings of scientific and literary associations, orations, sermons, addresses, tracts, essays, pamphlets and poems, delivered or written on any public occasion, or commemorative of any remarkable event; magazines, almanacs, reviews, and newspapers from their first introduction into the colony.

Tables of exports and imports, price currents, reports of rail roads, canals,

banks, and insurance offices; proceedings of chambers of commerce, registers of vessels and steam boats, notices of the rise and progress of agriculture, and manufactures of every kind, and the nature and amount of fisheries.

Militia returns and regulations; the number, location, and date of incorporation of volunteer corps; the names of field, staff and general officers; description of all fortifications that have been, or now are in existence; notices of battles and battle fields, and of the invasions, depredations, and skirmishes, by and with foreign nations, from the first settlement of the colony.

Proceedings of conventions, assemblies, synods, presbyteries, conferences and religious associations of all kinds; sketches of the origin and progress of individual churches, names of the officiating clergy, with the date of their settlement, the sect to which they belong, and the time of the removal or death of all such as have left their charge, or have deceased.

The Committee would respectfully state, that while in the above specifications, they have regarded merely their own State, yet they by no means wish to limit the donations to, or collections of the society, to topics purely local in their interest. They solicit contributions of books, manuscripts, pamphlets, newspapers, and every thing which can elucidate the history of America generally, as well as Georgia in particular; and they sincerely hope that this call upon the liberality of all who love the honor of our commonwealth, and desire to perpetuate the faithful records of her existence, will be responded to, with an ardor that will insure the complete success of the GEORGIA HISTORICAL SOCIETY.

JAMES M. WAYNE,	} Committee.
WM. LAW,	
JOHN C. NICOLL,	
ROBERT M. CHARLTON,	
WM. B. STEVENS,	

N. B.—Whenever *private* conveyance can be obtained, for the transmission of books, documents, &c. it would be preferred to forwarding them by mail.

*List of the Resident Members of the Georgia Historical Society.*

Arnold, R. D., M. D.	Foster, Thos. F.	Preston, H. K.
Anderson, Jno. W.	Griffin, Jas. F., M. D.	Porter, Anthony.
Bullock, Wm. B.	Hunter, Geo. W.	Paine, Capt. Thos., U. S. N.
Binney, Rev. Joseph D.	Henry, Judge C. S.	Posey, Jno. F., M. D.
Bullock, Wm. H.	Habersham, Robt.	Preston, W., D. D.
Burroughs, Jos. H.	Habersham, Wm. N.	Paddleford, Edw.
Balfour, Jno.	Habersham, Jos. C., M. D.	Purse, Thos.
Bowen, Wm. P.	Harden, Ed. J.	Pooler, Robt. M.
Bartow, Rev. T. B.	Harding, Geo. S.	Robertson, W.
Barnard, Jas.	Harris, S. L. W.	Reynolds, L. O.
Brown, Morgan.	Howard, Rev. Chs. Wallace	Read, J. Bond, M. D.
Berrien, Jno. M.	Jones, Geo.	Randolph, R. H., M. D.
Charlton, Robert M.	Jackson Jos. W.	Robertson, F. M., M. D.
Cumming, Geo. B.	Kollock, P. M., M. D.	Schley, Geo.
Cumming, Jos.	Kollock, Geo. J.	Smith, Jas.
Cohen, Sol.	King, Ralph.	Stiles, Wm. H.
Campbell, D. C.	King, Thos. Butler.	Stiles, Benj. E.
Cowper, Jas. Hamilton.	Law, Wm.	Shaffer, Jos. H.
Caruthers, Wm. A., M. D.	McAllister, M. H.	Stephens, Chas.
Cuyler, Wm. H., M. D.	McWhir, Wm., D. D.	Smets, A. A.
Coppee, Edw., M. D.	Mallard, Jno. B.	Stevens, Wm. Bacon, M. D.
Clark, Arch.	Millen, Jno.	Tatnell, Capt. Josiah, U. S. N.
Clinch, Gen. Duncan L.	Miller, Wm. H.	Teft, I. K.
Crabtree, Wm. J.	McArdell, C.	Turner, Wm.
Duncan, Wm.	Morel, Jas. S., M. D.	White, Wm. P.
Daniell, W. C., M. D.	Myers, M.	Ward, Jno. E.
Dudley, Geo. W.	Nicoll, Judge Jno. C.	Wayne, Judge Jas. M.
DeLamotta, J., Jr.	Neufville, Rev. Ed.	Williams, Wm. Thorne.
Fay, Jos. S.	Nesbit, E. A.	White, Rev. Geo.
Fay, Sam. H.	O'Neill, Rev. J. F.	Warner, Hiram.
Fleming, Wm. B.		

*Honorary Members.*

Hon. John Q. Adams, LL. D. Ex. Pres. U. S., Ms.	Geo. Bancroft, Esq., Boston, Ms.
Bishop, Andrews, Covington, Ga.	I. Bachman, D. D., Charleston, S. C.
Jasper Adams, D. D., West Point, N. Y.	Geo. W. Bethune, D. D., Philadelphia.
Washington Alston, Esq., Cambridge, Ms.	Rev. C. P. Beaman, Pres. Oglethorpe Univ., Ga.



Rev. Leonard Bacon, New Haven, Ct.  
 John Le Cont, Esq., Georgia.  
 Hon. Lewis Cass, LL. D., Minister to France.  
 J. Fennimore Cooper, Esq., N. Y.  
 Hon. Langdon Cheves, LL. D.  
 M. St. Clair Clarke, Washington, D. C.  
 B. R. Carroll, Esq., Charleston, S. C.  
 Alonzo Church, D. D., Pres. Franklin Univ., Ga.  
 William Cogswell, D. D., Boston.  
 Wm. Drayton, Esq., Philadelphia.  
 Peter S. Du Ponceau, LL. D., Philadelphia.  
 Jeremiah Day, D. D., LL. D., Pres. Yale College.  
 Hon. Geo. M. Dallas, Minister to Russia.  
 Hon. John Davis, LL. D., Boston.  
 S. Henry Dickson, M. D., Charleston, S. C.  
 John Delafield, Esq., Cincinnati.  
 Hon. Edward Everett, LL. D., Boston.  
 Hon. Alex. H. Everett, LL. D., Boston.  
 Hon. Powhattan Ellis, Minister to Mexico.  
 Hon. John H. Eaton, Minister to Spain.  
 Prof. Romeo Elton, Providence.  
 Hon. John Forsyth, Washington.  
 Rev. Ignatius A. Few, Ga.  
 Rev. Joseph B. Felt, Boston.  
 Peter Force, Esq., Washington.  
 John W. Francis, M. D., New York.  
 Prof. Wm. G. Goddard, Providence, R. I.  
 Robt. Gilmer, Esq., Baltimore.  
 Samuel Gilman, D. D., Charleston, S. C.  
 Albert G. Greene, Esq., Providence.  
 Hon. Geo. R. Gilmer, Ga.  
 Hon. Robt. Halliwell Gardiner, Gardiner, Me.  
 Thad. Mason Harris, D. D., Boston.  
 Gen. Wm. Henry Harrison, Ohio.  
 Jonathan Homer, D. D., Newton, Ms.  
 Francis L. Hawkes, D. D., New York.  
 Gen. Robt. Y. Hayne, Charleston, S. C.  
 Hon. B. C. Howard, Baltimore.  
 Isaac Hays, M. D., Philadelphia.  
 Jas. G. Heath, Esq., Richmond, Va.  
 Washington Irving, LL. D., New York.  
 Theodore Irving, Esq., New York.  
 Edw. D. Ingraham, Esq., Philadelphia.  
 Gen. Andrew Jackson, LL. D. Ex. Pres. U. S., Tenn.  
 William Jenks, D. D., Boston.  
 James Kent, LL. D., New York.  
 Mitchell King, Esq., Charleston.  
 Geo. Washington Lafayette, France.  
 Gen. Morgan Lewis, New York.  
 Hon. Hugh S. Legare, Charleston.  
 Rev. A. B. Longstreet, Ga.

Hon. Wilson Lumpkin, Ga.  
 Hon. Henry A. Muhlenburg, Minister to Austria.  
 Samuel Miller, D. D., Princeton, N. J.  
 James Moultrie, M. D., Charleston.  
 Hon. Henry Middleton, S. C.  
 Rev. Jesse Mercer, Ga.  
 C. G. Memminger, Esq., S. C.  
 Hon. Charles J. McDonald, Gov. of Georgia.  
 Wm. H. Prescott, Esq., Boston.  
 Hon. J. K. Paulding, Washington.  
 Hon. Joel R. Poinsett, LL. D. Washington.  
 Hon. John Pickering, LL. D., Boston.  
 Rev. Geo. Pierce, Ga.  
 Jas. L. Petigru, Esq., S. C.  
 Hon. Josiah Quincy, LL. D., Pres. Harv. Univ.  
 William Read, M. D., Charleston.  
 Hon. Hiram G. Runnels, Miss.  
 Thos. Raffles, D. D., LL. D., Liverpool, Eng.  
 Jas. A. Stewart, Esq., Charleston.  
 Hon. Jos. Story, LL. D., Cambridge, Ms.  
 Hon. Wm. R. Staples, Providence.  
 Henry B. Schoolcraft, Esq.  
 Thomas Spalding, Esq., Darien.  
 Prof. Jared Sparks, Cambridge, Ms.  
 Wm. B. Sprague, D. D., Albany, N. Y.  
 Benj. Silliman, M. D., LL. D., New Haven.  
 \*Hon. Wm. Sullivan, LL. D., Boston.  
 Sheftall Sheftall, Esq., Savannah.  
 Wm. L. Stone, Esq., New York.  
 Wm. Gilmer Simms, Esq., Charleston.  
 Hon. Andrew Stevenson, Minister to England.  
 Rev. Adiel Sherwood, Ga.  
 Hon. Wm. Schley, Ga.  
 Hon. James Savage, Boston.  
 S. W. Singer, Esq., London, Eng.  
 Hon. David L. Swain, Chapel Hill, N. C.  
 Col. John Trumbull, New York.  
 B. B. Thatcher, Esq., Boston.  
 Hon. Geo. M. Troup, Ga.  
 Jas. Thatcher, M. D., Plymouth, Ms.  
 Hon. Martin Van Buren, LL. D. Pres. U. S.  
 John Vaughn, Esq., Philadelphia.  
 Hon. Henry Wheaton, Minister to Prussia.  
 Moses Waddel, D. D., Athens.  
 Noah Webster, LL. D., New Haven.  
 Thos. H. Webb, M. D., Boston.  
 Hon. Jos. M. White, Florida.  
 Hon. Levi Woodbury, LL. D. Washington.  
 Geo. Woodruff, Esq., Trenton, N. J.  
 Richard Yeardon, Jr., Esq., Charleston.

## JEFFERSON COLLEGE.

*A Tabular View of the Triennial Catalogue for 1839 of Jefferson College, at Canonsburgh, Pa.: Exhibiting the number of Graduates each year—the number of Ministers in each class—and the number who have deceased: together with a total of each list.*

	Graduates.	Ministers.	Deceased.		Graduates.	Ministers.	Deceased.		Graduates.	Ministers.	Deceased.		Graduates.	Ministers.	Deceased.
1802,	5	4		1812,	3	3		1822,	15	11	1	1832,	15	5	2
1803,	3	3		1813,	6	3	1	1823,	33	14	5	1833,	24	9	
1804,	5	3	1	1814,				1824,	19	13	4	1834,	34	12	2
1805,	11	5	2	1815,	3	1		1825,	28	13	6	1835,	31	11	1
1806,	5	4		1816,	3	2	1	1826,	24	11	1	1836,	42	1	1
1807,	4	3	1	1817,	3	2	1	1827,	30	12	5	1837,	37		
1808,	4	2	2	1818,	10	7		1828,	27	9	4	1838,	39		
1809,	3	2	1	1819,	11	7	2	1829,	34	13	3	1839,	44		
1810,	9	6	1	1820,	10	9		1830,	31	12	7				
1811,	3	1		1821,	12	6		1831,	39	8	4		650	227	59

# A Brief Survey of the Congregational Churches and Ministers in the County of Franklin, Vt.

FROM ITS FIRST SETTLEMENT TO THE PRESENT TIME.

By REV. PHINEHAS KINGSLEY, SHELDON, VT.

EXPLANATION.—The following mark † signifies installed. Those with — were not graduated at College.

Churches.	Organization.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settled.	Resigned.	Died.	Æt.
Bakersfield, Berkshire Co. Berkshire W. Enosburgh	July, 1811 Oct. 8, 1820 Feb. 1820 Oct. 11, 1811	Elderkin J. Boardman Phinehas Bailey Phinehas Bailey Thomas Skelton † John Scott	Landaff, N. H. See Berkshire, E. Billerica, Ms. Shir-laugh, Eng. Staubridge, L. C.	Nov. 6. 1787 Dec. 16, 1779 Feb. 15, 1802 Oct. 13, 1808 Aug. 15, 1790	Dartmouth Harvard Middlebury	1815 — 1796 1835	July 4, 1822 Sept. 5, 1824 Sept. 5, 1824 July 3, 1822 March 5, 1829 May 1, 1839	July 26, 1826 Nov. 1833 Nov. 25, 1825 March, 1834	May 5, 1838	58
Fairfax	1806	James T. Phelps Eben. H. Dorman Septimius Robinson Benjamin Wooster †	Charlotte, Vt. Waterbury, Ct.	Oct. 29, 1762	Yale	1790	Nov. 15, 1815 Feb. 1827 July 24, 1805	June, 1823 1830		
Fairfield Franklin Georgia	Sep. 22, 1800 Oct. 9, 1817 1793	Publius V. Bogue † Eben. H. Dorman Luther P. Blodgett † George W. Rauslow	Farmington, Ct. See Fairfax	March 30, 1764	Middlebury	1805	Oct. 8, 1803 Nov. 15, 1815 June, 1823 June 19, 1833	Oct. 20, 1813 Nov. 15, 1824 Jan. 1835	Aug. 3, 1836	72
Higbgate Montgomery St. Albans	Oct. 28, 1811 1817 Jan. 2, 1803	Phinehas Kingsley Avery S. Ware Jonathan Nye Willard Preston Henry P. Strong † Worthington Smith	Hinesburgh, Vt. Rutland, Vt. Wrentham, Ms. Salisbury, Ct. Hadley, Ms.	Sep. 22, 1800 March 12, 1788 June 10, 1792 Feb. 23, 1785 Oct. 11, 1795	Middlebury Brown Brown Yale Williams	1821 1801 1806 1807 1816	Oct. 20, 1819 Jan. 20, 1825 Jan. 20, 1807 Jan. 8, 1812 Jan. 22, 1817 June 4, 1823	Sept. 22, 1829 July, 1830 1810 Aug. 2, 1815 Oct. 4, 1821	March 31, 1838	46
Sheldon Swanton	1816 Jan. 4, 1800	Eben. H. Dorman †	See Fairfax				Jan. 13, 1825		Aug. 28, 1835	50

## Notes

### TO THE PRECEDING TABLE.

**FRANKLIN COUNTY** is situated in the north-western part of Vermont, bounded north by Lower Canada, east by Orleans County, south by Lamoille and Chittenden Counties, and west by Lake Champlain, which divides it from the County of Grand Isle. It is an inclined plane, with an ever varying surface, reaching from the lake to the west range of the Green Mountains. It has a fruitful soil, particularly fitted for grazing, and most parts of it are pleasant. The Missisque river waters its northern part, and the Lamoille its southern. St. Albans is its shire town; the principal village of which is about three miles east of the lake. The population of the County in 1830, was 22,034. For the population in all cases reference is had to the census of 1830.

**BAKERSFIELD**, situated in the third range of towns east of the Lake, and in the third also south of Lower Canada, was chartered Jan. 25, 1791, and first settled by Joseph Baker, Esq. A church was early formed in this town, but it was so lax in its principles, that, in July, 1811, a committee of the north-western Consociation, appointed to inquire respecting it, decided, that there was no church there, with which they would hold fellowship. They then proceeded to organize a church consisting of eleven members, which remained without a pastor till the settlement of Rev. Elderkin J. Boardman in 1822. He continued with them but four years. They enjoyed very little ministerial labor from the time of his dismissal until Jan. 1831, when they employed the Rev. Samuel G. Tenney, who labored with them about four years. During the ministry of both these persons they enjoyed revivals. Under the first, between eighty and one hundred were added to the church. Under the latter between twenty and twenty-five were added. At present this church has a substantial house of worship built of brick, and Mr. Andros Bachellor, licentiate, is laboring with them. This church has had a pastor but four out of twenty-eight years. It consists of one hundred and fifteen members. Population, 1,087.

**BERKSHIRE**, situated in the third range of towns east of the Lake, and on Canada line, was chartered June 22, 1781, and first settled by Job Barber in 1792. The first Congregational church organized in this town was Berkshire West. This church was gathered by Rev. Messrs. Wooster of Fairfield and N. B. Dodge, then of Underhill. It consisted of four members and now consists of fifteen.

*Berkshire East Church* was organized Oct. 8, 1820, consisting of nine members. It now numbers fifty-seven. Rev. Phineas Bailey was ordained over both these churches Sept. 5, 1824, and labored acceptably for nine years.

*Berkshire West* shares in a comfortable house of worship. Berkshire East has one of their own. Since the dismissal of Mr. Bailey, several persons have labored in these churches for short periods. Rev. John Gleed from England is their present stated supply. There was an interesting revival in these churches under Mr. Bailey's labors, in 1831. There have been some seasons of special attention to religion in these churches, both before and since his dismissal. Population, 1,308. Rev. Phineas Bailey studied theology with Rev. Calvin Noble of Chelsea, Vt. and was licensed by Orange Association. After he had left Berkshire, he was installed in Beekmantown, N. Y. Nov. 1833, and again dismissed in Nov. 1837. At present, he resides in Essex, N. Y. and is, by ill health, incapacitated for constant labor.

**ENOSBURGH**, situated in the third range of towns east of the Lake and in the second south of Canada line, was chartered May 15, 1780; was first settled by Amos Fasset, Stephen House and others, in 1797, and was organized, 1798. The Congregational church in this town was organized by Rev. Messrs. James Parker and John Truair, Oct. 11, 1811, consisting of ten members. This church, during the twenty-eight years of its existence, has had three settled pastors. The first, Rev. Thomas Skelton, was installed in 1822, and continued with them nearly three years. The second, Rev. John Scott, was born in a village called Shirlaugh, near Hull, Yorkshire, England, Feb. 15, 1802—came to this country with his parents in the year 1817. As to his education, he studied the languages, Latin and Greek, in a classical school at Burlington, Vt.—his theological studies were under the direction of Rev. Mr. Preston, who was at the time pastor of the Orthodox Congregational Church in Burlington. He received a licence to preach the



gospel from the North Western Association at their meeting in Fairfield, June, 1825—was ordained as pastor over the Congregational Church in Enosburgh, Franklin County, Vt., March 5, 1829—dismissed from said charge in March, 1834. He commenced preaching in Johnson, Lamoille County, Vt., in the month of March, 1834—was installed there in March, 1836, and in consequence of ill health, was dismissed from the church and people in that place in March, 1838. He now resides in Colchester and is able to preach only occasionally. Their present pastor, Rev. James T. Phelps, is now laboring on his first year since his ordination. This church has been greatly blessed with revivals of religion. The first prominent revival of religion was enjoyed in the years 1818 and '19, before the church had ever attempted to settle a minister, and while Rev. Mr. Wooster was laboring with them a portion of the time. The spirit seemed to move on the minds of most in the town, and it is hoped savingly affected most of its influential men. Forty-five were added to the church during this season. The second revival was enjoyed principally through the labors of Elderkin J. Boardman, then a licentiate, and laboring as a Missionary in the region. As fruits of this revival, fifteen were added to the church in Enosburgh in 1821. This work extended into Bakersfield. In 1823, another season of revival was enjoyed, while a licentiate was laboring in this town for a short season. At this time fifteen united with the church. During Mr. Scott's ministry, in 1831, the spirit again descended extensively on this church, and a large portion of its baptized children, and members of the Sabbath school, surrendered to the Saviour. In one day fifty were received to the communion of the church.

Rev. Moses Parmelee was born of pious parents, in Pittsford, Vt. Aug. 10, 1788. He studied theology mostly with his brother, Rev. Simeon Parmelee of Westford, Vt.; was licensed by the North Western Association, Sept. 15, 1815, and ordained in South Granville, N. Y. Jan. 1816. He was afterwards settled in Stockholm, N. Y. After preaching an evening lecture in the east part of the town, he put up for the night at the house of a brother in the church, and was found dead in his bed on the morning of Feb. 20, 1838. His piety was uniform and ardent, his address manly and pathetic; his deportment grave, his life as a Christian without spot; his decisions unmovable; his natural turn social and engaging. After the death of Mr. Parmelee, the Lord again appeared for this church, and soon after Mr. Phelps commenced his labors—thirty-four have since been received to the church. Here is an extensive Sabbath school, a good house of worship, and religion prospering. Members, one hundred and eighty-nine. Population, 1,560.

Rev. Thomas Skelton studied theology with Rev. Samuel Stearns, Bedford, Ms. Ordained at Foxboro', Ms. Nov. 3, 1808. Dismissed, March 14, 1816. After his dismission from Enosburgh, he resided principally at Ashburnham, Ms., where he closed his life, May 5, 1838.

Rev. James T. Phelps, the present Pastor, studied theology in Columbia, S. C., and was licensed to preach by Addison Association, Vt., Oct. 13, 1837.

FAIRFAX is situated in the second range of towns from the Lake, and in the fourth from Canada line; was chartered Aug. 18, 1763, and settled in 1783, by Broadstreet Spafford. A Congregational church was organized in 1793, but in a few years it became extinct. The present church was organized by Rev. Messrs. Wooster and Bogue, originally consisting of nine members. Rev. Ebenezer H. Dorman was ordained as Pastor of this church and the church in Georgia, in 1815, and continued to labor alternately in each town until 1823, when, by the request of the church in Georgia, he was dismissed from Fairfax, that he might labor solely with the first mentioned church. He received the honorary degree of Master of Arts at Middlebury College, 1822. In the years 1816 and '17 there was a revival which brought thirty-five into the church. In 1825, Rev. James Johnson labored a part of the time in Fairfax, at which time there was a revival, as the fruits of which fifteen or more were received to the church. After living without a pastor about four years, Rev. Septimius Robinson was installed, and he remained with them about three years. Since that time this church has had no pastor, and at most, preaching only one half of the time. There has been no general revival of religion, and but few have been added to the church. They own a house of worship in connection with the Baptists, and have for their present stated supply the Rev. Tertius Reynolds, for one half of the time. This church consists of fifty-six members, six of whom were added the past year. The town contains 1,729 inhabitants. Rev. Eben. H. Dorman studied theology mostly with Rev. Holland Weeks of Pittsford, and Rev. Lemuel Haynes of W. Rutland, Vt. Licensed by Rutland Association, May 30, 1814. Since his ordination, in Georgia, he has labored wholly in Franklin County.

FAIRFIELD is situated in the second range of towns east of the Lake, and in the third south of Canada; was chartered Aug. 18, 1763; was first settled March, 1788, by Joseph Wheeler, and was organized, March, 1790. The Congregational church in this town, was organized by Rev. Nathaniel Turner, Missionary from Berkshire Co., Ms., Sept.

22, 1800. It consisted of eleven members. None of these now remain in the church. This church has enjoyed but few seasons of revival. Although Mr. Wooster has been its pastor since 1805, still, for want of support, he has labored in Fairfield less than one half of the time. It has no house of worship under its control, but has thus far met in the Town-house. A convenient house is now in the course of erection, solely for the use of the Congregational church and society. At present, owing to Mr. Wooster's infirmities, this church is supplied one half of the time, by Rev. Tertius Reynolds. It consists of about thirty-seven members. Population of the town 2,270.

Rev. Benjamin Wooster, in early life, was a soldier in the Revolution. He also commanded a company of volunteers at the battle of Plattsburgh, Sept. 11, 1814, when he was fifty-two years of age. After he graduated he studied theology with Rev. Jonathan Edwards, D. D. of New Haven, Ct., and was licensed by New Haven Association. He was ordained in Cornwall, Vt., Feb. 23, 1797, and dismissed Jan. 7, 1802. For thirty-four years past he has resided in Fairfield, and has labored more or less in every town in the county. He has assisted at the formation of almost every church organized since his residence in the county; and labored extensively in revivals of religion. Many respect him as their spiritual father. No man who ever has resided in the county of Franklin, has done more to promote religion and nourish our feeble churches. The writer visited him recently, and found him feeble, and calmly waiting his dismissal from his earthly labors. He is possessed of an excellent constitution; of a strong mind; a clear view of the great doctrines of grace, and of ardent piety.

FRANKLIN, till 1817, known by the name of Huntsburgh and situated in the second range of towns east of the Lake, and on Canada line, was chartered March 19, 1759, and organized in 1793. The settlement of the town was commenced by Samuel Hubbard, Esq. in 1788. He is still living and was received into the Congregational church in Franklin, Nov., 1838. The religious privileges enjoyed in this town were small for years after its settlement. The few pious mourned, when they saw a spiritual famine afflicting all around them. The organization of the church resulted from the labors of Rev. Mr. Wooster, for a portion of the time among this people. The church was organized, by Rev. Messrs. Wooster of Fairfield and Henry P. Strong of St. Albans, Oct. 9, 1817, and consisted of fourteen members. Five of these persons are still members of the church. A prominent member of this church at its formation, and one, who did much to sustain it afterward, was Dea. John Webster. He was born in Chester, N. H., March 13, 1754; was graduated at Dartmouth College in 1778, was appointed deacon of this church in 1819, and died at Franklin, Jan. 7, 1838, aged 84. He was a humble Christian; a steadfast believer in the great doctrines of grace; and was evidently supported by his principles, and his hope in the near view of death. This church has never enjoyed a settled ministry, and when best supplied has enjoyed preaching but one half of the time. There have been a few seasons of special attention to religion. The most prominent one was in 1818 and 1819. During these years twenty were added to the church. They own and occupy a comfortable house of worship in connection with the Methodists. Rev. Phineas Kingsley labors with them one half of the time. The present number of resident members is thirty-one. Population, 1,129.

GEORGIA, situated on the Lake, and in the third range of towns south of Canada line, was chartered Aug. 17, 1763, and first settled by Andrew Guilder and William Farrand, in 1784. The town was organized March 12, 1788; and the church, in 1793, by a Missionary, probably by Rev. Mr. Robbins of Norfolk, Ct. This church has enjoyed a settled ministry most of the time from Oct. 1803, when the Rev. Publius V. Bogue was installed there, to the present time. Mr. Bogue remained ten years, Mr. Dorman nine, Mr. Blodget one year and a half, Mr. Ranslow, six. The whole amounting to twenty-six years out of thirty-six.

Great disunion for several years distracted this church. After this division had been existing for years, a large minority of the church invited a council from neighboring churches, to take into consideration the situation of the church, and advise the minority of the church what course to take. This council convened Dec. 6, 1831, and the substance of their result is as follows. "After a serious and prayerful consideration of the existing difficulties, and after, as we trust, a candid hearing in behalf of the church, have found with pain, that a deplorable and discouraging state of things exists among the visible flock here. We feel deeply humbled while we declare, that this once beloved church, in our opinion, reflects no salutary light in the world; that its peace is well nigh, if not altogether, destroyed; and no spirit is found in it to maintain discipline. We fear there is within it, no redeeming power for the restoration of its harmony, or for invoking with success the blessings of God; that her covenant is broken, her influence lost, her privileges forfeited, and her glory departed." The council then advised the immediate formation of a new church.



Dec. 13, 1831. A council organized a church agreeable to the resolution above referred to. During the following year a convenient and handsome house of worship was erected for the use of this church, the old church having only a claim on one occupied a portion of the time by other denominations. When Mr. Ranslow was installed over the new church, the council embraced most of the churches both in Chittenden and Franklin counties. They reviewed the doings of the council advising the forming of the church, and approved of the same.

By the advice of the North Western Consociation, with which the churches of Georgia were both connected, at their meeting, June, 1837, and by mutual agreement of the churches, they were again united, August, 1837.

Several revivals have been enjoyed by this church, particularly, immediately after the ordination of Mr. Dorman, when seventy were added to the church; in 1833, under Mr. Ranslow's labors before his installation, and in the winter of 1838 and '39. This church consists of 157 members—forty-two were added the past year. Population, 1,897.

Rev. Publius V. Bogue, it is supposed, studied theology with his brother, Rev. Aaron J. Bogue of Granville, Ms. Ordained, Winchester, Ct. about 1790; time of dismission unknown. Soon after closing his labors in Georgia, he was installed over a church in Paris, N. Y. He remained connected with this church, till a few years before his death. He was ever highly respected as an able, and a faithful minister of Christ.

Rev. George W. Ranslow, licensed by the Association of Hancock and Penobscot counties, Maine, Dec. 20, 1826. Ordained at Cambridge, Vt., Feb. 4, 1829. Dismissed, Dec. 11, 1832. Received the degree of A. M., University of Vermont, 1836.

HIGHGATE is situated on Missisque Bay, and also on Canada line. Chartered, Aug. 17, 1763. The first settlement of this town was by Germans; and mostly by soldiers who had served in the British army in the revolutionary war. John Hilliker and John Waggoner were the first settlers in town. The first settler in the north-west part of the town, where the Congregational church was at first established, was Conrade Barr, in 1786. This person was born in Germany, was taken with Burgoyne, united with the Congregational church, at its organization and is still living. The church was formed, Oct. 28, 1811, by Rev. Mr. Wooster, who then labored part of the time in this town. It consisted of fifteen members, five of whom are still members of the church. This church was supplied with preaching, when supplied at all, only from one fourth to one half of the time, and by persons laboring only for short periods each, until Nov. 1818, when Mr. Kingsley commenced his labors here, and in Swanton alternately. He was ordained pastor of Highgate church, but still with an agreement on the part of Swanton, that he should be sustained there one half of the time. He labored in both towns six years, when, by mutual consent, he withdrew from Swanton, and Mr. Dorman was settled there. He then labored in Highgate, and at Phillipsburgh, L. C., most of the time until his dismission. Since then this church has had no pastor, and has had no person to labor with them more than a year at a time. There have been revivals of religion in this town. One commenced in 1811, and twenty-one were added to the church; in 1816, twelve were added; in 1821 and '22, fifty-five were added; in 1827 and '28, eighteen were added. There has been since some special attention to religion in this place, but still, seasons of this description have been few. A house of worship was commenced at an early period, but not finished until the commencement of the year 1824. In the year 1822, the church consisted of 100 members; it now consists of fifty. The population of the town is 2,038. Mr. Kingsley supplies this church one half of the time the present year. He studied theology with Rev. Heman Ball, D. D., of East Rutland, Vt., and was licensed by the Rutland and Pawlet Association, Sept. 29, 1818. After leaving Highgate he was installed in Underhill, Feb. 1830; dismissed, Oct. 28, 1834. Since then he has resided mostly in Sheldon, Vt., supplying the destitute churches in that and in the neighboring towns.

MONTGOMERY is situated in the fourth range of the towns east of the Lake, and in the second from Canada line. Chartered, Oct. 8, 1789. Settlement commenced by Joshua Clapp. Organized, Aug. 12, 1802. Church organized in 1817, by Rev. James Parker, consisting of nine members. This church had no pastor until Rev. A. S. Ware was ordained. He was their settled minister more than five years. Since his dismission, they have depended on occasional supplies. There have been partial revivals in this church in 1831 and in 1839. At present this church is supplied a part of the time by Rev. John Glead, from England. It is expected that this church will soon be able to erect a house for worship. It now consists of twenty-seven members. Population, 460.

Rev. Avery S. Ware studied theology with Rev. E. H. Newton, Marlboro', Vt.; he was licensed by Windham Association, Sept. 15, 1822. After his dismission from Montgomery, he labored as stated supply in several towns in the northern part of Vermont,



and as a Missionary in Lower Canada. In the fall of 1836, he removed with his family to Otsego, Alleghany county, Michigan, where he resided till his death.

SHELDON, chartered Aug. 18, 1763, by the name of Hungerford; altered to Sheldon, Nov. 8, 1792. The settlement of the town was commenced by Col. Elisha Sheldon and Samuel B. Sheldon, about 1790.

The Congregational Church was here organized by Rev. Messrs Wooster and Parker in 1816. There has never been any settled minister over this church, and no very general revival of religion. Probably the greatest refreshing was enjoyed in 1831. This church shares in two decent houses of worship, owning one half of one, and a little more than one third of the other. It is now destitute of the preaching of the gospel. The church consists of thirty-five resident members. Population, 1,427.

ST. ALBANS, shire town, situated on the Lake, and in the third range south of Canada line. Chartered Aug. 7, 1763. Settlement commenced by Jesse Walden during the war of the revolution. Organized, 1788. Since 1807, when Mr. Nye was ordained here, they have been generally supplied with settled ministers, although these have been frequently changed. Mr. Nye remained about three years, Mr. Preston about three, Mr. Strong nearly four, and their present pastor about sixteen years. There was probably something like a re-organization of this church before Mr. Preston's ordination. A revival of religion followed soon after Mr. Preston's dismission, commencing, as was supposed, with his farewell address to them. The principal revivals since were in 1826, when thirty-three were added to the church; and in 1831, when forty-one were added. This church has a substantial and elegant house for worship, built in 1826, and a convenient lecture room. The church now consists of 112 members. Population, 2,395.

Rev. Henry P. Strong graduated at Andover, 1810. Ordained over a church in New York city in 1810, dismissed in 1813. He was installed in Woodbury, Ct., 1814, and was dismissed a short time before coming to St. Albans. After his dismission from St. Albans he was installed in Phelps, N. Y., 1824, and dismissed again in 1831. He was again installed in Rushville, N. Y., in 1834, and died there, Aug. 28, 1835. He was an able divine; eminently clear in his views of, and devoted to the promotion of, the great doctrines of grace. He died much respected and lamented.

Rev. Worthington Smith completed his studies at the Theological Seminary, Andover, in 1819.

SWANTON is situated on the Lake and the second town from Canada line. Chartered, Oct. 17, 1763. Settlement commenced by John Hilleker, 1787. The lands at this time were in possession of the St. Francois Indians, who here had a village of about fifty huts. Organized, 1790. The first regular formation of the Congregational Church was Jan. 4, 1800. It consisted of ten members. It was favored with the preached gospel a part of the time by Missionaries and stated supplies, up to Jan. 13, 1825, when Rev. Eben. H. Dorman having been recently dismissed from Georgia, was installed over it, and continues yet to labor with this people. The church has been favored with several revivals of religion, particularly under the labors of Mr. Kingsley, in 1822, and under Mr. Dorman's labors, in 1827, and in 1831. The last mentioned was the most extensive work of grace ever enjoyed in town. Sixty were added to the church. The church has a claim on two houses for worship, and Mr. Dorman labors in each alternately. It now consists of ninety-five resident members. Population of the town, 2,158.

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AN ACCOUNT  
OF THE  
MASSACHUSETTS MEDICAL SOCIETY,  
WITH AN

ALPHABETICAL LIST OF FELLOWS ARRANGED BY COUNTIES, AND BIOGRAPHICAL NOTICES  
OF THE FOUNDERS AND OTHERS.

[By EBENEZER ALDEN, M. D., Fellow of the Society.]

THE MASSACHUSETTS MEDICAL SOCIETY was incorporated November 1, 1781, and is the oldest chartered medical institution in New England. From the settlement of the country in 1620 to the period of its organization, we have no account of any systematic effort to raise the standard of medical education or to accelerate the progress of medical science. Nor will this fact appear surprising, when it is considered that medicine, as a science, was in its infancy; the people few in number and scattered over a wide extent of territory; their employments laborious; their habits frugal and temperate; their diseases simple, and their thoughts so constantly engrossed with subjects of intense and thrilling interest, as to leave but little time or inclination for scientific pursuits, except so far as they had a direct practical bearing on those subjects. Medicine therefore was cultivated rather as an art than as a science, and more with reference to present exigencies, than prospective improvement. Add to this, that it was not to be expected that physicians, well settled in the dense population of the old world, would be disposed in great numbers to encounter the perils of the ocean and a removal to a wilderness, with a prospect of obtaining only a bare subsistence among a people poor and despised, unless they were moved by sympathies in common with them; and by motives far transcending scientific research and a desire to accumulate wealth. Some eminent physicians there were however among the early colonists, among whom may be mentioned Samuel Fuller, the patriarch of the profession in New England, whose premature death in 1633 was viewed as a public calamity. To compensate for the want of regularly educated physicians, it is well known that for more than a century after the arrival of the pilgrims, the clergy as a body turned their attention to medicine, and many of them acted the part of medical advisers as well as spiritual teachers among their people. Their character is quaintly but faithfully delineated on the tombstone of one of them who died in 1754.

"Bless'd with good intellectual parts,  
Well skill'd in two important arts,  
Nobly he fill'd the double station  
Both of preacher and physician;  
And strove to make his patients whole  
Throughout;—in body and in soul."

The venerable Dr. Thatcher of Plymouth, in speaking of those clergymen who thus ministered to the necessities of their suffering brethren, justly remarks, "that although they were not endowed with high attainments in medical science, they were nevertheless qualified for great usefulness in their respective stations. Altogether unlike the ignorant empirics of the present times, they were actuated by the purest motives and the highest considerations of benevolence. By their amiable manners, zealous attention, and pious conversation, they endeared themselves to their people; mutual attachments were formed and the fullest confidence was reposed in their skill."

The earliest medical publication in New England, entitled, *A Brief Guide in the Small Pox and Measles*, was written by Rev. Thomas Thatcher, who was the first physician and minister of Weymouth, and first pastor of the Old South Church in Boston, and was published in 1677.—Rev. John Fiske, first minister of Wenham and Chelmsford, was a distinguished physician. He died in 1677, æt. 76.—Rev. Charles Chauncy, Rev. Leonard Hoar, and Rev. John Rogers, successive presidents of Harvard College before 1700, were each of them skilled in the medical profession.—Rev. Christopher Tappan of Newbury, of whom it is said on his tombstone that he was "skilled and greatly improved in the practise of physick and surgery," was the medical instructor of Dr. Nathaniel Coffinson, who died in 1766, æt. 50.—Rev. John Ward of Haverhill, who died in 1693, æt. 87, and Rev. John Brown of the same place, who wrote an account

of some remarkable cases and deaths among the children in Haverhill of throat distemper in 1737, each devoted a portion of his time to medical pursuits.—The celebrated Dr. Giles Firmin, son of Dea. Giles Firmin of Boston, was educated at Cambridge, England, and was a man of learning. In 1638-9, he received a grant of land at Ipswich on condition of his settling as a physician in that place and remaining three years. In December, 1639, he writes to Gov. Winthrop that he is strongly set upon studying divinity, finding that his profession of physic was of little profit to him. He continued in Ipswich till 1654, when he returned to England.\*—Rev. Peter Thatcher, Rev. Michael Wigglesworth, Rev. Thomas Harward, author of a tract on pharmacy, Rev. Samuel Wigglesworth, Rev. Benjamin Doolittle, Rev. Nathaniel Williams, Rev. John Avery, and probably many others, were led from the necessity of the case to minister to the physical as well as to the spiritual maladies of their people.

It was originally intended to have given in this article some account of the early physicians of Massachusetts, and materials for that purpose have been collected to some extent, but the design has been necessarily relinquished for the present, as incompatible with the limits prescribed. Most of those who attained to eminence were educated abroad or were the immediate pupils of such as had enjoyed the advantages of a foreign education, while it must be confessed that the great body of physicians enjoyed but very limited means of acquiring the information necessary to the most successful performance of their duties. The importance of the study of anatomy as the only sure basis of a medical education was not duly appreciated. With the exception of a short course of lectures by Dr. Hunter of Newport in 1754, and the two succeeding years, it is not known that any public instruction on medical subjects had ever been attempted in New England previous to the Revolutionary war. Medicine was then far more than at present a conjectural art. Specious theories were a substitute for exact observation and analysis as a basis of practice, and a routine course was pursued by multitudes for no better reason than that others had adopted it before them.

It is perhaps worthy of remark that the speculations and prescriptions of modern quackery are chiefly the *exuviae* of the profession, which like the cast off garments of royalty serve only to remind us of the follies of a "by-gone age."

During the Revolutionary struggle, the more enterprising and talented members of the profession were brought together from all parts of the country; opportunities for the prosecution of anatomical studies were increased; a daily intercourse was established between the American and several able foreign surgeons, especially of the French school; and, although the sufferings of the army were immense for want of competent experience and skill on the part of those who were appointed to administer to the necessities of the sick and wounded, yet improvements in medicine and surgery were rapid, and the skill which had been previously confined to a few was extensively diffused among the whole body of the profession.

To the war of the Revolution then we trace the germ of medical association in Massachusetts. Towards its close philanthropic men in the profession and out of it were desirous that the standard of medical education should be raised, medical improvements diffused, and means devised to secure to the community a succession of well educated physicians competent to its wants. The consultations held on the subject resulted in an application to the Legislature for a charter, which was favorably received and cordially responded to. So far were the enlightened legislators of that day from viewing the society as a monopoly, that they charged its members with duties involving great responsibility and extended to them the right hand of fellowship as co-laborers in laying broad and deep the foundations of national prosperity on the basis of virtue and intelligence.

By the charter the following physicians and their successors were constituted a body politic under the name of "The Massachusetts Medical Society."

Nathaniel Walker Appleton.  
William Baylies.  
Benjamin Curtis.  
Samuel Danforth.  
Aaron Dexter.  
Shirley Erving.  
John Frink.  
Joseph Gardner.  
Samuel Holten.  
Edward Augustus Holyoke.  
Ebenezer Hunt.  
Charles Jarvis.  
Thomas Kast.  
Giles Crouch Kellogg.  
John Lynn.  
James Lloyd.

Joseph Orne.  
James Pecker.  
Oliver Prescott.  
Charles Pynchon.  
Isaac Rand.  
Isaac Rand, Jr.  
Mienjah Sawyer.  
John Sprague.  
Charles Stockbridge.  
John Barnard Swett.  
Cotton Tufts.  
John Warren.  
Thomas Welsh.  
Joseph Whipple.  
William Whiting.



These gentlemen and their associates were empowered to elect a President, Vice-President, Secretary, and such other officers as they should judge necessary or convenient;—to have and use a common seal;—to hold property;—to elect such persons to be fellows as they should judge proper; and to suspend, expel or disfranchise them;—to enact such rules and by-laws for the government of the society, as might be found expedient, provided they were not repugnant to the laws of the Commonwealth;—to annex fines and penalties to the breach of them, not exceeding the sum of twenty pounds;—to determine the number of fellows, provided the number in this Commonwealth should not be less than ten, nor more than seventy.

*And whereas, it is clearly of importance, that a just discrimination should be made between such as are duly educated and properly qualified, and those who may ignorantly and wickedly administer medicines, whereby the health and lives of many individuals may be endangered or perhaps lost to the community,*

It was enacted that the society should have full power to examine all candidates for the practice of physic and surgery (who shall offer themselves for examination) respecting their skill in their profession; and if upon such examination the said candidates shall be found skilled in their profession, and fitted for the practice of it, they shall receive the approbation of the society in letters testimonial of such examination under the seal of said society, signed by the president and such other person or persons as shall be appointed for that purpose.

A refusal on the part of the president or other persons appointed for the purpose of examining candidates to examine any candidate offering himself as aforesaid, subjected each and every person so refusing to a fine of one hundred pounds. The society was authorized to hold real estate, the annual income of which should not exceed two hundred pounds, and personal estate the annual income of which should not exceed six hundred pounds.

Lastly, Edward Augustus Holyoke, Esq. was authorized and directed to fix the time of holding the first meeting at some convenient place in the Town of Boston.

In pursuance of this authority the first meeting was held and the society organized on the twenty-eighth day of November, 1781. At subsequent meetings a code of by-laws was presented and adopted; new members were elected at home and abroad, a correspondence was opened with similar associations in England, France and Russia; and a great number of communications on medical subjects, some of them at the time deeply interesting, were presented and discussed.

In February, 1789, an act was passed more particularly defining the powers and duties of the society relating to the examination of candidates who should offer themselves for examination and license to practice medicine and surgery. The society was required by this act to describe and point out from time to time such a medical instruction or education, as they should judge requisite for candidates for the practice of physic and surgery previous to examination, and publish the same in three newspapers in three counties of this Commonwealth.

Although the license of the society conferred no peculiar privilege, and its recommendation of a course of medical study imposed no obligation to pursue it, yet the recommendation of so respectable a body of physicians was not without a most salutary influence. Students of medicine occupied more time than before in preparatory studies; improved text books were adopted; the standard of medical education was raised; and a class of young men was introduced into the profession far better qualified for the performance of its duties than those who had preceded them. The organization of a medical department in Harvard College, which occurred in 1782, and chiefly through the influence of members of the society, contributed to promote the same result.

As the number of well educated physicians in the community increased, it became obvious that the public good and the interests of medical science would be promoted by an extension of the charter of the society so that it might include every physician in the State possessed of the requisite qualifications, who should desire admission.

In accordance with these views, in 1803 a petition was presented to the Legislature for such an alteration of the charter as would enable the society thus to extend its privileges. The petition was granted, and an act drawn up with great care by the late Dr. Treadwell of Salem and Chief Justice Sewall, was passed. By this act the Society was permitted to elect all regularly educated and competent physicians throughout the Commonwealth. All persons licensed to practice by the censors, as well as the medical graduates of Harvard University, were entitled to membership. "Subsequently it was provided that all physicians coming from other States and countries might become members on application and presenting their credentials, if they were satisfactory." The terms of membership were such that all respectable physicians might avail themselves of them if they chose, and the object of the Society then and since, was and has been not to secure to the members exclusive privileges for their personal benefit, but to elevate the profession and enable the public to distinguish between those members of it

who are regularly educated, and those who assume its responsible duties without the necessary qualifications.

The following is a list of its principal officers from the beginning.

*Presidents.*

Edward Aug. Holyoke, M. D. LL. D.	1781 to 1784	John Warren, M. D.	1804 to 1819
William Kneeland, Esq.	1784 " 1786	Joshua Fisher, M. D.	1819 " 1823
Edward Aug. Holyoke, M. D. LL. D.	1786 " 1787	Hon. John Brooks, M. D. LL. D.	1823 " 1825
Hon. Cotton Tufts,	1787 " 1793	James Jackson, M. D.	1825 " 1832
Samuel Danforth, M. D.	1794 " 1798	John Collins Warren, M. D.	1832 " 1836
Isaac Rand, M. D.	1798 " 1804	George Cheyne Shattuck, M. D.	1836

*Vice-Presidents.*

James Pecker,	1781 to 1785	Joshua Fisher, M. D.	1804 to 1814
Hon. Cotton Tufts,	1785 " 1787	Thomas Welsh, M. D.	1814 " 1823
Isaac Rand,	1787 " 1790	James Jackson, M. D.	1823 " 1825
Samuel Danforth, M. D.	1790 " 1794	Abraham Haskell, M. D.	1825 " 1827
Hon. Samuel Holten,	1794 " 1797	Amos Holbrook, M. D.	1827 " 1832
Isaac Rand, M. D.	1797 " 1798	John Dixwell, M. D.	1832 " 1835
Ebenezer Hunt, M. D.	1798 " 1800	Nathaniel Miller, M. D.	1835
John Warren, M. D.	1800 " 1804		

*Corresponding Secretaries.*

John Barnard Swett,	1781 to 1787	John Dixwell, M. D.	1822 to 1832
John Warren, M. D.	1787 " 1800	George Hayward, M. D.	1832 " 1835
Joseph Whipple,	1800 " 1806	Enoch Hale, M. D.	1835 " 1838
Thomas Welsh, M. D.	1806 " 1814	John Homans, M. D.	1838
John Collins Warren, M. D.	1814 " 1822		

*Recording Secretaries.*

Nathaniel Walker Appleton,	1781 to 1793	John Dixwell, M. D.	1814 to 1823
Josiah Bartlett, M. D.	1793 " 1796	John Gorham, M. D.	1823 " 1826
William Jackson,	1796 " 1798	George Hayward, M. D.	1826 " 1832
John Fleet,	1798 " 1802	Enoch Hale, M. D.	1832 " 1835
Thomas Danforth, M. D.	1802 " 1806	John Homans, M. D.	1835 " 1838
John C. Warren, M. D.	1806 " 1814	Solomon D. Townsend, M. D.	1838

*Treasurers.*

Thomas Welsh, M. D.	1781 to 1798	John Gorham, M. D.	1819 to 1827
Thomas Kast,	1798 " 1807	Jacob Bigelow, M. D.	1827 " 1828
James Jackson, M. D.	1807 " 1813	Walter Channing, M. D.	1828
John G. Coffin, M. D.	1813 " 1819		

*Librarians and Cabinet Keepers.*

Aaron Dexter, M. D.	1782 to 1792	John G. Coffin, M. D.	1819 to 1821
William Spooner, M. D.	1792 " 1800	John Randall, M. D.	1821 " 1827
John Fleet,	1800 " 1813	Enoch Hale, M. D.	1827 " 1832
Shirley Erving,	1813 " 1813	David Osgood, M. D.	1832 " 1836
John Dixwell, M. D.	1814 " 1819	George W. Otis, M. D.	1839

In addition to these officers, a board of censors is annually appointed for the society at large, and for each of the following districts, viz: Worcester, Hampshire and Berkshire, whose duty it is to examine candidates presenting themselves for license.

The qualifications demanded of candidates under the by-laws are as follows:

A sound mind, good moral character, such an acquaintance with the Latin language as is necessary for a medical and surgical education, and with the principles of geometry and experimental philosophy. The candidate must also have completed twenty-one years of age.

He must have studied three full years under the direction, and attended the practice of some one or more of the fellows or retired or honorary members of the Society, during which time he must have read the most approved authors on Anatomy, Chemistry, Theory and Practice of Medicine, &c., or at least all those which the counsellors from time to time shall specify as constituting a proper course of medical and surgical education.

If educated out of the State, with the same restrictions as to age and previous acquirements, the candidate must have pursued a course of medical studies equivalent to that required of those educated within the State.

The Society meets annually at Boston on the last Wednesday of May, at 10 o'clock, A. M. The following is the order of business. After the reading of the records of the preceding meeting, and of the transactions of the counsellors the preceding year, and



of the names of all those persons who have become fellows or honorary members of the Society during that period, counsellors are elected in each of the ten departments into which the State is divided for that purpose; reports of committees are then received, and afterwards attention is given to any proposals for alteration in the by-laws, and to such scientific communications as the counsellors may have selected to be laid before the Society, and to any propositions or suggestions of the fellows which may be thought conducive to the welfare of the Society or to the general interests of medical science. At one o'clock, a discourse is delivered by a fellow previously appointed for that purpose, at which medical students and all persons interested in medical science are invited to attend.

The counsellors hold three stated meetings annually: the first on the day following the annual meeting of the Society; the second on the first Wednesday in October, and the last on the first Wednesday in February. At their first meeting they elect by ballot a president, vice-president, corresponding and recording secretaries, treasurer and librarian; also five censors for the Society at large, and censors for each of the districts respectively.

No person can be balloted for as a fellow or honorary member unless he shall have been nominated at least three months previously.

Every fellow is required to pay an assessment of three dollars annually, and no one is permitted to withdraw from the Society without permission of the counsellors, for reasons which are satisfactory. This permission is required to be given to any fellow who applies, provided he has arrived to the age of sixty years.

Any fellow may be expelled for any gross or notorious immorality or infamous crime against the laws of the land; for any attempt to overturn or destroy the Society; for the breach of any by-law of the Society for which expulsion is made the penalty; for furnishing to any person a certificate in respect to his character and studies as a student of medicine, if the same be proved to be false, and shall tend to deceive the public or the censors of the Society.

With irregular practitioners it shall be unlawful for fellows to consult, or in any way to aid or abet them in a professional capacity; and any fellow who shall publicly advertise for sale any medicine the composition of which he keeps a secret, or who shall offer to cure any disease by such secret medicine, shall be expelled.

By the act of the Legislature passed in 1803, the counsellors, on the application of any five members of the Society, were authorized to establish within such districts and portions of the Commonwealth as they should think expedient, subordinate societies and meetings, to consist of the fellows residing within such districts respectively, wherein the communication of cases might be made, and the diffusion of knowledge in medicine and surgery promoted. Such district societies when established are holden to report to the counsellors of the general Society all such cases as shall be selected for that purpose on account of their importance or utility. They are empowered to appoint their own officers, make their own by-laws, not inconsistent with those of the general Society, to hold property, real and personal, and to dispose of the same exclusive of any authority of the general Society.

To encourage the formation of such local societies, and to aid in promoting the object of their establishment, they are allowed to retain one-third of the amount of the annual assessments collected from their members for the purpose of increasing their libraries, and also to receive books on loan from the general library, to be recalled however and exchanged whenever the counsellors shall deem it necessary or expedient.

### *Publications.*

The publications of the Society consist of five volumes, of about 500 pages each, and two parts of a sixth volume, selected from the dissertations delivered at the annual meetings; reports of committees appointed to investigate the character and appropriate treatment of various epidemics which have from time to time appeared in the community; also selections from such cases of importance as have been communicated by the fellows directly or through the district societies. Of late medical communications are less frequently made than formerly through the publications of the Society, being ordinarily given to the public through some of the numerous periodicals, which are more appropriate channels, inasmuch as they have a more extended circulation.

The Society, as early as 1806, took measures for the compilation of a *Pharmacopæa*, which was soon after published, and continued to be a standard in New England until it was superseded by the publication of a *United States' Pharmacopæa* in 1820.

For some years past, in addition to other publications, the Society has annually sent forth to its members a volume of practical medicine, which has proved eminently useful and acceptable. These volumes are selected by committees chosen for the purpose, and by directing the attention of the whole profession simultaneously to subjects of great practical importance, have been instrumental in promoting medical science and conferring



lasting benefits on the community. The investigations of Louis on Fever, which have thus been communicated to the public, with the subsequent communications of Dr. Jackson on the same subject, giving the results of his experience for many years in the Massachusetts General Hospital, together with the dissertation of Dr. Hale, are leading to investigations which, however they may be appreciated at the present time, are adapted to shed new light on a disease hitherto but partially understood, and in the end to result in a safer and more successful mode of treatment than has hitherto been adopted.

In this connection it is due to the Society to say, that in every petition to the Legislature for an extension of privileges, and in all its publications, the public good, rather than any personal advantage to the members, has been the object sought. From all the arts and emoluments of empiricism the members pledge themselves to abstain. In their refusal to associate with those who are not duly qualified for the practice of their profession, or who neglect to produce evidence of such qualification, they seek not a monopoly, but are influenced by higher and purer motives. With their knowledge of the evils which arise from the use of nostrums and from the employment of ignorant empirics as medical advisers, they could not pursue a different course from that which they have adopted, without the sacrifice of moral principles, which in a liberal profession are fundamental to its usefulness and success.

The time will come when that system of legislation which allows unprincipled men for their private benefit to send forth patent medicines under the great seal of the nation, will be seen to be no other than a licensed imposition on the public. Health and life are too valuable to be thus sacrificed. Any man who really believes that he has discovered the means of mitigating human suffering, is bound by every principle of morality and benevolence to publish it to the world. The power to do good implies and involves an obligation to do it, and the fact of an attempt to conceal from men that which is represented to be of paramount importance for them to know, is presumptive evidence of want of integrity. The triumph of ignorance over science is the precursor of the downfall of our Republic.

The whole community is deeply interested in sustaining every institution and association which has for its object the increase and diffusion of useful knowledge.

It would be doing injustice to the Society to close this brief sketch without some allusion to its efforts for the promotion of temperance.

So long ago as 1827, at the annual meeting, which was very numerous attended, a preamble and resolutions, involving the following principles, were adopted *nemine contradicente*.

*Whereas* there is reason to believe that the habitual and intemperate use of ardent spirits is often the consequence of an opinion that such liquids contribute to the health of men, and whereas it seems to be a duty peculiarly belonging to this Society to oppose and correct so insidious an error, therefore

*Resolved*, That the constant use of such liquors is not a source of strength and vigor, but that it is generally productive of weakness and disease;—that the Society agree to discourage the use of such liquors as much as may be in their power, discontinuing the employment of spirituous preparations when they can find substitutes, and when compelled to use them for any great length of time, warning their patients of the danger of forming an unconquerable and fatal habit;—that the excessive and constant use of wine is a cause of many diseases, and although useful in some of them, as in the stage of weakness in fever, its use in these cases is often carried too far and continued too long;—that the most salutary drink for the general use of man is water;—and that the Society will use the skill of its members in ascertaining the best mode of preventing and curing the habit of intemperance, and for this purpose offer a premium of fifty dollars for the best dissertation on the subject, to be approved by the counsellors and read at an annual meeting, and published at the expense of the Society;—a premium which was awarded, and the dissertation published.

At the last annual meeting a proposition was made by the lamented Dr. Lemuel W. Belden of Springfield, since deceased, that such a modification of the constitution of the Society should be adopted as would secure greater advantages than they now enjoy to those fellows who reside at a great distance from the place of the annual meeting; the whole subject was referred to the counsellors, and subsequently to a special committee of one fellow from each county, who met at Worcester in July last, and after a most pleasant discussion, adopted a report, which has been accepted, with some modifications, by the counsellors, and will be acted on by the Society at the annual meeting.

## OFFICERS OF THE SOCIETY.

*Elected in May, 1839.*GEORGE C. SHATTUCK, M. D., *President.*NATHANIEL MILLER, M. D., *Vice-President.*JOHN HOMANS, M. D., *Corresponding Secretary.*SOLOMON D. TOWNSEND, M. D. *Recording Secretary.*WALTER CHANNING, M. D., *Treasurer.*GEORGE W. OTIS, JR., M. D., *Librarian.*

## CENSORS.

*For the First Medical District, and for the Society at large.*

A. L. Peirson, Edward Reynolds, Jr., John Ware, Woodbridge Strong, John Jeffries.

*For the Second Medical District.*

John Green, Benj. F. Heywood, Charles W. Wilder, Benjamin Pond, William Workman.

*For the Third Medical District.*

Stephen W. Williams, Elisha Mather, Bela B. Jones, David Bemis, Matthew B. Baker.

*For the Fourth Medical District.*

Henry H. Childs, William H. Tyler, ———, Asa G. Welsh, Charles Worthington.

*Committee on Publications.*

Enoch Hale, John Ware, John Homans.

*Committee on Resignations.*

Walter Channing, Zabdiel B. Adams, John Jeffries.

Abel L. Peirson, M. D. of Salem was chosen to deliver the next annual discourse.

## A LIST OF THE FELLOWS OF THE MASSACHUSETTS MEDICAL SOCIETY,

ALPHABETICALLY ARRANGED BY COUNTIES, FEBRUARY, 1840.

*Explanation.*—The following mark \* signifies deceased; † retired; ‡ removed from the State.

<i>Barnstable.</i>							
<i>Date of adm'n.</i>	<i>Residence.</i>	<i>Death or Age. resig'n.</i>	<i>Date of adm'n.</i>	<i>Residence.</i>	<i>Death or resig'n.</i>	<i>Age.</i>	
1837 Atwood, George	Orleans		1803 *Childs, Timothy	Pittsfield	1821	73	
1820 *Ayers, Jason	Truro	1838 78	1811 Childs, Henry H.	Pittsfield			
1810 *Bacheider, Josiah	Provincetown	1829 84	1810 Collins, Daniel	Lenox			
1837 Carpenter, Elijah W.	Chatham		1839 Couch, John W.	Great Barrington			
1829 Cornish, Aaron	Falmouth		1816 Dewey, Luke	West Stockbridge			
1836 Davis, Daniel W.	Wellfleet		1823 *Dorrance, Trumbull	Pittsfield			
1839 Ford, Oliver	Barnstable		1838 Ferre, Henry	Dalton			
1835 Forsyth, James B.	Sandwich		1837 Fitch, Warham L.	Otis			
1795 *Freeman, Nathaniel	Sandwich	1827 66	1838 Fletcher, Madison	Pittsfield			
1839 Harper, John	Sandwich		1816 Fowler, Royal	Stockbridge			
1783 *Hearsay, Abner	Barnstable	1787 65	1837 Guiteau, Corridon	Lee			
1803 *Leonard, Jonathan	Sandwich	1833	1837 Hill, George	North Adams			
1837 Pool, Alexander	Dennis		1825 Hodges, Isaac	Adams			
1817 Sampson, Joseph	Brewster		1839 Jennings, Selden	Richmond			
1786 *Savage, Samuel	Barnstable	1820	1804 *Jones, Horatio	Stockbridge	1813	42	
1836 Schuster, Bertram C.	East Dennis		1838 Kittredge, Benj. T.	Hinsdale			
1829 Seabury, John	Chatham		1837 Leavitt, Dudley	West Stockbridge			
1833 Seabury, Benjamin F.	Chatham		1803 *Lewis, Eldad	Lenox	1810		
1834 Tuck, Henry	Barnstable		1838 McAllister, Charles	Lee			
1832 Willard, Henry	Provincetown		1837 Miner, Thomas	West Stockbridge			
1837 Wing, Bennet	West Barnstable		1785 *Partridge, Oliver	Stockbridge	1803		
			1813 *Peet, Edmund C.	New Marlborough	1828	44	
			1816 *Perry, Alfred	Stockbridge	1838	58	
			1838 Phillips, Henry P.	North Adams			
			1821 *Phillips, Liscom	Adams	1821	44	
			1837 Pierce, Enoch	Pittsfield			
			1821 *Porter, Alanson	Williamstown			
			1816 *Preston, Nathaniel	Sheffield	1826	42	
			1816 Rogers, Benjamin	Great Barrington			
			1837 Sabin, Henry L.	Williamstown			
			1837 Sabin, Millen	Tyringham			
			1785 *Sargeant, Erastus	Stockbridge	1814	72	
			1827 *Sargeant, Erastus	Lee			
			1803 *Sheldon, Remember	Williamstown			
			1826 Smith, Samuel	Williamstown			
			1837 Thomas, Philander H.	Hancock			

<i>Berkshire.</i>							
<i>Date of adm'n.</i>	<i>Residence.</i>	<i>Death or Age. resig'n.</i>	<i>Date of adm'n.</i>	<i>Residence.</i>	<i>Death or resig'n.</i>	<i>Age.</i>	
1837 Babbitt, Nathan S.	North Adams						
1837 Babbitt, Snell	Adams						
1837 Barker, John L.	Adams						
1813 *Barstow, Samuel	Great Barrington	1813					
1816 Bartlett, Hubbard	Lee						
1813 Beach, Erastus	Sandisfield						
1825 *Boulton, Thomas	Egremont						
1803 *Brewster, Oliver	Becket	1812					
1825 Brewster, John M.	Lenox						
1801 *Burghardt, Hugo	Richmond	1822 52					

Date of adm'n.	Residence.	Death or Age. resig'n.	Date of adm'n.	Residence.	Death or Age. resig'n.
1808 *Townner, William	Williamstown	1813	1803 *Gardner, James	Lynn	1828
1817 *Tyler, Platt B.	West Stockbridge		1825 *Gardner, John F.	Ipswich	1829 35
1820 †Tyler, William H.	Lanesborough	1838	1839 Gerry, Samuel R.	Marblehead	
1825 Welsh, Asa G.	Lee		1832 Gould, Abraham, Jr.	Saugus	
1837 Wheeler, Lewis	Pittsfield		1830 Grosvenor, John F.	Methuen	
1837 White, Vassall	(Curtisville) Stockbridge		1838 Grosvenor, Augustus	Danvers	
1781 *Whiting, William	Great Barrington	1792 63	1837 Haskell, Benjamin	Gloucester	
1813 Worthington, Charles	Lenox		1803 Hazeltine, Richard	Lynn	1836 62
1820 Worthington, Robert	Lenox		1836 Herbert, Richard	Rowley	
1821 *Wright, Orin	Pittsfield	1836 46	1781 *Holton, Samuel	Danvers	1816 77
<i>Bristol.</i>			1781 *Holyoke, Ed. A., Pres.	Salem	1829 100 & 8 ms
1839 Archer, Jason H.	Fall River		1816 *Howe, Abner	Beverly	1826 47
1835 Barrows, Ira	Pawtucket		1813 †Hubbard, Oliver	Salem	1832
1839 Bartlett, Francis D.	Dartmouth		1830 Hunt, Ebenezer	Danvers	
1833 Bartlett, Lyman	New Bedford		1818 Johnson, Jonathan G.	Newburyport	
1823 †Bates, Levi	Norton	1830	1822 Johnson, Samuel	Salem	
1781 *Baylies, William	Dighton	1826 84	1835 Jones, Nathan	Wenham	
1812 †Billings, Benjamin	Mansfield	1831	1838 Kinnison, Timothy	Haverhill	
1836 Brown, Artemas Z.	Swansey		1796 *Kittredge, Thomas	Andover	1818 72
1786 *Cobb, David	Taunton	1830 82	1814 Kittredge, Joseph	Andover	
1840 Cray, William H. A.	Fall River		1827 †Kittredge, Ingalls	Beverly	1833
1839 Glazier, Amory	Fall River		1830 Kittredge, Ingalls, Jr.	Beverly	
1805 *Godfrey, Jones	Taunton	1831 61	1838 Kittredge, Edward A.	Essex	
1823 Gordon, William	Taunton		1837 Lamson, Josiah		1811 35
1833 Gordon, William A.	New Bedford		1803 *Little, Moses	Haverhill	
1839 Greene, Edward W.	New Bedford		1834 Longley, Rufus	Lynn	1836 46
1835 Gushe, John H.	Raynham		1831 *Lumma, John	Gloucester	1811
1839 Hooper, Foster	Fall River		1804 *Manning, Joseph	Ipswich	1836
1823 *Johnson, Artemas	Seekonk	1827 38	1805 †Manning, Thomas	Ipswich	1837 24
1839 Ladd, Azell P.	New Bedford		1836 *Manning, John H.	Topsfield	
1819 Leonard, George	Taunton		1832 Merriam, Royal A.	Georgetown	
1824 McKie, Andrew	New Bedford		1832 Mighill, David	Gloucester	
1819 Martin, Calvin	Seekonk		1831 Moriarty, John M.	Lynn	
1832 Mason, William B.	Dartmouth		1839 Newhall, Asa T.	Danvers	
1830 Mayhew, Julius S.	New Bedford		1811 Nichols, Andrew	Gloucester	
1803 *Perry, Samuel	New Bedford		1832 Nichols, Adams	Gloucester	1819
1835 Perry, William F.	Mansfield		1803 *Nye, Samuel	Salisbury	1835 75
1832 Randall, Menzies R.	Rehoboth		1800 *Oliver, Benjamin L.	Salem	1786 37
1816 Reed, Alexander	New Bedford		1781 *Orne, Joseph	Salem	
1836 Sawyer, Samuel	Fair Haven		1833 Osborn, George	Danvers	
1839 Sisson, Benjamin B.	Westport		1785 *Osgood, Joseph	Andover	1797 78
1821 Spooner, Paul	New Bedford		1803 *Osgood, George	Andover	1823 65
1831 Stone, Jeremiah	New Bedford		1803 *Osgood, Joseph	Salem	1815
1833 Swan, Caleb	Easton		1806 Osgood, George	Danvers	
1795 *Swift, Foster	Taunton		1830 Osgood, Joseph	Danvers	
1835 Talbot, Charles	Dighton		1821 *Parker, Frederic A.	Salem	
1805 *Ware, George	Dighton	1806	1836 Parkhurst, Chester	Salem	
1838 Wells, Thomas P.	New Bedford		1838 Parkhurst, Gurdon R.	Salem	
1838 Wells, William R.	New Bedford		1811 †Peabody, Nathaniel	Salem	1834
1836 West, Benjamin H.	Pawtucket		1821 Peirson, Abel L.	Salem	
1812 Whitcomb, Wm. C.	New Bedford		1830 Perkins, Henry C.	Newburyport	
1839 Wilbur, Thomas	Fall River		1803 *Pierson, Abiel	Andover	1827 71
1834 Wood, Alfred	Dighton		1832 Perley, Daniel	Lynn	
<i>Dukes.</i>			1832 *Pickman, Thomas	Salem	1817 44
1831 Lucas, Ivory H.	Edgartown		1837 Pierce, Charles H.	Salem	
1791 *Mayhew, Matthew	Edgartown		1837 Phelps, Ebenezer S.	Middleton	
1833 Yale, Le Roy M.	Holmes Hole, Tibury		1800 *Prescott, Oliver	Newburyport	1827 65
<i>Essex.</i>			1833 Prescott, William	Lynn	
1807 *Adams, Benjamin	Lynnfield	1811 58	1835 Reynolds, Joseph	Gloucester	
1832 Atkinson, John	Newburyport		1837 Richardson, William P.	Salem	
1835 Atkinson, Benjamin	Amesbury		1815 Robinson, Dean	Newbury	
1832 Barker, Charles O.	Lynn		1829 Robinson, Horatio	Salem	
1808 *Barstow, Gideon	Salem	1831	1834 Root, Martin	Newbury	
1838 Batchelder, Joseph C.	Topsfield		1785 *Saltanastall, Nathaniel	Haverhill	1815 69
1838 Blaisdell, Clark	Marblehead		1781 *Sawyer, Micajah	Newburyport	1815 78
1834 Boyd, Isaac	West Newbury		1825 Shedd, Joseph	Danvers	
1830 Boyden, Wyatt C.	Beverly		1817 *Smith, Nathaniel, Jr.	Ipswich	1820
1803 *Bradstreet, Nathaniel	Newburyport	1823 57	1830 Smith, Isaac P.	Gloucester	
1838 Bradstreet, Edward	Beverly		1837 Spalding, Reuben	Haverhill	
1859 Braman, Isaac G.	Georgetown		1804 *Spofford, Amos	Rowley	1806 52
1811 Briggs, Calvin	Marblehead		1810 *Spofford, Moses D.	Rowley	1829
1839 Briggs, James C.	Salem		1817 Spofford, Jeremiah	Bradford	
1832 Brown, William B.	Lynn	1835	1820 Spofford, Richard S.	Newburyport	
1832 *Brown, Sylvanus	Lynn		1840 Spofford, Charles M.	Bradford	
1839 Brown, Charles H.	Ipswich		1781 *Sprague, John	Newburyport	1784 74
1839 Carter, Moses	Amesbury		1838 Stone, James, Jr.	Salem	
1800 Cheever, Abijah	Saugus	1815	1825 Story, Asa	Manchester	
1826 Choate, George	Salem		1837 Strong, Simeon E.	Ipswich	
1835 Clarke, Francis	Andover		1781 *Sweet, John Barnard	Newburyport	1793 46
1804 *Cleveland, Nehemiah	Topsfield	1837 77	1816 †Swift, Nathaniel	Andover	1839
1804 *Cleveland, Parker	Newbury	1826 74	1804 †Torrey, Joseph	Salem	1829
1803 *Coffin, Charles	Newburyport	1821 80	1830 Torrey, Augustus	Beverly	
1803 *Coffin, William	Gloucester	1823	1801 *Treadwell, John D.	Salem	1833 65
1825 Coffin, Edward L.	Lynn		1831 Treadwell, John G.	Salem	
1831 Cogswell, George	Bradford		1806 *Vernigies, Francis	Newburyport	1830 83
1831 Cox, Benjamin, Jr.	Salem		1815 Wardwell, Daniel	Andover	
1833 Cressy, Oliver S.	Hamilton		1837 Wheatland, Henry	Salem	
1830 *Dale, Ebenezer	Gloucester	1834 51	1833 Whiting, Augustus	Haverhill	
1831 *Dodge, Samuel	Wenham	1833 33	1803 *Whitney, Elisha	Beverly	1807 59
1804 *Drury, John	Marblehead	1823	1839 *Wildes, Asaiah H.	Ipswich	
1835 Farnham, Joseph, Jr.	Salem		1833 Worcester, Jonathan F.	Salem	
1804 *Faulkner, Enoch	Hamilton	1830 63	<i>Franklin.</i>		
1782 *Flaher, Joshua, Pres.	Beverly	1833 84	1812 †Allen, Joseph	Buckland	1818
1786 *Flagg, John	Lynn	1793 50	1822 *Alvord, Helaz	Montague	1825
1826 Flagg, Chandler	Marblehead		1838 Barrett, Solomon	Wendell	
			1815 Barton, Parley	Orange	
			1815 Bates, Stephen	Charlemont	1822
			1836 Bates, William R.	Charlemont	
			1837 Brooks, John	Bernardston	
			1822 Carpenter, Elijah W.	Bernardston	



Date or adm'n.	Residence.	Death or resig'n.	Age.	Date or adm'n.	Residence.	Death or resig'n.	Age.
1816 †Church, Samuel	Sonderland	1823		1836 Ayer, Joseph C.	Brighton		
1816 †Clessa, Samuel	New Salem			1825 Baker, George	Cambridge Port		
1825 Cunningham, Hugh	Shuttsbury			1840 Baker, John	Lowell		
1824 Dean, Christopher	Colerain			1823 Ballard, William	Frammingham		
1835 Hamilton, Erasmus D.	Conway			1803 †Bancroft, Amos	Groton	1835	
1836 Hamilton, George W.	Conway			1837 †Bancroft, Amos B.	Groton		
1817 Lyon, Joel	Gill			1789 †Bartlett, Josiah	Charlestown	1820	61
1820 Peck, Gustavus D.	Sonderland			1823 Bartlett, Josiah	Concord		
1817 †Porter, Daniel	Wendell	1822		1833 Bartlett, Elisha	Lowell		
1810 †Prentiss, Samuel	Bernardston	1818	59	1833 Bartlett, John C.	Chelmsford		
1824 †Severance, Robert B.	Shelburne	1830	43	1837 Bell, Luther V.	Charlestown		
1812 †Smith, Enos	Ashfield	1825		1832 Bellows, Albert Jones	Charlestown		
1836 Smith, Nathaniel	Colerain			1813 †Bemis, Nathaniel	Lowell	1839	56
1814 Stone, Alpheus F.	Greenfield			1834 Bemis, Jonathan W.	Charlestown		
1832 Taylor, Amos	Warwick			1839 Bemis, Charles V.	Medford		
1822 †Washburn, Seth	Greenfield	1825		1834 Bradley, Peleg	Dracut		
1785 †Wells, Henry	Montague	1814	72	1819 †Brigham, Daniel	Marlborough	1837	77
1800 †Williams, William S.	Deerfield	1829	67	1786 †Brooks, John, Pres.	Medford	1825	72
1817 Williams, Stephen W.	Deerfield			1821 †Brown, Silas	Wilmington	1839	
1816 †Wing, Eli	Leyden	1823		1832 Brown, Thaddeus	Billerica		
<i>Hampden.</i>				1812 Bucklin, Thomas	Hopkinton		
1833 Appleton, John	Westfield			1830 Burnap, Sewell G.	Holliston		
1835 †Baker, Matthew B.	Springfield	1829	30	1822 †Byam, Asaph	Westford	1838	47
1835 Belden, Lemuel W.	Springfield	1839	38	1835 Campbell, Patrick P.	Lowell		
1832 Bemis, David	Springfield			1832 Chandler, Herman	Stow		
1807 Bigelow, Jesse	Granville			1808 †Chaplin, James P.	Cambridge	1828	46
1822 †Bliss, Oliver	Longmeadow	1833		1834 Chaplin, Charles F.	Cambridge Port		
1735 †Brewer, Channay	Springfield	1830	87	1786 †Cuming, John	Concord	1788	60
1822 Bridgman, William	Springfield			1831 Cutter, Benjamin	Woburn		
1812 Champion, Reuben	West Springfield			1826 Cutter, Nehemiah	Pepperell		
1833 DeChene, F. G. F. Mebile	Springfield			1823 Dalton, John C.	Lowell		
1812 Flint, Joseph H.	Springfield			1834 Davis, Kendall	Reading		
1806 †Frost, Joshua	Springfield			1839 Deartorn, Abraham D.	Lowell		
1822 Holcomb, Vincent	Granville			1823 †Eldredge, Hezekiah	Brighton	1836	
1822 Holland, James	Westfield			1838 Everett, Oliver	Sherburne		
1821 Hooker, George	Springfield			1816 Farnsworth, Amos	Groton		
1832 Humphries, Levi W.	Southwick			1805 Fish, Samuel	Cambridge		
1822 Jones, Bela B.	Springfield			1805 †Fisk, Joseph	Lexington	1837	85
1822 Kibbee, Gideon	Wilbraham			1821 Fiske, Timothy	Holliston		
1816 King, Aaron	Palmer			1839 Ford, James W.	Lowell		
1816 Kingsbury, Samuel	Springfield	1828	46	1815 †Foster, Thomas	Cambridge		
1816 †Lathrop, Seth	West Springfield			1839 French, Nathan	Malden	1838	38
1783 †Mather, Samuel	Westfield			1831 †Frost, Edward	Wayland		
1800 †Phelps, Martin	Chester	1838	36	1839 Gale, Stephen M.	Lowell		
1781 †Pynchon, Charles	Springfield	1783		1838 Gallup, William	Concord		
1811 †Shearer, Jonathan	Palmer	1825	58	1803 †Gamage, William	Cambridge	1821	76
1811 †Sheldon, William	Springfield	1817	54	1806 †Gardner, Henry	Charlestown	1832	
1803 †Stone, John	Springfield	1828	70	1822 †Goodwin, Jacob	Reading	1833	
1785 †Van Horn, John	Springfield	1805	78	1823 Gould, Daniel	Malden		
1822 †Williams, Leonard	Chester	1827		1837 Gould, Levi	Wilmington		
1821 Wright, Lucius	Westfield			1827 Graves, John W.	Lowell		
<i>Hampshire.</i>				1827 Green, John O.	Lowell		
1828 Barrett, Benjamin	Northampton			1826 Green, Joshua	Groton		
1819 Bell, Reuben	Hadley			1831 Gregg, Samuel	Medford		
1806 †Bryant, Peter	Cummington	1820	50	1839 Grey, William	Lowell		
1839 Clapp, Sylvanus	Chesterfield			1820 Grosvenor, David A.	Reading		
1817 Clark, Atherton	East Hampton			1816 Hagan, Uriah	Waltham		
1812 †Collins, Daniel	Williamsburgh	1823		1823 †Harris, Thaddeus W.	Cambridge	1838	
1815 †Cowles, Chester	Grauby	1820		1813 †Hart, John	Reading	1836	84
1815 †Cowles, Rufus	Amherst	1837	70	1806 †Haskell, Abraham	Ashby	1824	
1804 †Cutler, Robert	Amherst	1835	86	1810 †Haskell, Abraham	Ashby	1826	
1813 †Cutler, Isaac G.	Amherst	1834	52	1803 †Hay, John	Reading	1815	
1834 Denniston, Edward E.	Northampton			1832 Hedge, Josiah D.	Cambridge		
1855 Dorrance, Gardiner	South Hadley	1834		1806 †Heywood, Abiel	Concord	1839	
1803 †Dwight, Elihu	Hadley	1829	70	1822 Hildreth, Benjamin W.	Marlborough		
1822 †Goodhue, Josiah	South Hadley	1830		1831 Hill, Joseph F.	Billerica		
1813 †Hastings, John	Hatfield	1834		1839 Hitchcock, Alfred	Ashby		
1806 †Holland, William	Belchertown	1823		1825 Holyoke, Edward A.	Frammingham		
1818 †Hooker, William	West Hampton	1827		1826 Hooker, Jacob	East Cambridge		
1806 †Howe, Estes	Belchertown	1826	79	1827 Hosmer, Hiram	Waterstown		
1781 †Hunt, Ebenezer	Northampton	1820	76	1817 Howe, Zadoc	Billerica		
1813 †Hunt, David	Northampton	1837	64	1808 Hunnewell, Walter	Watertown		
1781 †Kellogg, Giles C.	Hadley	1786		1789 †Hunt, Joseph	Concord	1812	
1835 Low, Watson	Hadley			1839 Huntington, Elisha	Lowell		
1809 †Mather, Wareham	Northampton	1813		1798 †Hurd, Isaac	Concord	1826	
1824 Mather, Elisha	Northampton			1824 Hurl, G. Stearns	Charlestown		
1837 Orcutt, Henry	West Hampton			1812 James, Benjamin	Weston		
1819 Peck, Gustavus D.	Sunderland			1803 †Jennison, Timothy L.	Cambridge	1827	
1831 Peck, Addison S.	Hatfield			1839 Jewett, Jeremiah P.	Lowell		
1806 †Porter, William	Hadley	1815		1815 †Kider, Ashbel	Sudbury	1823	53
1837 Prescott, Joseph	Northampton			1822 †Kiddell, Moses	Townsend	1832	
1800 †Segur, Charles L.	Northampton	1814		1838 Kimball, Gilman	Lowell		
1827 Shaw, Samuel	Plainfield			1809 †Kittredge, John B.	Frammingham	1837	
1835 Sheldon, Benjamin	Hatfield			1812 †Kittredge, Jacob	Billerica	1815	
1803 †Starkweather, Ezra	Worthington	1835		1816 †Kittredge, Francis	Woburn	1828	46
1819 Stickney, Caleb H.	Norwich			1822 Kittredge, Henry	Tewkesbury		
1811 †Stone, William	Enfield	1823		1824 Kittredge, Paul	Cambridge		
1835 Walker, Charles	Northampton			1834 Kittredge, Theodore	Waltham		
1820 Warren, Joseph	Middlefield			1782 †Kneeland, William, Pres.	Cambridge	1788	56
1810 †Woodbridge, Sylvester	Southampton	1824	70	1834 Leach, J. S. Gilman	Lowell		
<i>Middlesex.</i>				1836 Lee, Thomas G.	Charlestown	1837	28
1838 Adams, Abel B.	Bedford			1838 Lyon, Henry	Charlestown		
1829 Adams, Horatio	Waltham			1810 †Mauney, Samuel	Cambridge	1922	42
1838 Adams, Willard	Woburn			1832 Mansfield, George	Lowell		
1819 Ames, Ebenezer	Wayland			1837 Mansur, Moody	Lowell		
				1839 Marsh, Austin	Carlisle		
				1834 Morse, Julius H.	Charlestown		
				1839 Mowe, Daniel	Lowell		
				1812 †Mulliken, Isaac	Townsend	1837	85
				1826 †Mulliken, Isaac W.	Stowe	1834	
				1826 Nelson, John	Lexington		
				1813 Newell, Jonathan	Stow		
				1827 Nichols, Ezra	Newton		
				1818 †Oliver, Daniel	Cambridge	1836	

Date of adm'n.	Residence.	Death or Age.	Date of adm'n.	Residence.	Death or Age.
resig'n.			resig'n.		
1821	Osgood, Benjamin	Westford	1834	Munroe, Alex. Le Baron	Medway
1825	Parker, Augustus T.	Shirley	1832	Noyes, Josiah	Needham
1837	Parker, Daniel	Billerica	1839	Parker, Benjamin F.	Roxbury
1838	Parker, Hiram	Lowell	1842	Phipps, Thomas	Quincy
1839	Perham, Ois	Lowell	1813	Prentiss, Nathaniel S.	Roxbury
1839	Pillsbury, Harlin	Lowell	1804	Richardson, Abijah	Medway
1834	Pillsbury, John D.	Lowell	1809	Rogers, Samuel	Roxbury
1837	Plympton, Augustus	Woburn	1804	Robbins, Peter G.	Roxbury
1821	Plympton, Silvanus	Woburn	1811	Scamell, John	Bellingham
1826	Plympton, Sylvanus	Cambridge	1822	Shurtleff, Samuel A.	Brookline
1839	Pratt, Jefferson	Hopkinton	1824	Spooner, John P.	Dorchester
1781	Prescott, Oliver	Groton	1783	Sprague, John	Dedham
1810	Preston, Amariah	Bedford	1826	Stetson, James A.	Quincy
1812	Proctor, Charles	Westford	1815	Stimpson, Jeremy	Dedham
181	Rand, Isaac	Cambridge	1827	Stone, Ebenezer	Walden
1839	Richardson, Samuel	Watertown	1815	Stone, Daniel	Sharon
1822	Richmond, Thomas	Westford	1803	Thaxter, Robert	Dorchester
1825	Russell, George	Lincoln	1838	Thomas, Thomas K., Jr.	Canton
1824	Seabury, Benjamin	Charlestown	1838	Tucker, Simeon, Jr.	Stoughton
1839	Seribner, Isaac W.	Lowell	1781	Tufts, Cotton, Pres.	Weymouth
1839	Skelton, Benjamin	Lowell	1822	Wales, Jonathan	Randolph
1819	Spaulding, Thaddeus	South Reading	1838	Wales, Bradford L.	Randolph
1820	Spaulding, Stillman	Lexington	1819	Ware, Jonathan	Milton
1825	Spaulding, Stephen H.	Watertown	1837	Weld, C. Minot	Roxbury
1817	Spring, Marshall	Newton	1834	Wells, Phineas P.	Roxbury
1808	Starr, Ebenezer	Medford	1814	Wild, Jonathan, Jr.	Braintree
1816	Stearns, Luther	Medford	1826	Wild, Charles	Erockline
1836	Stearns, George	Groton	1783	Williams, Thomas	Roxbury
1837	Stevens, John A.	Charlestown	1839	Windship, Charles W.	Roxbury
1832	Stevens, William F.	Stoneham	1833	Windship, Charles M.	Roxbury
1810	Stimpson, Jeremy	Hopkinton	1839	Wood, Theophilus E.	Randolph
1812	Swan, Daniel	Medford	1832	Woodward, Ebenezer	Quincy
1810	Tarbell, Grosvener	Lincoln	1808	Wymann, Rufus	Roxbury
1806	Thomas, Calvin	Tyngsborough			
1805	Thompson, Abraham R.	Charlestown			
1837	Ticknor, Benajah	Charlestown			
1820	Titus, Samuel	Cambridgeport	1834		
1837	Toothaker, Samuel A.	South Reading	1829	Alden, Samuel	Bridgewater
1782	Tufts, Simon	Medford	1785	Barker, Joshua	Hingham
1834	Valentine, Joseph W.	Charlestown	1826	Bartlett, Erastus H.	Duxbury
1818	Warner, William J.	Charlestown	1817	Boutelle, Caleb	Plymouth
1831	Walker, Charles	Framingham	1819	Briggs, Lemuel W., Jr.	Middleborough
1803	Walton, John	Pepperell	1812	Bryant, Philip	North Bridgewater
1812	Warren, Isaac	Charlestown	1838	Capin, Robert	Hingham
1781	Waterhouse, Benjamin	Cambridge	1819	Coliamore, Anthony	Pembroke
1821	Webster, John W.	Cambridge	1812	Crane, Jonathan	Bridgewater
1812	Wellington, Timothy	West Cambridge	1819	Cushing, Ezekiel D.	Hanover
1839	Wellington, William W.	Cambridgeport	1818	Dexter, Theodore	E. Bridgewater
1813	Wells, David	Woburn	1839	Doggett, Peter F.	Warehram
1839	Whitcomb, Elbridge G.	(Unionville) Hopkinton	1803	Dubiar, Simon	West Bridgewater
1817	Whitcomb, Thomas	Lexington	1834	Ellis, Walton N.	Rochester
1827	Whitney, Simon	Framingham	1805	Fearing, Noah	Bridgewater
1827	Whitney, Samuel S.	Newton	1839	Fiske, Robert T. P.	Hingham
1826	Whitmore, James M.	Brighton	1806	Foster, James	Rochester
1837	Wildor, Abel H.	Groton	1828	Gordon, Timothy	Plymouth
1825	Wilkins, George	Holliston	1839	Hammond, Josiah S.	Plympton
1833	Willard, Francis A.	Charlestown	1839	Haskell, Joseph	Rochester
1812	Williams, John	Cambridgeport	1824	Hathaway, Rufus	Duxbury
1831	Williams, Jacob	Groton	1803	Hayward, Nathan	Plymouth
1788	Wyer, Edward	Cambridge	1786	Hitchcock, Gad	Pembroke
1803	Wyeth, Tapley	Sherburne	1822	James, Elisha	Scituate
1837	Wymann, Morrill	Cambridge	1809	Lincoln, Levi	Hingham
			1838	Lovell, Ephraim	Marshfield
			1822	Mackie, Peter	Wareham
			1810	Macomber, Charles	Marshfield
			1840	Nichols, Paul L.	Kingston
			1803	Orr, Hector	E. Bridgewater
			1803	Otis, Cushing	Scituate
			1839	Perkins, John	Middleborough
			1823	Perry, Nathan	North Bridgewater
			1835	Porter, John	Duxbury
			1833	Preston, Hervey N.	Plymouth
			1805	Shute, Daniel	Hingham
			1839	Southworth, Newton	Rochester



Date of adm'n.	Residence.	Death or resig'n.	Age.	Date of adm'n.	Residence.	Death or resig'n.	Age.
1836	Bethune, George A.	Boston		1834	Lodge, Giles H.	Boston	
1813	Bigelow, Jacob	"		1838	Martin, Henry J.	"	
1816	*Boscut, Joseph	"	1820	1830	*McKean, Joseph W.	"	1839 38
1835	Bowditch, Henry I.	"		1835	Moriarty, Joseph	"	
1819	*Bradford, Williams	"	1839	1830	Morrill, Samuel	"	
1823	*Bradford, Gamaliel	"	1839 44	1833	Odin, John, Jr.	"	
1838	Brewer, Thomas M.	"		1821	Osgood, David	"	
1803	*Brown, Samuel	"	1805 36	1826	Otis, George W., Jr.	"	
1813	Brown, John B.	"		1829	Palmer, Joseph	"	
1815	Buck, Ephraim	"		1832	Palmer, Ezra, Jr.	"	
1839	Buck, Ephraim, Jr.	"		1831	*Parker, Ebenezer I.	"	
1813	*Buckman, Asa	"	1827	1809	Parker, Thomas J.	"	
1859	Bugard, Bertrand F.	"		1817	Parkman, George I.	"	
1806	*Bullard, Asa	"	1826 61	1839	Parkman, Samuel	"	
1834	Butler, John S.	"		1824	Parsons, Thomas W.	"	
1814	Channing, Walter	"		1781	*Pecker, James	"	1794 70
1837	Chase, Charles	Chelsea		1832	Perry, Marshall S.	"	
1833	Chickering, Jesse	Boston	1817 31	1818	Phelps, Abner	"	
1813	*Clapp, Eleazer	"	1817 31	1830	Putnam, Charles G.	"	
1814	*Clark, Samuel	"	1830 52	1781	*Rand, Isaac, Pres.	"	1822 80
1835	Clark, Henry G.	"		1800	*Rand, Isaac, Jr.	"	1819 50
1836	Clark, Luther	"		1809	Randall, John	"	
1833	*Coffin, John G.	"	1829 59	1823	Reynolds, Edward, Jr.	"	
1835	Cott, Daniel T.	"		1839	Richardson, Aaron P.	"	
1833	*Cook, Joseph P.	"	1834	1833	*Robbins, Chandler	"	1836
1837	Cotting, Benjamin E.	"		1832	Roby, Joseph	"	
1839	Crane, Phineas M.	"		1832	Rogers, Samuel, Jr.	"	
1832	Cunningham, Edward L.	"		1837	Salisbury, Stephen	"	
1781	*Curtis, Benjamin	"	1784	1836	Salter, Richard H.	"	
1839	Cutler, William W.	"		1833	Seaton, Ambrose	"	
1836	Dana, Francis	"		1811	Shattuck, Geo. C., Pres.	"	
1781	*Danforth, Samuel, Pres.	"	1827 87	1836	Shattuck, Geo. C., Jr.	"	
1800	*Danforth, Thomas	"	1817 42	1803	Shurtleff, Benjamin	"	
1781	*Dexter, Aaron	"	1829	1834	Shurtleff, Nathaniel B.	"	
1837	Dix, John H.	"		1831	Simpson, Paul, Jr.	"	
1803	*Dixwell, John	"	1834 57	1824	Smith, Jerome V. C.	"	
1823	Doane, George E.	"		1824	*Snow, Caleb H.	"	1835 39
1831	Dorr, Clifford	"		1833	Snow, Asa B.	"	
1838	Dorr, Joseph H., Jr.	"		1791	*Spoonier, William	"	1836 76
1832	Dyer, Henry	"		1830	Stebbins, John B.	"	
1837	Dupe, Horace, Jr.	"		1832	Stedman, Charles H.	Chelsea	
1831	Ellis, Calvin	"		1836	Stevens, John	Boston	
1781	*Erving, Shieley	"	1813 54	1829	*Stevenson, J. Greely	"	1835 56
1785	*Eustis, William	"	1825 72	1829	Storer, David H.	"	
1834	Fales, Joseph J.	"		1822	Strong, Woodbridge	"	
1830	Fisher, John D.	"		1832	Sumner, Frederic A.	"	
1821	Flagg, Josiah F.	"		1821	*Thayer, Alexander	"	1830 46
1837	Fletcher, Moore R.	"		1809	*Thomas, Joshua	"	1820 54
1796	*Fleet, John	"	1813 47	1830	Thomas, Alexander	"	
1829	Flint, John	"		1785	*Townsend, David	"	1829 74
1833	Foster, William E.	"		1820	Townsend, Sclomon D.	"	
1809	*Gamage, William, Jr.	"	1818 37	1838	Tucker, Joshua	"	
1781	*Gardner, Joseph	"	1788	1838	Tucker, Nathaniel S.	"	
1804	*Gates, Jacob	"	1839 65	1832	Ward, Henry A.	"	
1832	Gay, Martin	"		1820	Ware, John	"	
1839	Gerry, Samuel R., Jr.	"		1837	Ware, Charles E.	"	
1835	Glover, Lewis J.	"		1835	*Washburn, Nahum	"	
1822	*Goodnow, Peter	"	1827	1781	*Warren, John, Pres.	"	1815 62
1834	Gordon, Charles	"		1803	Warren, John C., Pres.	"	
1808	*Gorham, John	"	1829 46	1832	Warren, Edward	"	
1837	Gorham, John W.	"		1836	Warren, J. Mason	"	
1832	Gould, Augustus A.	"		1836	Warren, John W., Jr.	"	
1834	Gray, Francis H.	"		1831	Watson, Abraham A.	"	
1836	Gray, Thomas, Jr.	"		1826	*Wells, John D.	"	1830 31
1836	Green, Henry B. C.	"		1781	*Welsh, Thomas	"	1831 80
1833	Gregerson, James B.	"		1835	Wheeler, Abner B.	"	
1817	Hale, Enoch	"		1781	*Whipple, Joseph	"	1804 48
1832	Hanaford, William G.	"		1835	*Whitney, Warren, Jr.	"	
1832	Harwood, Daniel	"		1834	Wigglesworth, Samuel	"	
1829	Hayden, John C.	"		1825	Wright, Danforth P.	"	
1837	*Hayes, Jacob	"		1837	Wiley, Henry G.	"	
1784	*Hayward, Lemuel	"	1821 72	1832	*Williams, Albert	"	1835 33
1816	*Hayward, George	"		1831	*Wing, Benjamin F.	"	1839
1828	Hayward, Joshua H.	"		1837	Wyman, Jeffries	"	
1808	*Hemmenway, Samuel	"	1823 45	1837	Young, Richard S.	"	
1823	Hildreth, Charles T.	"					
1836	Holmes, Oliver W.	"					
1790	*Homans, John	"	1800 47				
1840	Homans, John	"					
1836	Hooper, Robert W.	"					
1803	Howard, John C.	"	1812 37	1806	*Allen, Israel	Sterling	1817 61
1832	Howard, John C.	"		1815	*Allen, Silas	Sterling	1837 64
1832	Howe, Samuel G.	"		1822	Andrews, John	Leominster	1827
1837	Hubbard, George	"		1782	*Atherton, Israel	Boylston	
1836	Inches, Herman B.	"		1800	*Babbitt, Thomas	Lancaster	1822 82
1803	Ingalls, William	"		1810	Batchelder, Stephen	Brookfield	1813 51
1836	Ingalls, William, Jr.	"		1813	*Barg, Henry	Royalston	
1795	*Jackson, William	"	1800 35	1815	*Ball, Stephen	Princeton	1818
1802	Jackson, James, Pres.	"		1812	Bates, Anson	Northborough	1828
1833	Jackson, Charles T.	"		1813	*Beckworth, Eliot	Barre	1837
1832	Jackson, John B. S.	"		1836	Benedict, William M.	Hardwick	
1781	*Jarvis, Charles	"	1807 59	1839	Bigelow, Henry	Milbury	
1803	*Jeffries, John	"	1819 75	1839	Blood, Oliver H.	Worcester	
1826	Jeffries, John	"		1827	Boutelle, Thomas R.	Worcester	
1781	*Kast, Thomas	"	1820 70	1839	Boylston, Ward N.	Fitchburg	
1830	Keep, Nathan C.	"		1838	Brigham, Adolphus	Princeton	
1836	Keep, Solomon	"		1838	Brooks, Alphonso	Shrewsbury	
1832	*Lane, George W.	"	1833	1813	*Bullard, Artemas	Princeton	
1837	Lane, Jonas H.	"		1820	Bullard, Joseph	Sutton	1830
1835	Leach, Ezekiel W.	"		1836	Burnet, Joel	Southborough	
1831	Leonard, Jonathan, Jr.	"		1832	Carpenter, Nelson	Warren	
1827	Lewis, Winslow, Jr.	"		1833	Carter, Calvin	Lancaster	
1781	*Linn, John	"	1793	1839	Chandler, George	Worcester	
1781	*Lloyd, James	"	1810 82	1824	Clark, Shepard	Hubbardston	

## Worcester.



Date of adm'n.	Residence.	Death or Age. resign'n.	Date of adm'n.	Residence.	Death or Age. resign'n.	Age.
1825 *Corey, Jacob	Sturbridge	1837 83	1831 Metcalf, John G.	Mendon		
1804 *Coulter, William	Hartwick	1832 78	1804 *Miles, Asa	Westminster	1807	
1839 *Cutler, Charles	Grafton	1840 25	1801 *Manroe, Stephen	Sutton	1831 ?	
1816 *Drury, Benjamin	Spencer	1832	1831 Mirick, Lawson	Brookfield		
1822 Estabrook, George	Holden		1804 *Osgood, Jonathan	Gardner	1822 60	
1839 Eaton, Albert E.	Milford		1813 Parker, Amos	Bolton		
1837 Fay, Allen C.	Milford		1836 Parker, Henry	Grafton		
1803 *Field, John	Rutland	1815	1818 Parkhurst, William	Petersham		
1804 †Field, Seth	Brookfield	1817	1835 Partridge, Warren	Holden		
1839 Field, Clisson C.	Leominster		1837 Peck, William D.	Sterling		
1803 *Fiske, Oliver	Worcester	1837 74	1822 Phelps, Moses	Hubbardston		
1838 Fiske, James	Milford		1804 †Phillips, Ebenezer H.	Charlton	1818	
1804 †Flint, Austin	Leicester	1827	1822 †Pierce, Nathaniel	Ashburnham	1839	
1820 Flint, Edward	Leicester		1838 Pierce, Delano	Grafton		
1813 *Forbes, Seth	Oakham	1814 32	1821 *Pierson, Silas	Westminster	1824 ?	
1803 *Foxcroft, Francis	Brookfield	1814 69	1818 Pond, Benjamin	Westborough		
1751 *Frink, John	Rutland	1807	1821 *Pond, John	Mendon	1824 ?	
1803 *Frink, John	Rutland	1811	1834 Porter, Joshua	North Brookfield		
1831 Gates, Samuel	Rutland		1804 *Rice, Tilley	Brookfield	1824 66	
1803 *Green, John	Worcester	1808 45	1832 Robbins, Augustus	Harvard		
1811 Green, John	Worcester		1836 Robbins, James W.	Uxbridge		
1819 Green, Daniel	Ward		1839 Saunders, William S.	Sturbridge		
1821 Harrington, Loammi	Paxton		1822 Smith, John M.	Southborough		
1838 Hartwell, Samuel C.	Southbridge		1837 Smith, Chandler	Worcester		
1822 Heywood, Benjamin F.	Worcester		1838 Smith, David S. C. H.	Sutton		
1815 *Hodges, Guilford	Phillipston	1816	1804 *Snow, Peter	Fitchburg	1824 ?	
1834 Holman, Eliakim A.	Harvard		1819 Starkweather, John	Upton		
1811 Holmes, Jacob	Athol		1810 *Stone, Ephraim	Harvard	1839	
1838 Hoyt, George	Athol		1832 *Stone, Joseph	Hardwick		
1835 Howard, Abishai	Sturbridge	1832	1838 Taylor, Samuel	Petersham		
1804 Howe, Josiah	Templeton	1823	1839 Penny, John W.	Wester		
1822 Hunting, Amory	Milbury		1839 Thompson, John L.	Bolton		
1821 Jones, Asa	Spencer	1827	1811 *Thurber, Daniel	Mendon	1836 70	
1812 *Kendall, Pearson	Sterling		1839 Wardwell, Stephen H.	Hardwick		
1824 Kendall, Pearson T.	Sterling		1812 *Wheelock, Silas	Shrewsbury	1817 48	
1839 Kimball, William M.	Southbridge		1834 White, John	Westminster		
1834 Knight, Addison	Leicester		1826 Wilder, Abel	Mendon		
1815 *Knowlton, Seth	Shrewsbury		1821 Wilder, Charles W.	Leominster		
1804 *Lamb, William	Grafton	1820	1785 *Willard, Samuel	Uxbridge	1811 63	
1816 Lamb, Dan	Charlton		1821 Willard, George	Uxbridge		
1806 *Lowe, Abraham	Ashburnham	1834 79	1833 Wood, Ezekiel	Douglas		
1831 Marshall, Jonas A.	Fitchburg		1823 Woodward, Samuel B.	Worcester		
1825 †Marshall, Silas	Templeton	1832	1831 Workman, William	Worcester		
1785 *McCarthy, Thaddeus	Worcester	1802 55	1813 Young, Samuel	Harvard		
1819 *McFarland, James	Rutland	1823				

## Removed from the State.

	Death.	Age.
1836 †Allen, Frederick	Roxbury to Hallowell, Me.	1837
1820 †Arms, Willard	Northfield	1827
1822 †Austin, Benjamin	Brighton to Texas	1835 1839
1838 †Barstow, Gideon F.	Salem to New York	1839
1821 †Bartlett, John S.	Boston to New York	1823
1813 †Bennet, Asahel	Sheffield to Auburn, N. Y.	1815
1836 †Bowen, Marcellus	Boston	1832
1830 †Brigham, Amariah	Greenfield to Hartford, Ct.	1832
1817 †Bryant, Ira	Cummington to Illinois	
1804 †Boel, William	Sheffield to Litchfield, Ct.	1815
1812 *Burbank, Asa	Lanesborough to Albany, N. Y.	1820 1829
1816 †Chapin, Caleb	Barnardston to New York	1818
1819 †Childs, Ebenezer	Shelburne	1827
1832 †Choate, Charles	Boston to Le Horsee, Ill.	1838
1804 †Clark, Ezekiah	Lanesborough to Pompey, N. Y.	1807
1839 †Clark, Daniel		
1822 †Clark, Job	Westfield to Ravenna, O.	1830
1830 †Clark, Joseph	Boston to Chatham, N. Y.	1831
1822 †Cooley, Dennis	Deerfield to Georgetown, D. C.	1824
1825 †Culver, Charles	Becket to Chatham, N. Y.	1829
1821 *Dana, James F.	Cambridge to New York	
1833 †Davenport, Edward J.	Boston to Cuba	1839 1839
1830 *Davis, Edward G.	Boston to Philadelphia	1833
1816 †Delamater, John	Sheffield to Fairfield, N. Y.	1820
1836 †Dewar, Henry A.	Boston to Cincinnati, O.	1838
1837 †Dickey, Hanover, Jr.	Lowell to Epsom, N. H.	1837
1831 †Dickinson, Edward	Northampton to Philadelphia	1833
1834 †Dwight, William W.	Boston to New York	1835
1817 †Eldredge, Micah	Nashua, N. H.	1827
1815 †Elliot, Moses H.	Haverhill to U. S. Army	1820
1835 †Flint, Austin	Northampton to Buffalo, N. Y.	1836
1829 †Flint, Joshua B.	Boston to Louisville, Ky.	1838
1810 †Foster, Josiah D.	Boston to U. S. Army	
1839 †Foster, Joseph H.	Boston to New York	
1808 †Fox, Abel	Charlestown to Savannah, Ga.	1814
1809 *Frink, Hervey	Northampton to New York	1812 1815
1839 †Gray, Benoni	Boston to Quebec, L. C.	1839
1819 †Hall, Eli	Blandford to East Hartford, Ct.	
1825 †Hart, Samuel	Beverly to Syracuse, N. Y.	1828
1832 †Hirginson, Francis J.	Boston to Illinois	1837
1822 †Hildreth, Israel	Dracut	
1833 †Hook, Edward W.	Boston to Bangor, Me.	1833
1812 †James, Daniel	Pittsfield to Albany, N. Y.	1813
1816 †James, John	Pittsfield to Albany, N. Y.	
1833 †Jarvis, Edward	Concord to Louisville, Ky.	
1830 †Jennison, John	Northampton to Canton, China	1830
1830 *Kitredge, Benjamin	Salem to Little Rock, Ark.	1837 1839 45
1833 †Kitredge, Josiah	Boston to Nashua, N. H.	1837
1811 †Le Baron, Lemuel	Rochester to New York	1823
1817 †Lovell, Joseph	Boston to Washington, D. C.	
1833 †Mallory, Zalmar	Easthampton to Ohio	1835
1803 *Mann, James	Wrentham to New York	
1813 *Miller, Caleb	Rehoboth to Bristol, R. I.	1816 1826 40

1819	† Moore, Francis	Brighton to Eaton, N. Y.	1825
1810	† Mussey, Reuben D.	Salem to Cincinnati, O.	1814
1820	† Niles, Nathaniel	Boston to Paris, France	1823
1825	† Nims, Reuben	Hancock to Vermont	1829
1833	† Noyes, Francis R.	Newburyport to Ohio	1834
1815	† Osrood, Joseph O.	Amesbury	1818
1838	† Palmer, Isaac	Boston	1838
1810	† Parker, Benjamin	Bradford	1819
1835	† Parker, Willard	Pittsfield to New York	1837
1817	† Parsons, Usher	Boston to Providence	1820
1833	† Partridge, Orlando H.	Truro to Philadelphia	1836
1814	† Payson, William	Foxborough to Maine	1821
1830	† Peck, Gardner M.	Foxborough to New York	1834
1806	† Perkins, Cyrus	Boston to New York	1809
1816	† Perry, Freeman	Fairhaven to Fairhaven, Ind.	1817
1824	† Phinney, Sturgis	New Bedford to New York	1825
1832	† Porter, Moses, Jr.	Hadley to Illinois	1835
1835	† Prescott, Jonathan C.	Concord to New Hampshire	1839
1833	† Proctor, Alpheus	Boston to Bangor, Me.	1835
1828	† Proctor, Leonard	Lexington to Michigan City, Ind.	1835
1814	† Revere, John	Boston to Philadelphia	1816
1819	† Sargeant, James H.	Marblehead to U. S. Army	1826
1820	† Sears, Thomas	Peru	
1812	† Sewall, Thomas	Essex to Washington, D. C.	1820
1836	† Smith, Albert T.	Boston to New York	1837
1825	† Smith, Lyndon A.	Williamstown to Newark, N. J.	1830
1836	† Spear, Martin	Bedham to N. York	1837
1811	† Sprague, Lawrence	Newburyport to Hallowell, Me.	1820
1824	† Stone, Jonathan	Canton to Rock River, Ill.	1839
1838	† Stone, John O.	Salem to New York	1839
1831	† Strong, Maltby	South Hadley to Rochester, N. Y.	1834
1836	† Sullivan, James S.	Hopkinton to St. Louis, Mo.	1835
1831	† Sweet, Samuel B.	Boston to New York	1837
1822	† Sweetser, William	Boston to New York	1838
1831	† Swift, George B.	Milton to Nashua, N. H.	1839
1832	† Thompson, Thomas H.	Boston to Apalachicola, Fl.	1836
1832	† Thornton, William	Grafton	1837
1837	† Tibbets, Hiram B.	Boston to New Orleans, La.	1837
1834	† Towle, Nathaniel C.	Lynn to Washington, D. C.	1834
1831	† Tremain, Edward T.	Lancaster to Ohio	1835
1817	† Trevett, Samuel R.	Boston to U. S. Navy	
1827	† Ward, Matthew A.	Salem to Illinois	1831
1811	† Weld, Elias	Haverhill to Hallowell, Me.	1823
1804	† Wells, Richard	Conway	1806
1837	† West, Samuel	New Bedford to Tiverton, R. I.	1838
1838	† Wheelock, Albert T.	Roxbury to Hallowell, Me.	1838
1838	† Wheelwright, Charles H.	Salem to U. S. Navy	1838
1839	† Whittemore, Lloyd J. J.	Siquate to New York	1839
1831	† Wood, James	Boston to Georgia	1834
1832	† Worcester, Isaac R.	Leicester to Littleton, N. H.	
1837	† Wright, John H.	Northampton to U. S. Navy	1838
1839	† Yates, Christopher C.	Boston to Albany, N. Y.	1839

1832 49

## Honorary Members arranged in the order of Election.

Date of elec'n.	Residence.	Death.	Age.	Date of elec'n.	Residence.	Death.	Age.
1783	*Cutter, Ammi Ruhamah	Portsmouth, N. H.	1815	81	1830	Mussey, Reuben D.	Cincinnati, O.
1783	*Jackson, Hall	"	1797	58	1830	*Pierrepont, James H.	Portsmouth, N. H.
1783	*Brackett, Joshua	"	1802	69	1830	Spaulding, Matthias	Amherst, N. H.
1785	*Cutter, Manassah	Hamilton	1823	80	1830	Furgues, Thomas	Quebec
1786	*Wyer, Edward	"	1788	38	1830	*Le Tessiere	"
1787	*Morgan, John	Philadelphia.	1789	53	1830	Nelson, J.	Montreal
1787	*Rush, Benjamin	"	1813	67	1830	Robertson, William	"
1787	*Shippen, William	"	1808	74	1830	Almon, William	Halifax, N. Scotia
1787	*Kuhn, Adam	"	1817	75	1832	De Ferman, M.	Paris
1787	*Jones, John	New York	1791	62	1833	Andral, G.	"
1787	*McKnight, Charles	"	1790	40	1833	Louis Philippe, Chs. A.	"
1787	*Crosby, Ebenezer	"	1788		1833	Clarke, Sir James	London
1790	*Paine, William	"	1833	83	1834	Maunoir, J. P.	Geneva, Switzerland
1790	*Beardsley, Ebenezer	New Haven, Ct.			1836	*Physick, Philip S.	Philadelphia
1790	*Hopkins, Lemuel	Hartford, Ct.	1801	50	1836	Chapman, Nathaniel	"
1790	*Osborn, John	Middletown, Ct.	1825	84	1836	Jackson, Samuel	"
1792	*Lettsom, John C.	London			1836	Homer, William E.	"
1792	*Bowen, Pardon	Providence, R. I.	1826	69	1836	Hewson, Thomas T.	New York
1792	*Senter, Isaac	Newport, R. I.	1799	45	1836	Motte, Valentine W.	"
1796	*Symmes, James	London			1836	Cheesman, John	"
1796	*Spaulding, —	New Haven, Ct.			1837	De lafield, Edward	"
1796	*Mason, Benjamin	New York			1836	Porter, Nathaniel	Baltimore
1796	*Eaton, Benjamin	"			1836	Hall, William	"
1796	*Duncan, Andrew	Edinburgh	1832		1836	Smith, Nathan R.	"
1796	*Wistar, Caspar	Philadelphia	1818	56	1836	Dunglison, Robley	Philadelphia
1801	*Willard, Elias	Albany	1827	72	1836	Geddings, E.	Charleston, S. C.
1805	*Tenney, Samuel	Exeter, N. H.	1816	55	1836	Simons, Benjamin B.	"
1807	*Vaughan, Benjamin	Hallowell, Me.	1835	81	1836	Whitredge, Joshua B.	"
1807	*Smith, Nathan	New Haven, Ct.	1829	67	1836	Holbrook, John	"
1810	*Jones, George	Savannah			1836	Breen, John	Louisville, O.
1811	*Hosack, David	New York	1855	66	1836	Dudley, Benjamin W.	Lexington, Ky.
1811	*Miller, Edward	"	1812	51	1836	Sewall, Thomas	Washington, D. C.
1812	*Cogswell, Mason F.	Hartford, Ct.	1830	69	1836	Oliver, Daniel	Cambridge
1814	*Cooper, Astley, Sir	London			1836	Pictou, J. M. W.	New Orleans
1814	*Farre, John Z.	"			1836	Luxemburgh, Henry	"
1817	*Holluck, Lemuel	Savannah, Ga.	1823	57	1836	Osgood, Daniel	Havana, Cuba
1817	*Green, Peter	Concord, N. H.	1829	82	1836	Caldwell, Charles	Louisville, Ky.
1817	*Wylie, Sir James	St. Petersburg, Russia			1836	Hodgskin, Thomas	London, Eng.
1833	*Lobstein, I. F. Daniel	Strasbourg			1836	Stanley, James	"
1830	*Chervin, Nicholas	Paris			1836	Breen, John	Dublin
1830	*Civiale, I.	"			1837	Hildreth, S. P.	Marietta, O.
1830	*Lisfranc, Baron J.	"			1837	Miner, Thomas	Middletown, Ct.
1830	*Delpeck, Prof. T.	Montpelier, France			1837	Parsons, Usher	Providence, R. I.
1830	*Boott, Francis	London, Eng.			1837	Hastings, Charles	Worcester, Eng.
1830	*Stevens, Alexander H.	New York			1838	*Twitchell, Amos	Keene, N. H.
1830	*Perkins, Cyrus	"			1838	Portal, Flacide	Palermo, Sicily
1830	*Hubbard, Thomas	New Haven	1838	63	1839	Hall, Marshall	London, Eng.

[To be continued by Biographical Notes.]

## HISTORY OF THE UNIVERSITY OF CAMBRIDGE, ENGLAND.

[Concluded from page 295.]

*University Officers.*

**CHANCELLORS.** The office of chancellor is biennial, or tenable for such a length of time beyond two years as the tacit consent of the University may allow. He is the head of the whole University, and presides over all cases relating to that body. In him is placed the sole executive authority within the precinct, except in matters of mayhem and felony. He signs the diplomas and letters of degrees, defends the rights and privileges of the University, etc. The chancellors have been, the Duke of Somerset 1688, Duke of Newcastle 1748, Duke of Grafton 1768, His Royal Highness, the Duke of Gloucester 1811. Since 1834, the Marquis of Camden.

**HIGH STEWARD.** This officer has special power to try scholars impeached of felony within the limits of the University. The present incumbent is the Duke of Northumberland.

**VICE-CHANCELLOR.** He is elected annually, on the 4th of November, by the senate. In the absence of the chancellor, he performs all the duties of his office. He must be the head of some college, and he acts as a magistrate for the University, town and county. The last incumbent, whose name we have seen mentioned, was Thomas Worsley, M. A., master of Downing College.

The **COMMISSARY** is an officer under the chancellor, and appointed by him. He also is allowed a deputy.

**REPRESENTATIVES IN PARLIAMENT.** James I. granted power to the University to return two members to parliament. They are elected by a majority of the votes of the members of the senate. Present members, Rt. Hon. H. Goulburn, Hon. Charles E. Law.

The **PUBLIC ORATOR**, (now Thomas Crick, B. D.,) is the voice of the senate upon all public occasions. He writes, reads, and records the letters to and from the body of the senate, and presents to all honorary degrees, with an appropriate speech. This is esteemed one of the most honorable offices in the gift of the University.

The **PROCTORS**, (Edward Baines and J. Harrison Evans,) are peace officers. It is their special duty to attend to the discipline and behavior of all persons in *statu pupillari*, to search houses of ill fame, and to take into custody women of abandoned character, and even those *de malo suspectae*. They have also various other duties in connection with the elections in the senate, with the annual commencement, etc.

The **TAXORS**, (T. B. Burcham and Robert Birkett,) are appointed to regulate the markets, to examine the assize of bread, the lawfulness of weights and measures, etc.

The **SCRUTATORS**, (James Saunders and G. F. Nicholas,) gather the votes, pronounce results of ballots, etc.

**PRO-PROCTORS**, (Thomas Lund and John Baldwin,) assist the proctors in that part of their duty which relates to discipline, but in nothing else.

Three **ESQUIRE BEDELLS** attend upon the vice-chancellor, whom they precede with their silver maces upon all public occasions. They have also duties connected with the professors, elections, summoning to meetings, etc.

The **REGISTRAR**, (J. Romilly, M. A.,) is the clerk or secretary of the University.

There are various other officers, as moderators, librarians, classical examiners, etc., whose duties it is not necessary for us, in this place, more particularly to describe.



## University Professorships.

Title.	Founder.	Date.	Incumbent.	When elected.
Lady Margaret's Divinity,	{ Margaret, Mother of }	1502		
	{ Henry VII. }			
Regius of Civil Law,	Henry VIII.	1540	J. W. Geldart, D.C.L.	1813
Regius of Divinity,	do.	1540	Thomas Turton, D.D.	1827
Regius of Physic,	do.	1540	J. Haviland, M.D.	1817
Regius of Hebrew,	do.	1540	Samuel Lee, D.D.	1831
Regius of Greek,	do.	1540	J. Scholefield, M.A.	1825
Arabic,	Sir Thomas Adams,	1632	Thomas Jarrett, M.A.	1831
Lord Almoner's of Arabic,	Lord Almoner,		T. Robinson, M.A.	1837
Lucasian of Mathematics,	Henry Lucas,	1663	Charles Babbage, M.A.	1828
Casuistry,	John Knightbridge, D.D.	1683	F. Barnes, D.D.	1813
Music,	University,	1684	T. L. Walmsley, MUS.B.	1836
Chemistry,	University,	1702	J. Cumming, M.A.	1815
Plumian of Astronomy,	Dr. Plume,	1704	James Challis, M.A.	1836
Anatomy,	University,	1707	W. Clark, M.A.	1817
Modern History,	George I.	1724	William Smyth, M.A.	1807
Botany,	University,	1724	J. S. Henslow, M.A.	1825
Geology,	Dr. Woodward,	1727	A. Sedgwick, M.A.	1818
Lowndian of Astronomy and Geometry,	{ Thomas Lowndes,	1749	George Peacock, M.A.	1836
Norrisian of Divinity,	John Norris,	1760		
Jacksonian of Nat. Philosophy,	Rev. Richard Jackson,	1783	R. Willis, M.A.	1837
Downing of Law,	Sir George Downing,	1800	T. Starkie, M.A.	
Mineralogy,	University,	1808	W. H. Miller, M.A.	1832
Political Economy,	do.	1828	George Pryme, Esq.	1828

Dr. Marsh, the Lady Margaret's Professor of Divinity, and bishop of Peterborough, died May 1, 1839. He was the author of many learned theological works, and controversial publications. "Whatever came from his pen, evinced unwearied assiduity in research, extreme acuteness in discovering circumstances that would elucidate the subjects of his investigation, and the utmost clearness in stating the results of his labors." His translation of Michaelis's Introduction to the New Testament, is accompanied with many learned disquisitions of great value. We do not know who has succeeded him in his very honorable office, at Cambridge. Lady Margaret's stipend was 20 marks per annum. This was augmented by James I.—Dr. Geldart, upon his appointment to the professorship of civil law, instituted an examination in the subjects of his lectures, and all persons who have since been candidates for the degree of B. C. L. have been examined previously to performing the public exercise in the senate. The professor is appointed by the queen, to continue in office *durante bene placito*. Salary £40 per annum.—Among the Regius professors of Divinity have been Richard Bentley, Richard Watson and John Kaye. James I. augmented the income of this professorship. Lectures are given by the professor on the early Fathers.—The salary of the Regius professor of Physic is £40 per annum. The appointment is made by the king. Dr. Haviland has instituted a course of lectures on the Principles of Pathology and the Practice of Physic. All candidates for the degree of M. B. are required to produce a certificate of diligent attendance on a complete course in these lectures.—Prof. Lee's salary is £40 per annum. He is also rector of a church in Hull. He gives a course of lectures, generally in the Lent term.—Doctors in all faculties are excluded from the enjoyment of the Regius professorship of Greek. Prof. Scholefield has an excellent character as a Christian minister. He delivers a course of lectures annually in Lent term. The subject of his first course was *Æschylus*; second, *Plato*; third, *Aristophanes*; fourth, *Thucydides*: fifth, *Sophocles*, etc. Among the predecessors of Prof. S., we see the eminent names of Barnes, Porson, Monk and Dobree.—The candidate for the Arabic professorship must be well learned and skilled in the oriental languages, especially the Arabic. No person can hold it in conjunction with any other professorship. Salary £40. Among the incumbents have been Simon Ockley, author of a history of the Saracens, J. D. Carlyle, author of several translations from the Arabic, and Dr. Lee, now professor of Hebrew.—Attached to the Lucasian professorship is

an estate worth £100 a year. On this foundation have been successively Isaac Barrow, Sir Isaac Newton, William Whiston, Nicholas Sanderson, John Colson, E. Waring, Isaac Milner, R. Woodhouse, T. Turton, George B. Airy and Charles Babbage.—Mr. Cumming, the Chemical professor, delivers a course of thirty lectures in Lent term, on the general principles of Chemistry, and one of twenty lectures, on Organic Chemistry, during the Easter term. The medical students are required to attend these lectures. Salary £100 per annum.—The Plumian professor of Astronomy may be a bachelor, a married man, an Englishman or a foreigner. Income £500 per annum. Here we have the names of R. Cotes, author of *Harmonia Mensurarum*, Robert Smith, A. Shepherd, S. Vince, author of the treatise on fluxions, R. Woodhouse, G. B. Airy, now astronomer royal at Greenwich, and James Challis.—Dr. Clark gives a course of at least fifty lectures in Anatomy. The Anatomical Museum, a rich and interesting collection, now placed in commodious buildings, lately erected at great cost by the University, is under the charge of the professor of Anatomy. It consists of 3,300 specimens.—Prof. Smyth, who has a salary of £400 per annum, delivers a course of lectures in Modern History, in Michaelmas term.—The students in medicine are required to attend Prof. Henslow's lectures in Botany. Salary £200.—Dr. Woodward's specimens of foreign fossils, etc. were purchased at an expense of £1,000. Prof. Green added some valuable organic remains. Prof. Hailstone formed another distinct collection, composed of many rare and beautiful simple minerals. To this part, Prof. Sedgwick has made large additions. He has also established a course of lectures, in which he explains the structure of the earth, more especially of the British isles.—The object of Prof. Peacock, one of the greatest names in mathematical science, is to make students acquainted with the present state of astronomical science, and with the practical methods of observation, which are commonly followed in modern observations. It is also his intention to comprehend lectures on Geometry and the general principles of mathematical reasoning. Salary, an estate, about £300 per annum.—Mr. Norris's fund, for the Divinity professorship, yields £105. The professors have been John Hey, J. Fawcett, T. Calvert, and J. B. Hollingworth. It is now vacant.—Prof. Willis gives a course of lectures in Michaelmas term on Statics, Dynamics and Mechanism, with their practical applications to manufacturing processes, to engineering and architecture. Salary £160 per annum.—Lectures on Mineralogy, had been given by Dr. E. D. Clarke, the traveller, prior to the foundation of the professorship, in which it was his object to illustrate the natural history of the materials used by architects, sculptors and lapidaries, both ancient and modern, the mineralogy of the Scriptures, and of ancient poets and historians. After his death, his collection was purchased for £1,500.—The plan of Prof. Pryme's lectures in Political Economy is, 1st, to trace the history of national wealth from the rudest to the most flourishing state of society, and to examine each change as it naturally arises in the progress of civilization; 2d, briefly to explain the systems of the ancients, of Dr. Paley, of the French economists, and what is called the commercial system; and, 3dly, to explain the principles of taxation and finance.

*Other Foundations, Preachers, Lecturers, Prizes, etc.*

<i>Title.</i>	<i>Founder.</i>	<i>Date.</i>	<i>Last Incumbents.</i>
Barnaby Preacher,	University and R. Rede,	1524	{ J. Mills, E. H. Brown, H. Phillpott & H. W. Cookson.
Lady Margaret's Preacher,	Mother of Henry VII.	1503	R. N. Adams, D. D.
Sadlerian Lectures,	Lady Sadler,	1710	Supports 17 Algebraists.
Hulse's Ch. Advocate,	John Hulse,	1789	G. Pearson, Ch. Advocate.
do. Lectures,*	do.	1789	R. Parkinson, Ch. Preacher.*
Travelling Bachelors, †	William Worts,		C. A. Wickinson.

\* The duty of the lecturer is to preach and print each year eight sermons. The subjects are to show the evidence for revealed religion, or to explain some of the more difficult passages of the Bible. Salary about £300 per annum. Incumbents since 1820, C. Benson, J. C. Franks, Temple Chevallier, J. J. Blunt, Henry John Rose, Henry Howarth, and John Parkinson.

† Required to travel in foreign countries, and write at least one Latin letter, each year of their absence, to be deposited in the University.

Chancellor's Prizes,*	Duke of Newcastle,	1751	{ William G. Humphrey and Thos. Whytehead.
Members' Prizemen,	{ Edward French and Thos. Townsend,		C. J. Vaughan and H. A. Woodham.
Sir Wm. Browne's Medallists of 5 guineas each to 3 undergraduates,			Philip Freeman and C. J. Vaughan 2 prizes.
Porson Prize,	C. Burney and J. C. Banks,	1816	C. J. Vaughan.
Smith's Prizemen, (Mathematical,)	Robert Smith, D. D.		W. N. Griffin & E. Brumell.
Norrisian. (Theological,)	John Norris,	1760	John Deck.
Hulse's, (Religious,)	Rev. John Hulse,	1789	John Murray.
Seatonian, (Poetical,)	Rev. Thomas Seaton,		T. E. Hankinson.
Craven's Scholars, (Classical,)	Lord Craven,		G. W. Littleton.
Battie's do.	William Battie, M. D.		James Hildyard.
Browne's Scholarship,	Sir William Browne,		Thomas S. Wollaston.
Davies's do.	J. Davies, D. D.	1804	G. J. Kennedy.
Bell's Scholarships,†	William Bell, D. D.	1810	{ G. H. Hodson, J. Atlay and S. L. Smith.
Pitt's Scholarship,‡	Subscribers to Pitt's Statue,		W. G. Humphrey.
Tyrwhitt's do. (Hebrew,)	Rev. R. Tyrwhitt,	1817	F. W. Collison and E. Huff.
Crosse's do. (Theological,)	Rev. John Crosse,	1832	S. N. Dalton.
Lumley Exhibitions,	Viscountess Lumley,	1657	

The prizes for the encouragement of literature, free and open competition for the whole *University*, amount to upwards of £1,300, three-fourths of which are given for classics and English composition, the remainder for mathematics. The amount of the annual prizes in the different *Colleges* is about £600, two-thirds of which are given for the encouragement of classical literature.

### *University Library.*

By an act of the 8th of Anne, one copy of all the books, charts, maps, etc. which are published in Great Britain, is to be delivered, gratuitously, on application, to each of the following libraries: British Museum, Sion College, Bodleian at Oxford, Public Library at Cambridge, the Library of the Faculty of Advocates at Edinburgh, the libraries of the four Universities of Scotland, Trinity College Library, and the King's Inn Library at Dublin. To the use of the University library at Cambridge, the rent of an estate in Norfolk, worth £200 per annum, is devoted. William Worts, M. A. gave property to the library which yields about £500 per annum. The Rev. John Manistre lately bequeathed £5,000 to purchase books. A quarterly contribution of one shilling and sixpence each, from all members of the University, except sizars, is likewise made for the support of the University library. The management of the library is committed to syndics, who are the vice-chancellor, the heads of colleges, all doctors in each faculty, the orator, and all public professors, the proctors and scrutators. They meet in the library on the first Monday after the division of every term, and oftener if necessary. All members of the senate, bachelors in the civil law and physic, and bachelors of arts, are entitled to the use of the library. The great want of accommodation for books in the present library, and of lecture rooms for the professors, had long been felt; and as the University itself was not in possession of funds to supply these deficiencies, a subscription was commenced, and about £20,000 were collected from members of the University and others who felt an interest in the undertaking. The funds raised by this subscription were, however, only sufficient to raise one side of the proposed court. The first stone was laid Sept. 29, 1837. J. Lodge, M. A. is librarian.

\* Fifteen guineas each to the two greatest proficient in classical learning.

† Dr. Bell gave £5,200 to found eight new scholarships. The scholars to be sons or orphans of those clergymen of the Church of England, whose circumstances are not such as to enable them to bear the whole expense of educating their sons at the University.

‡ Now amounting to £1,500.

§ Amounting to £2,000. The examination to turn on a knowledge of the Hebrew and Greek of the Bible, Ecclesiastical History, etc.



*The University Press.*

On the death of William Pitt, many of his personal friends entered into a subscription for the purpose of erecting some memorial worthy of his name. By means of the funds thus raised, a marble statue was erected in Westminster Abbey, and another bronze statue, after a model by Chantrey, was erected in Hanover Square, London. A large sum remained still unexpended; and the committee, desiring to employ the surplus in some mode that might contribute to the usefulness of the University in which Mr. Pitt received his education, offered to erect a building, after a design by Mr. Blore, which should form the front of the University printing-office, and be designated by the name of the *PITT PRESS*. This munificent offer was accepted, and a large sum of money was expended by the University in purchasing the necessary site. The first stone of the new building was laid in 1831, by the Marquis Camden. The edifice was completed in 1833. One of the principal sources of the wealth of the Universities of Oxford and Cambridge, arises from the printing-offices. These establishments, having peculiar privileges of monopoly, in the case of all Bibles, Testaments, and Prayer Books, published without notes, and having attained considerable celebrity as classical and mathematical presses, are in the enjoyment of a great printing trade. It appears by the Parliamentary papers of July 6, 1815, that the *drawback* on paper printed at the Cambridge University press, during seven years, ending April 5, 1815, was more than £13,000. The *value* of Bibles, Testaments, and Prayer Books printed at Cambridge during the same period, was £149,050 4s. 2d. The *value* of other books printed at Cambridge during the same period, £16,993 15s. 0d. Yearly average value, £23,720 11s. 3d. If the peculiar circumstances under which the Universities conduct their business be taken into the account, it may be calculated that nearly 30 per cent. upon the above sums is clear profit. Since 1815, however, the book trade of the Universities has, at least, doubled; and their profits must have kept pace with their extent of business, from the circumstances of monopoly attending it. The sum of £5,000 at Cambridge, as the profits of the press, is greatly below the reputed amount.\*

*The Fitzwilliam Museum.*

Richard, Viscount Fitzwilliam, who died Feb. 5, 1816, bequeathed to the University his splendid collection of books, paintings, drawings, engravings, etc., together with the dividends, or annual proceeds of £100,000 South Sea Annuities, for the erection of a Museum for their reception. The dividends on the above stock having accumulated to a sum exceeding £40,000, the University proceeded to erect a Museum. It was expected that the building would be covered in during the last winter. The Museum has been augmented by many valuable presents of paintings, prints, books, statues, models and curiosities.

*Mesman Museum.*

This Museum was bequeathed to the University by the late Mr. Mesman. It amounts to 248 paintings, and 33 drawings and prints. Among the painters are many very distinguished names.

*The Botanic Garden.*

A few years since thirty acres were purchased, lying to the east of the London Road, and within a mile of Cambridge. It is intended that the herbaceous ground, with its stoves and its green-houses, should occupy a central position, and the surrounding parts be laid out in an ornamental style, with shrubberies and walks, where such exotic trees as are capable of enduring the climate may be planted. The old garden is east of the Fitzwilliam Museum. Curator, Arthur Biggs, F. L. S.

\* H. Longueville Jones, M. A. Statistical Illustrations of the principal Universities of Great Britain, read before the British Association at Newcastle, September, 1838.

*Cambridge Observatory.*

This building was erected in 1822-4, after the designs of Mr. J. C. Mead of London, at an expense of upwards of £18,115. The principal instruments in the Observatory are a transit instrument by Dollond, a mural circle by Troughton and Simms, transit clocks by Hardy, Molineux and Cope, and by Graham, together with many less important instruments.

*List of Colleges and Halls.*

Name.	Founder.	Date.	Master.	Number of Fellows.	Memb'rs of the Senate.	Memb'rs on the Boards.
St. Peter's,	Bp. Hugh de Balsham,	1257	F. Barnes, D.D.	26	98	205
Clare Hall,	Lady Elizabeth Gilbert,	1326	William Webb, D.D.	22	80	169
Pembroke,	Mary de Valence,	1347	Gilb. Ainslie, D.D.	16	45	124
Gonville and Caius,	Edmund Gonville,	1349	Martin Davy, D.D.	29	124	280
Trinity Hall,	Bp. Bateman,	1350	Thos. Le Blanc, D.C.L.	12	45	139
Corpus Christi,	Two Guilds,	1351	John Lamb, D.D.	12	90	227
King's,	Henry VI.	1441	George Thackeray, D.D.	55	79	110
Queen's,	Margaret and Elizabeth,	1446	Josh. King, M.A.	20	130	353
Catharine Hall,	Rob. Woodlark, D.D.	1475	Jos. Proctor, D.D.	14	75	203
Jesus,	Bp. Alcock,	1496	William French, D.D.	17	78	179
Christ's,	Henry VI.	1505	John Graham, D.D.	15	99	222
St. John's,	Lady Margaret,	1511	James Wood, D.D.	53	564	1,087
Magdalene,	Baron Audley,	1519	Geo. N. Grenville, M.A.	17	84	188
Trinity,	Henry VIII.	1546	Christ. Wordsworth, D.D.	60	364	1,698
Emmanuel,	Sir Walter Mildmay,	1584	George Archdall, D.D.	15	114	220
Sidney Sussex,	Lady F. Sidney,	1598	William Chafy, D.D.	12	55	101
Downing,	Sir Geo. Downing,	1800	Thomas Worsley, M.A.	16	28	50

Total, 17 Colleges and Halls; 411 Fellowships; 2,663 Members of the Senate; 5,555 Members on the Boards.

*Miscellaneous Observations and Facts.*

The whole number of professorships is	24
" " " lectureships	25
" " " University officers,	20
" " " College "	179
" " " fellowships,	411
" " " University scholarships,	20
" " " " fellowships,	2
" " " College scholarships, bursarships, etc.	793
" " " University benefices,	2
" " " incumbents on "	2
Value of University benefices,	£600
Number of College " incumbents on College benefices,	311
Value of College benefices,	280
Number of University prizes,	£93,300
Value of " "	16
Number of College " "	£160
Value of " "	251
Revenue, professors and lecturers,	£1,038
" University officers,	5,500
" College "	2,000
" Heads of Houses,	17,750
" Fellows,	12,650
" University scholarships,	90,330
" College "	1,300
Total Revenue, Colleges,	13,390
" " University,	133,268
" " Colleges and University,	16,000
	149,268

The course of study pursued at Cambridge may be considered under two aspects, the University system and the College system. The UNIVERSITY

SYSTEM is that in which Cambridge most nearly resembles the Universities of the continent, and consists principally of the lectures of the professors, and of the examinations to which the students are subjected; together with the regulations belonging to these means of instruction. Every student, without exception, has to undergo two University examinations, one in his second year, and one in his fourth. The subjects of these examinations are, principally, some of the Greek and Latin Classics, some portions of the historical parts of the Greek Testament, Paley's Evidences and Moral Philosophy, and the elementary parts of Mathematics. No one obtains the degree of B. A. till he has passed these examinations in a satisfactory manner. The latter of the two examinations includes a competition for the most distinguished honors which the University can bestow, both for mathematical and classical attainment; and the names of *all* the persons who pass it are arranged in the order of merit.

Besides this *general* education, there are also additional requisitions belonging to the University system, for degrees in the separate faculties. Candidates for the degree of B. M. are required to produce a certificate of their diligent attendance on a complete course of the lectures on the principles of pathology and the practice of physic, given by the Regius professor of physic. The same is true in regard to the lectures of the professors of anatomy, chemistry and botany. The student also undergoes an examination (upon paper, like all the Cambridge examinations) by each of these four professors. Besides these requisitions, the medical student has to read theses, and maintain disputations on certain professional subjects. In mathematics and morals, there is now a *viva voce* examination, with a view to a previous arrangement of the competitors for honors. The degree of B. C. L. is conferred on similar conditions to that of B. M. The candidate has to pass the first of the University examinations, attend the lectures of the professor of law for one year, and to be examined by the professor, and also "to keep exercises" in the law schools. No degrees in divinity are conferred upon *young* men; the lowest, that of B. D., requiring the person to be a B. A. of ten years standing. Nor is there, for the undergraduates, any peculiar course of theological study insisted on *by the University*. But the Gospels and the Evidences form a part of the University course for all; besides which each College has its own regulation on the subject. The Norrisian professor of divinity delivers a course of lectures on doctrinal and historical theology; and a certificate of attendance on this course is demanded by the bishops, in most cases, as a condition of ordination.

There are no *compulsory* examinations in any other subjects than those which we have mentioned; the competitors for the Hebrew scholarships and prizes, as well as for various other University honors, being voluntary. But there are courses of lectures delivered by University professors on most provinces of science. Some of these are attended by many general students from choice. Such are mineralogy, political economy, geology, natural and experimental philosophy, arts and manufactures, and modern history. The persons who at present lecture on some of these subjects are, Professors Sedgwick, Smyth, Willis and Challis. The lectures of the late Prof. Farish, and those of Prof. Airy, now astronomer royal, were delivered with care and zeal, and their auditors were numerous. The course of Prof. Scholefield on Greek, and those of Prof. Lee on Hebrew and Arabic, have been generally delivered to crowded audiences. There are able teachers of modern languages at Cambridge. Some of the changes in the University system have been made within a few years past. The second general examination was established in 1822. The *classical tripos*, or honorary classification of those who, on taking the bachelor's degree, distinguish themselves in classical studies, was also instituted in 1822. Some important modifications in the examination for mathematical honors, were introduced in 1827.

We will now turn our attention to the COLLEGE SYSTEM. Many believe that this is the most beneficial part of the Cambridge course. It consists of lectures and examinations, which are principally confined to classical and mathematical subjects. Instruction on such subjects could be given but very superficially on the system of lectures. A lecturer on Thucydides or on fluxions, could do little in teaching a class of 1,200. A college tutor or



lecturer has a class of 20 or 30, whom he can address collectively and examine individually, so that he can ascertain the degree of their attention and the nature of their difficulties. The personal acquaintance subsisting between teachers and learners so circumstanced, and likewise connected by various other ways, is regarded as one of the most important and characteristic features in the Cambridge system. The college lectures will of course assist the student in preparing for the University examinations, but their more immediate purpose is to inform and direct the pupil in respect to the *College* examinations. These now take place in all the Colleges, generally at the end of the academical year. As each examination in each College fills from ten to thirty sheets with printed questions, the University press is absolutely clogged with these documents at the time of the examinations. The *fellows* are generally the examiners in their respective Colleges, and this is one of the most important of their functions. In selecting them, reference is almost universally had to their fitness for this office. In the larger Colleges, a special examination is held when a fellow is to be chosen. The annual College examinations differ from the University examinations in having for their subjects certain selected works of ancient authors, and certain particular branches of mathematics for students of each particular standing. In his reading the particular portions of literature thus fixed upon, the student is directed to make himself master of the main points of criticism, history, and antiquities, which bear upon them, with the illustration which they receive from other ancient authors, and various similar topics. In this employment, he is assisted by his tutor or lecturer, who communicates the results of his own reading as applied to the author thus placed before him. The results of the annual College examinations are notified by an arrangement of the competitors into various classes, which are publicly exhibited in the particular College. For those who have activity and talents there are additional opportunities for exertion, as declamation, prize essay, verse prizes, scholarship, etc.

Perhaps the most peculiar of the institutions of Cambridge is that of fellowships. Those who are elected fellows of a College become possessed of a small stipend, of very different value in different instances; and in most Colleges they succeed, in the order of their seniority, to the choice of certain livings, as they become vacant. It is a common occurrence, that the electors in the smaller Colleges, (the master and the fellows,) adopt a more meritorious person from another College, passing over members of their own, who are judged less fit for the office of examiners. This is more especially the case when they wish to obtain a fellow for a tutor or an assistant tutor.

The business of private tutor, one of considerable importance, is undertaken, in a great number of instances, by bachelors of arts. In this way, the pupil receives the instruction and advice of his tutor, alone, during a certain time, generally an hour every day. A tutor, who has eminently distinguished himself, is always much sought.

Many of the fellowships are restricted with the conditions, that the holders shall come from certain schools, counties, etc. A strong disposition has appeared in the Colleges to get rid of these fetters. In many of the fellowships not founded by private persons, these restrictions are substantially removed. The fellowships are of great use in supplying both the University and the Colleges with officers of various denominations requisite for the management of their affairs or their discipline, with tutors public and private, with examiners, and also with a sort of academic public, which connects and mediates between the officers and undergraduates. They also afford the means of retirement and study to many persons who prefer such occupations to the struggles of professional or public life. It would be hardly too much to say, that these situations supply the only encouragement which England now offers to the cultivation of learning and mathematical science. A youth of narrow fortune, who has a strong bias to these studies, looks to a College fellowship as the goal of his desires, and the means of cultivating his favorite pursuits; and if his desires are limited to this object, he rarely fails.\*

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\* British Quarterly Journal of Education, 1831, vol. ii. pp. 242—250.

## ALUMNI OF DARTMOUTH COLLEGE.

BIOGRAPHICAL SKETCHES OF GRADUATES AT DARTMOUTH COLLEGE  
IN THE CLASS OF 1786.

[Prepared in part by the late JOHN FARMER, Esq.\* Corresponding Secretary of the New Hampshire Historical Society.]

[Brief notices of all the Graduates at Dartmouth College down to the year 1788 have been published in the previous volumes of the American Quarterly Register. The course pursued in respect to the other classes, will be adopted in reference to this class.]

## WILLIAM BREWSTER, B. A.,

was the son of John and Mary Brewster of Hampton, Ct., and was born June 17, 1764. His first American ancestor came to Plymouth, Ms. in 1620. His name was William, and he was a Ruling Elder in the church at that place. He was born in England, 1560, and died at Duxbury, Ms., April 16, 1644, in his 84th year. The names of his children were Patience, Fear, Love (a son.) Wrestling, Jonathan, Lucretia, William, and Mary.†

Love Brewster, the son of Elder Brewster, married Sarah Collins, [or Collier,] May 15, 1634. Their children were Nathaniel, William, Wrestling, and Sarah. Wrestling, the son of Love and Sarah, had four sons, viz. Jonathan, John, Joseph, and Nathaniel. The last mentioned Jonathan had five sons, viz. James, Peleg, Jonah, Elijah, and Jonathan. Peleg was born February, 1717, and lived in what is now Windham, Ct. (Scotland Society,) and removed to Canterbury, (Westminster Society,) where he died, 1801, aged 84 years. He had but two children, John and Jedediah. John, the father of William who graduated at Dartmouth College, was born June 14, 1739. He settled at Hampton, then Canada Parish, in Windham, in the practice of medicine, and married in November, 1760, Mary Durkee, a daughter of Capt. William Durkee one of the first settlers of the place. Their children were Mary, William, John, Augustus, Royal, Abel and Sophia (twins.) Mary died Sept. 9, 1805, William, the subject of this notice, died Jan. 4, 1789. John is deaf and dumb, has been a portrait and miniature painter, and now lives in Buxton, Me. Augustus died Jan. 30, 1789, aged 21 years, at which time he was a medical student. Royal practised medicine at Buxton, Me. and died March, 1835. The mother of these children died 1783, and the father married in 1789, Ruth Avery, daughter of Rev. Ephraim Avery of Brooklyn, Ct. and had children, viz. Elisha, who died in infancy, William Augustus, born Dec. 10, 1791, Sophia, who died in 1800, aged 5 years, and Betsey Avery, who died, 1838, aged 40 years. The father of these children, having practised medicine fifty years, died in August, 1823, aged 84 years, and his second wife died May, 1823. Her father died early in life, and her mother married for her second husband, Mr. Gardiner, the proprietor of Gardiner's Island, off New London, Ct. After his death she married Gen. Israel Putnam, who outlived her. She died during the Revolutionary war at the town of Rye, in the State of New York, near Greenwich, Ct., where Putnam rode down the precipice to escape from the British troops who were in pursuit of him.

William Brewster, of whom we would now more particularly speak, was fitted for college at the Academy in Plainfield, Ct. under the famous Mr. Ebenezer Pemberton. He entered college the Freshman year and graduated with his class highly respectable for scholarship. Soon after graduating he commenced the study of Divinity and pursued it until he was licensed to preach. He was never settled in the ministry. His health was feeble when he graduated, and he slowly declined in a consumption till he died, aged 24 years, in twenty-eight months after taking his degree. He was a pleasant, social young man, much esteemed and beloved, of good talents and promise.

The following lines are inscribed on the marble at the head of his grave.

"Oh death, thou cruel foe to human kind,  
Thy rage no art can tame, no strength can bind;  
'Tis thou that blasts the youthful scholar's hope,  
By thee, the strictest friendship's broke;  
For thee a father mourns, a son in sighs,  
While tears steal softly down a sister's eyes.  
Here Brewster lies cut down in early youth,  
A son of science and the friend of truth."

[William Augustus Brewster, M. D., Dr. Thacher's History of Plymouth, Dr. Allen's Biog. Dict.]

Of the name of Brewster, fifteen have received degrees at colleges in this country.

\* As these Sketches were left in an unfinished state, alterations and additions have been made, as information has been obtained.—Eos.

† Dr. Brewster of Hampton, Ct. thinks that the names of the children of Elder Brewster were Trulove, Wrestling, Jonathan, Lurvonja, William, Mary, and Nathaniel.

## JOHN CALEF, B. A.

Mr. Calef was born in Kingston, N. H., Sept. 23, 1762. His father was Col. John Calef of the same place, and his mother's name before marriage was Judith Chellis. She was of Kingston also. The grandfather of the subject of this notice, it is believed, lived for a time in Newbury, Ms. but afterwards in Kingston, where he died. His birth place is not known. Mr. Calef prepared for college with the Rev. Elihu Thayer, D. D. of his native place, who was in the habit of instructing youth in the common branches of education. After leaving college he contemplated studying medicine; but his health not admitting of close application to literary pursuits, he abandoned the idea and turned his attention to agriculture. He, therefore, never entered either of the learned professions. Mr. Calef married Abigail Bartlett, Nov. 27, 1788. They have had three daughters, viz. Abigail, Salome, and Helena. Salome died a few weeks short of the age of eighteen years. Helena is married and lives in Heniker, N. H. Abigail still resides with her parents. Mr. Calef has been employed more or less in town business, and he one year represented Goshen, N. H., where he now resides, in the General Court. He also lived a few years in Pembroke, N. H. He and his wife are quite infirm.—[*Rev. Ora Pearson, Rev. Abraham Burnham, Rev. Peter Sanborn and Rev. Abel Manning.*]

Only three of the name of Calef have graduated at the colleges in the United States.

## BARUCH CHASE, M. A.

In seeking information in reference to Mr. Baruch Chase, we have found materials for brief notices in respect to a number of the descendants of Aquila Chase, who was the first of the name of Chase who came to this country. We shall, therefore, speak of various individuals of the family, and not confine our remarks to the individual at the head of this article, believing that the genealogical account will be interesting and worthy to be thus preserved.—AQUILA CHASE was born in Cornish (England) in 1618. He came to this country in 1640 and located himself at Hampton, N. H., and five years afterwards moved to Newbury, Ms. with his wife Anne. They had eleven children. He died in Newbury, Dec. 24, 1670.—MOSES, the youngest of his sons, was born Dec. 24, 1663. He married Anne Follansbee Nov. 10, 1684. They had many children. Their first was DANIEL, born Sept. 20, 1685. He married Sarah March, Jan. 2, 1707. They had many children. Their first born was Samuel. He married Mary Dudley. They had a large family, five sons and six daughters. Their sons were Samuel, Dudley, Jonathan, March, Solomon.—DUDLEY married Alice Corbet of Mendon, Aug. 23, 1753. They lived in Sutton about ten years, and then moved to Cornish, N. H. They had fifteen children, viz. John, Mercy, Lois, Simeon, Abigail, Salmon, Ithamar, Baruch, Alice, Sarah, Daniel Corbet, Heber, Dudley, Rachel, Philander. Eight of these first mentioned were born in Sutton; the remainder in Cornish. Five of these sons were educated at Dartmouth College, viz. Salmon, Baruch, Heber, Dudley, Philander. John, the first born, died very young—Simeon, Ithamar, and Daniel Corbet were farmers. All the daughters married well and brought up families, most of them large. Salmon was an Attorney and Counsellor at Law in Portland.\* Baruch is an Attorney and was Solicitor for Hillsborough County, N. H., for ten years, justice of the peace and President of Merrimack County Bank. He has held also various minor offices. Heber was a physician. Dudley was an Attorney at Law, a member of the General Court of Vermont, Chief Judge of Supreme Court, Member of Congress in the House of Representatives and also in the Senate. Philander has many years been preaching the Gospel and is now Bishop of Illinois. It is expected that a full history of his life will soon appear. These five brothers, after they left college, each instructed a private school for about two years.—Baruch was instructor of Moor's School, connected with Dartmouth College, for one and a half years. He prepared twenty-seven young men for college, who entered that institution, and most of them have been honorable and useful men.

The following is a copy from the Family Record of Dudley Chase and Olive Corbet. They were married Aug. 23, 1753—their children were fifteen.

John—lived only a few days.		
Mercy, born April 6, 1755,	married Stephen Child,	had a large family.
Lois, b. Aug. 16, 1756,	“ Benjamin Smith,	“ “
Simeon, b. June 14, 1758,	“ Mary March,	“ two children.
Abigail, b. Nov. 9, 1759,	“ John Morse,	“ many children.
Salmon, b. July 14, 1761,	“ Mary Simpson,	“ five children.
Ithamar, b. Sept. 27, 1762,	“ Jennette Ralston,	“ many children.
Baruch, b. March 27, 1764,	“ Ellen Wiggin,	“ three children.

\* Some account was given of him in the last number of the American Quarterly Register, in the article containing Statistics respecting the Bar of Cumberland County, Me.



Alice, b. Oct. 17, 1765,	married Bibye Lake Cotton,	had many children.
Sarah, b. Sept. 14, 1767,	“ Tireh Durkee,	“ one son only.
Daniel Corbet, b. Jan. 13, 1769,	never married }	{ both died about twenty-four years old.
Heber, b. Sept. 2, 1770,	never married }	
Dudley, b. Dec. 30, 1771,	married Olive Brown,	
Rachel, b. Jan. 10, 1774,	“ Joseph Dennison,	had a large family.
Philander, b. Dec. 14, 1775,	{ “ Mary Fay, and	{ “ many children.
	{ “ S. M. Ingraham,	

Baruch Chase prepared for college in Moor's School at Hanover. He read law with Bradley, Buck, and Aaron Hutchinson, Esqrs. at Lebanon, principally with the latter. He commenced business in Hopkinton, N. H., Oct. 4, 1790; married Ellen Wiggin, daughter of Benjamin Wiggin, Esq. and sister of Benjamin Wiggin and Timothy Wiggin, now of London, Eng., and had three children, a daughter who died in a few days after birth, Benjamin Wiggin and Samuel Greenleaf; the former a merchant in Philadelphia, the latter a farmer in Hopkinton.

Of the grandchildren of Dudley Chase and Olive Corbet, seven have been educated at college, viz. two sons of Philander Chase, two of Ithamar Chase, one son of Salmon Chase, and two sons of Rachel Chase, who married Joseph Denison, M. D.—[*Records of the Chase Family.*—There have been forty-five graduates of the name in the country.

#### ERASTUS CLARK, M. A.,

was the son of Doct. Clark, a physician at Lebanon, Ct. He was young in college, of a sprightly turn of mind, and a good scholar. He studied law with his brother at Windham, Ct., became a very respectable attorney, lived at Utica, N. Y., and was a member of the State legislature as a representative and also as a senator. Possessed of good common sense, great integrity of character, and unostentatious piety, he was much beloved by those who knew him, and sustained with credit to himself and with the approbation of others, the office of elder in the Presbyterian church where he lived. He married Sophia Flint, a niece of the Rev. Dr. Flint of Hartford, Ct., who resided at that time with her uncle. She still lives, but her husband died before 1830.—[*Hon. Charles Marsh, Gen. John Francis and Hon. Calvin Goddard.*—One hundred and sixty individuals of the name of Clark or Clarke have graduated at the colleges in this country.

#### WILLIAM DANIELSON, B. A.,

son of Col. Danielson, was born at Killingly, Ct. He was one of the most modest and unpretending, and yet one of the best scholars in his class. He was a man of deep thought, but of few words. It is not known that he entered upon the studies of a profession. He died within a year or two after graduating, and probably fell a sacrifice to severe study.—[*Rev. Azel Washburn, Hon. Charles Marsh, and Hon. Calvin Goddard.*—Four of the name have graduated.

#### ELKANAH DAY, B. A.

He was from Westminster, Vt., at which place his father was a physician. He studied medicine and commenced the practice of it in Reading, Vt., where he resided a few years, and then moved away; but where he went, or whether he is now living is not known.—[*Hon. Charles Marsh, Rev. Azel Washburn.*]

Twenty-nine of the name have graduated.

#### GORDON DORRANCE, M. A.

He was born August 1, 1765, in what is now called Sterling, one of the most eastern towns in Connecticut. His parents were born in the same place, and his grand-parents, on the side of his father and mother both, lived and died in that town. He prepared for admission to college with the Rev. Levi Hart, D. D. of Griswold, formerly the North Society in Preston, Ct. After graduating, he spent a season in teaching at Griswold, and then studied divinity with Dr. Hart. He commenced preaching at the close of the year 1788, and was ordained at Windsor, in the County of Berkshire, Ms., July 1, 1795. Having labored faithfully and successfully as a minister of Christ in that place for nearly forty years, he was dismissed in 1834. Since that time, preferring the ministry to any other employment, he has frequently preached, though not with a wish or view to settlement. He now resides at Sunderland, Ms. He married for his first wife a daughter of Daniel Morgan, Esq. of Griswold, by whom he had two children. One died in infancy. The other, named Gardiner, still lives;—graduated at Williams College in 1820, where he also received a master's degree, and also the degree of doctor of medicine;—is now a practising physician at Amherst, Ms. For his second wife, who still survives, Mr. Dorrance married the widow of the late Col. Moses Tyler of Griswold, Ct.

Eight of the name have received degrees.

## MOSES FISKE, M. A.,

was the son of Peter Fiske, who was born at what is now called Sherburne, Ms. His grandfather bore, it is believed, the name of Isaac, and was a descendant of the ancestor, David Fiske, who fled from persecution in England, with several brothers and their mother, and settled in Watertown, Ms., and was one of the early proprietors of the town, and was admitted a freeman in 1638. Of his emigration from England to this country and settlement in Watertown, there is a particular account in Mather's *Magnalia*. Peter Fiske married Sarah Perry, daughter of Joseph Perry, who was of Marlborough, Ms. His son Moses was born at Grafton, Ms. in 1759. He prepared for college principally with Rev. Samuel Reed of Warwick, Ms. When he graduated in 1786, he delivered the salutatory oration in Latin. In 1788, he was appointed Tutor in Dartmouth College, and continued in that office until 1795, discharging its duties with great fidelity and ability. He was very thorough and successful as an instructor. Before or about the time he became Tutor, he was approbated to preach the gospel, and delivered a few discourses, but soon abandoned the idea of following the ministry as a profession. More than forty years ago he went to Tennessee, and is now living there in the 80th year of his age, in Hilham, Overton County. He remained single until he was more than fifty years of age. He then married, and has brought up a family of nine children, eight of whom are now living. Mr. Fiske always possessed a fondness for learning, and, although his principal business of late has been agriculture, yet he has continued to apply himself to reading and study. No man of his years, probably, has kept up with the times better than he has done. Not a few individuals in the State of Tennessee are indebted to him for the education they have acquired. He was always disposed to encourage the desponding and aid the needy. While Tutor in college, although his means were quite limited, he assisted many, and furnished some with almost their entire means of procuring an education.

He early manifested a strong disapprobation of involuntary servitude, went to Tennessee an enemy to slavery, and remains so to this day. He never was the owner of a slave, although their services would have been very convenient to him.

He has never filled any public office higher than that of a justice of the peace, as he never could without soliciting it from the people. This he would not condescend to do.

He was the author of many fugitive pieces, as essays and poetical effusions. He was for some time editor of a periodical called the "Eagle," published at Dartmouth College. He published a sermon, entitled, "Tyranical Liberty-men: a Discourse on Negro Slavery in the United States, composed at ——— on the late Federal Thanksgiving day, (19th Feb. 1795.) 'And I beheld the tears of such as were oppressed, and they had no comforter, and on the side of the oppressors there was power, but they had no comforter.' (Eccl. iv. 1.)" He published also an English grammar, called "The Young Gentleman and Ladies' Accidence," published at Worcester, Ms. in 1792. In 1811, October 31, he was elected a Corresponding Member of the Massachusetts Historical Society. The American Antiquarian Society has also honored him by electing him a member of their institution. He is an elder brother of the Rev. John Fiske of New Braintree, Ms.—[*Rev. John Fiske and Rev. Thomas A. Merrill, D. D.*]

Fifty-two of the name of Fisk or Fiske have graduated.

## STEPHEN FULLER, M. A.,

was born at Mansfield, Ct., December, 1757. His father, David Fuller, was a farmer in rather low circumstances as to property, but a very devoted Christian. The son continued with the father till he was twenty-one, laboring on the farm and assisting in supporting the family. Having hopefully become a subject of grace under the ministry of the Rev. Dr. Richard Salter, who was pastor of the church in Mansfield, he concluded, with the advice of his pastor and other Christian friends, to attempt to obtain an education for the ministry. He commenced fitting for college with Dr. Salter. Soon after this his father removed his family to Stafford, and his son went with him and taught a school in that place, pursuing at the same time his preparatory studies with the Rev. John Willard. After being at Stafford a year or two, he went to Hanover, N. H., and was received into the family of the Rev. Eden Burroughs, then pastor of the church in the East parish of Hanover, who treated him as a father during his collegiate course, and, in a pecuniary way, assisted him. After graduating, Mr. Fuller commenced the study of theology with Mr. (afterwards Dr.) Burroughs. During that time he taught a school in the vicinity. He also spent two or three months in the study of divinity with the Rev. Mr. (afterwards Dr.) Burton of Thetford, Vt., from whom he derived much benefit. There was a very intimate friendship between them as long as Mr. Fuller lived. Being but twelve miles apart, they used to be frequently in each other's study, praying and conversing together. Before settling in the ministry, Mr. Fuller preached in various

places with great acceptance. Having received an invitation from the people in Vershire, Vt. to become their spiritual guide, he accepted their invitation, and was ordained their first minister September, 1788, and was soon after married to Miss Phebe Thurston of Hollis, N. H. They had ten children, seven sons and three daughters. Their names are Henry, Stephen Hopkins, Sewall, Phebe, Lucy, Lydia, Edwin, Edward Crocker, David Thurston and Joseph. Phebe, the eldest daughter, married the Rev. Silas M'Keen, now of Belfast, Me. She died at Bradford, Vt., leaving three daughters, now grown. Lydia, the youngest daughter, died in Vershire soon after her sister. Two of the sons, Henry and Joseph, are settled ministers in Connecticut, graduates of Middlebury College. Two other sons, Edward C. and David T., are graduates of Williams College. Edward C. is a minister and stated supply at Piermont, N. H., and David T. is an attorney in Delaware, Ohio. Sewall and Edwin are farmers, the first in Vershire and the second in Fairlee, Vt. Stephen H. is a practising physician in East Haddam, Ct. All the children have become professors of religion except two.

Mr. Fuller was one of the editors of the "Adviser, or Vermont Evangelical Magazine," issued at Middlebury. He published several sermons; one delivered at the installation of the Rev. Sylvester Dana of Orford, N. H.; one delivered at the ordination of the Rev. Joel Byington, from Matt. xxviii. 20; one on Lord's day, March 31, 1811, from Isa. viii. 20; one from the text "What is truth?"; also four "On the advantages of Union and Christian Discipline in Churches."

Mr. Fuller was accounted one of the best preachers in Vermont in his day. He was often called to officiate on special occasions. His manner in the pulpit was deliberate and peculiarly adapted to interest the attention. He seldom preached without an attentive auditory. His exhibitions of divine truth were always clear and forcible, and some of his illustrations of the guilt of the sinner were uncommonly impressive. His views of the distinguishing doctrines of the gospel accorded with those of Edwards and Hopkins. He was a man highly respectable for talents and scholarship, a sound and able theologian, and a useful minister of Jesus Christ. There was a general revival of religion in his congregation in 1808-9, besides other partial seasons of grace. An account of this revival was published in the "Adviser." The estimation in which he was held as a divine may, in some measure, be learned from the fact that a number of young men pursued their theological studies under his direction.

Mr. Fuller was constitutionally retiring, and never very social except with his most intimate friends. He was very grave, and his habits of study excellent. His judgment was good, and appears to have been appreciated, for his opinions and advice were often sought in difficult cases. Having labored faithfully in the ministry in Vershire about twenty-eight years, he died, greatly lamented, in 1816, aged 60. His widow still survives, though quite infirm.—[*Rev. Henry Fuller, Rev. Thomas A. Merrill, D. D. and Rev. Azel Washburn.*]

Fifty-one of this name have received degrees at the colleges in this country.

#### CALVIN GODDARD, M. A.,

was born at Shrewsbury, in the County of Worcester, and Commonwealth of Massachusetts, on the 17th day of July, A. D. 1768. His father was Daniel Goddard, a farmer who lived upon and owned a farm of three hundred acres near the meeting house in Shrewsbury, of which his grandfather was first proprietor, and where he lived and died. His grandfather, Edward Goddard, was born at Watertown, Ms. March, 1675, and died at Framingham, Feb. 1754. He was for many years a justice of the peace, and represented that town for a succession of years in the General Court, and in May, 1733, was appointed a member of his majesty's council, which office he held for three years under Governor Belcher. He was the son of William Goddard, who was born in London, and came to this country, a fugitive from religious persecution, in 1666. The great fire in London the same year consumed his house, and all his property in London. His father, Edward Goddard, a wealthy farmer in Norfolk county, England, being on the "parliament side," had his house destroyed and plundered by a company of cavaliers. The mother of the subject of this notice was Mary Willard, of Grafton, Ms. and was married November 17, 1756. She was related to the family of Willards in Massachusetts. To her pious instructions, exertions, and maternal kindness, her son was greatly indebted. Mr. Goddard prepared for college at Shrewsbury, partly under the care of a relative, Nathan Goddard, Esq., who lived at that place, and was a graduate of Harvard College; partly under the care of Rev. Benjamin Stone, who spent the cold winter of 1780 at his father's house, because the depth of the snow would not allow him to leave it; and partly under the care of Rev. Joseph Sumner, D. D., many years the clergyman of that town. His employment has been that of a lawyer. Before entering upon his profession, however, he was preceptor of Plainfield Academy, Ct. where he taught Latin and Greek two years. He studied law in the office of Col. Jeremiah Halsey, of Preston, County of New London, Ct., was admitted to the bar November, 1790, and commenced the practice of



law in Plainfield, County of Windham, in the winter of 1791-2. In 1795, he represented that town in the General Assembly, and continued to do so with little intermission until 1800, and in 1799—1800 was Speaker of the House of Representatives in the State Legislature. He was elected a member of Congress in 1801, and afterwards a second and third time. In the spring of 1805 he resigned his seat in the ninth Congress, to which he had been elected the preceding autumn. In the spring of 1807 he removed to Norwich, Ct., where he now resides—while he still represented the town of Plainfield in the General Assembly, and was again chosen Speaker of the House of Representatives. He was successively for several years Mayor of the City of Norwich, until he resigned that office. From 1810 to 1815 he was a member of what was then called the upper house, now Senate. In the year 1814, was elected member of the convention commonly called the *Hartford Convention*, and subsequently by the Legislature appointed delegate to proceed to Washington, and attempt to carry into effect the objects of that body, which was rendered unnecessary by the arrival of the Treaty of Peace. In 1815 he was elected one of the Judges of the Superior Court, and continued in that office three years, until a revolution took place in the political character of Connecticut, when in 1819-20 seven members of the Court, he with others, had *leave to retire*. He was elected in the spring of 1819 a Representative in the General Assembly from the town of Norwich, as is supposed, in part by those opposed to his politics. From that time to the present he has devoted his time sedulously to his profession. On the 27th November, 1794, Judge Goddard was married to Alice Cogswell Hart, at that time the only daughter of the Rev. Levi Hart, D. D. of Preston, now Griswold, New London County, and granddaughter of the Rev. Dr. Bellamy of Bethlem, Litchfield County. She was a woman of great excellence of character, and died in May, 1832. They were blessed with six children; Charles Backus, who graduated at Yale College in 1814, studied law, and in 1817 migrated to Zanesville, Ohio, where he married Harriet Convers, and has ever since been in the practice of law, has a family of seven children, the eldest of whom is now a member of Yale College;—George Calvin, a graduate of Yale College, studied law and resided for a time in Philadelphia, has been several years in the practice of law in New York, where he married Catharine, a daughter of Seth P. Staples, Esq., and where they now reside, with a family of three children;—Alice Hart, who married Asa Child, Esq. a graduate also of Yale College, a lawyer now residing in Norwich city—they have three children;—Julia Tracy, who now resides with her father;—James Burrill, is a merchant in Norwich, married Jane Newton Adams, has two children, and they reside with his father;—Levi Hart, a graduate of Yale College, studied law in the office of his father, and for a time at the law school in Cambridge, Ms.; admitted to the bar; married Mary Woodbridge Perkins; removed to Ohio, where he practised law two years; returned, gave up his profession, and is now a farmer, residing at Salem, in New London County, Ct. Judge Goddard has been a distinguished lawyer and civilian, and a very worthy citizen; and in his declining years, enjoys the hope of a glorious immortality.—[*Genealogy of the Goddard Family.*]

Twenty-two of the name of Goddard have received academical degrees.

#### DANIEL GORDON, M. A.,

was the son of Daniel and Jennet Gordon, of Lisbon, Ct., and was born about 1765. It is not known where he attended to his preparatory studies, but he passed his collegiate life with the usual reputation. He immediately entered upon the study of medicine, under the direction of Dr. Elisha Perkins, of Plainfield, Ct., and having finished his studies, he went into the practice of physic in that town, where he continued several years, a respectable and useful physician. Dr. Gordon married Miss Priscilla Pierce of Plainfield, a lady of great worth, by whom he had a number of children, viz. Jedediah, Chauncy, Daniel, and Mary. In the course of eight or ten years after marriage, he removed with his family to Granville, N. Y. Where he now resides, is unknown, though it is believed that both he and his wife still live.—[*Rev. Jacob Allen, Rev. Gordon Dorrance.*].—Twenty-two of the name of Gordon have received degrees.

#### STEPHEN GROVER, M. A.

He was a native of Tolland, Ct. and the son of Joseph Grover, who was also, probably, born in the same town. He was engaged as a soldier in the Revolutionary war, where he received a wound. He entered college considerably advanced in life, having attended to his preparatory studies under the tuition of the Rev. Nathan Williams, D. D. He was a very pious, worthy man, though not a distinguished scholar. His theological course of instruction, he pursued with Dr. Williams, of his native place. Mr. Grover married and settled in the ministry in Caldwell, a town adjoining Newark in New Jersey, and there died suddenly in his bed at 3 o'clock in the morning of June 22, 1836, in the 78th year of his age, and the 50th year of his ministry. His brother Joseph graduated at Dartmouth in the class of 1773, settled in the ministry, and is supposed to be yet living.—[*Rev. Abram Marsh, Hon. C. Marsh.*].—Four of the name have received degrees.

## WILLIAM SHERMAN HART, M. A.

He was the son of the Rev. Levi Hart, D. D. of Preston, Ct., and fitted for college with his father. After graduating, he studied law with Judge Tapping Reeve of Litchfield, Ct. and about the time he became of age, commenced practice in his profession at Norwich city, in his native State, where he remained for more than twenty years. He afterwards removed to the State of New York, and in 1834 died, at the house of his son, who then resided at Bristol, Pa.

Mr. Hart was married twice. His first wife was Miss Eunice Backus of Norwich, and his second wife was Mrs. Eliza Brown, an English lady, who was the widow of Maj. Jackson Brown of the British army, and had at the time of this marriage a large family of children. She has deceased. Mr. Hart had one son by his first wife, whose name is William Backus. He graduated at Yale College in 1817, and now resides in the city of New York.—[*Hon. Calvin Goddard.*]

Of the name of Hart, thirty-seven have been graduated.

## ASAHEL HUNTINGTON, M. A.,

was born in Franklin, Ct., March 17, 1761. His paternal ancestors were among the early settlers of Norwich, of which Franklin was a part before its incorporation as a town. His grandfather, Deacon Christopher Huntington, died at an advanced age, leaving four sons, viz: Christopher, Theophilus, Elisha and Barnabas. His father, Barnabas, was born June, 1728, and died April 14, 1787. He worthily sustained the office of deacon, and was greatly respected for his moral worth. His mother, whose maiden name was Anne Wright, was born Oct. 18, 1732, and lived to nearly the age of one hundred years. She was a woman of great excellence of character, and a pious and devoted Christian. Under the faithful instruction and guidance of such parents, the subject of this notice made an early profession of religion, which he illustrated and adorned through the remainder of his life. He determined to devote himself to the work of the ministry, and pursued his studies preparatory for college under the tuition of the Rev. and venerable Samuel Nott, D. D. who still survives as pastor of the church in Franklin. When his class graduated he pronounced the valedictory oration. He pursued his theological studies for the term of nearly three years, at first under the direction of Rev. Dr. Charles Backus of Somers, Ct., and afterwards under Rev. Dr. Levi Hart of Preston, (now Griswold,) Ct. He was ordained as pastor of the Congregational Church and Society in Topsfield, Ms. November 12, 1789, as successor to the Rev. Daniel Breck. Dr. Hart preached his ordination sermon. He was married to Alethea Lord, daughter of Elisha Lord, M. D. of Pomfret, Ct., June 2, 1791. Having fulfilled a successful and useful ministry for a period of nearly twenty-four years, among an entirely united church and people, he died April 22, 1813, after a sickness (throat distemper) of five days, leaving a widow, who still survives, and five children, viz: Alethea, Elisha, Asahel, Hezekiah and Mary Ann, of whom only two now survive, viz: Elisha Huntington, M. D. of Lowell, Ms., and Asahel Huntington, counsellor-at-law, of Salem, Ms. The discourse at his funeral was preached by Rev. Isaac Braman of Rowley, (now Georgetown,) and was published in connection with a sermon partly written out by Mr. Huntington on the same day that he was seized with his last illness, from the text "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

Mr. Huntington published several occasional discourses. He was a discriminating and faithful preacher. His theological opinions were strictly evangelical; but being a truly wise man, and affectionate and conciliatory in all his intercourse with his people, he secured and retained their confidence, attachment and respect throughout the entire period of his ministry. In the private relations of life, he was a model of all that was good and excellent. His praise is still in the churches, as well as in the hearts of all who possessed an intimate knowledge of his character and virtues.—We close with an extract from the sermon preached at his funeral by the Rev. Mr. Braman. "His moral and religious character was without a blot. In all social and relative duties, he was faithful and scrupulously exact. Of conjugal affection and parental tenderness and fidelity, he was a model. As a friend, (and to whom was he not a friend?) he was affectionate and sincere. Modest and unassuming, as well as of a social turn, he was uncommonly amiable as a companion. As if born for the sole purpose of comforting the afflicted and making his fellow creatures happy, his life was that of active benevolence. As a minister of the gospel, his praise is in the churches—among the people of God, who are willing to hear divine truth, though it come to them in a still small voice. In prayer he was fervent, solemn and devout. To know the mind of the Lord was his first object, and then to declare it to his hearers for their instruction and profit. A faithful servant of Christ, mindful of his responsibility to him, and sincere in his affection for his people, he watched for their



souls as one that must give an account; not shunning to declare the whole counsel of God."—[*Asahel Huntington, Esq. and Rev. Peter Sanborn.*]

Sixty-one of the name have graduated at our colleges.

### CHARLES MARSH, LL. D.,

was born at Lebanon, Ct., July 10, 1765, and was the son of Joseph Marsh, who was also a native of Lebanon. His mother's maiden name was Dorothy Mason, and her father, Dea. Mason, who resided in that part of Norwich which is now called Franklin, was half brother of the celebrated missionary, David Brainerd, by the mother's side, and she, Mrs. Marsh, was sister to the father of the Hon. Jeremiah Mason of Boston. The father, with his family, moved to Hartford, Vt. about the year 1773. In the Revolutionary war he was a colonel, and commanded a regiment. He was chief justice of the county court for many years, and also lieutenant governor of the State.

The subject of this biographical notice fitted for college at Moor's school in Hanover, N. H., under the instruction of the pious Mr. Jacob Wood. He entered Dartmouth College in 1782, and graduated one of the best scholars in his class in 1786. He pursued the study of law under the direction of the Hon. Tapping Reeve, LL. D. of Litchfield, Ct., a graduate of the College of New Jersey, who in 1784 established a law school, and became a distinguished instructor of youth in the legal profession. At the usual time Mr. Marsh was admitted to the bar of Connecticut, and, in May, 1789, he was admitted to the bar in Vermont, having removed to Woodstock, where he has ever since resided and followed the practice of his profession. He was appointed District Attorney of the United States for the State of Vermont in 1797 by President Washington, and he continued to hold that office till the accession of Mr. Jefferson to the presidency, when he was removed. He was elected a member of Congress, and served in that capacity from 1815 to 1818—one term.

In his profession, Mr. Marsh has ranked high, and his opinion and advice on legal subjects have been much sought. Twelve or fifteen individuals have pursued their studies in the law under his direction.

Mr. Marsh has taken a deep interest in the cause of education and of religion. In 1809, he was elected one of the Trustees of his Alma Mater, which office he holds to the present time. He was elected in 1818 a corporate member of the American Board of Commissioners for Foreign Missions. He has been President of the Vermont Bible Society, and he is at the present time one of the Vice-presidents of the American Education Society, and of the American Bible Society.

In 1790, Mr. Marsh was married to Ann Collins, daughter of Mr. John Collins of Litchfield. They had two children, Charles and Ann Collins. Charles graduated at Dartmouth College in 1813, studied law at Litchfield, Ct., and in the State of New York, where he was admitted to the bar in 1816. He settled at Lansingburgh, N. Y., and married Mary Leonard of that place, and died at Louisville, Ky. July, 1817, while on a journey for his health. The daughter married Dr. John Burrell of Woodstock, where they now reside. In 1793, Mr. Marsh was bereaved of his wife; and in 1798 he married for his second wife Mrs. Susan Arnold, widow of Josiah Lyndon Arnold, Esq., a graduate of Dartmouth College, and an attorney at St. Johnsbury, Vt. She is the daughter of Dr. Elisha Perkins of Plainfield, Ct. By this marriage, he had children—Lyndon Arnold, who graduated at Dartmouth College 1819, and is an attorney at Woodstock, Vt., married Lucy Swan, daughter of Benjamin Swan, Esq., and has one son; George Perkins, who graduated at Dartmouth College 1820, and is an attorney at Burlington, Vt., married Harriet Buel, daughter of Col. Ozias Buel of Burlington, by whom he has one surviving son, his wife having died about 1832, and he has recently married for his second wife Caroline Crane; Joseph, who received a degree of medicine at Dartmouth College 1830, and is a physician at Burlington, Vt.; Sarah Burrell, who married the Hon. Wylls Lyman, a graduate of Yale College, and an attorney at Burlington, Vt.; and Charles, who resides with his father.

Forty-nine persons of the name of Marsh have received degrees.

### NATHAN MUSSEY, B. A.

He was born in Spencer, October 29, 1762. His father, Mr. John Mussey, was a respectable farmer of that place, with whom his son spent the early part of his life. About the age of sixteen, he was out during a few short campaigns in the American service in the Revolutionary war. He fitted for college with Rev. Daniel Foster, then minister of New Braintree. After graduating in 1786, he went into the lower part of what is now the State of Maine, and it is said that he preached there. It is not known with whom he studied theology. In 1788, he returned to Spencer, and preached for Rev. Mr. Pope several times. He then took a school in the centre of the town, but before



his time expired, he left the place one evening without even informing his friends where he was going. His method of leaving, led people to suspect that he was suffering some alienation of mind. It is thought that he injured his intellectual powers by too close application to study. His friends received no intelligence from him till the end of eight years. He then wrote to them that he first went to Maine, and then to the West, had also been to New Orleans and the West Indies, and was then in Ohio. He remained in Ohio, working at the carpenter's trade, and lived alone. He was living a few years since at Marietta, but whether he is now alive is uncertain. He was a man of considerable mind, but his mental powers were not properly disciplined.—[*Rev. Levi Packard.*]

Five of the name of Mussey or Mussy have received degrees.

#### REED PAIGE, M. A.

He was the son of Col. Timothy Paige of Hardwick, Ms., and was born in that place Aug. 30, 1764. He was an excellent scholar. Having finished his academical course, he pursued his studies in divinity under the guidance of the Rev. Nathanael Emmons, D. D. of Franklin, Ms. He was ordained the first minister of the church in Hancock, N. H. Sept. 21, 1791, and continued to labor among them in word and doctrine till his death, which occurred July 22, 1816, at the age of 52. He was esteemed by his brethren in the ministry and by his people as a man of strong mind, and a good preacher. He was highly respectable as a divine, sound in religious sentiment, and correct in moral practice. During the latter part of his life, he entered deeply into politics, and represented the town of Hancock in the State Legislature from 1809 to 1814, and in 1816—seven years; and was in office at the time of decease. In that body his talents and character were respected and highly appreciated.

The publications of Mr Paige were a Sermon at the Ordination of the Rev. Jabéz P. Fisher in 1796; an Oration on the 4th of July, on the National Independence; an Election Sermon, 1805; a Sermon on the National Fast, 1812; a Sermon at Lyndborough, N. H. 1815.

Mr. Paige married Miss Hannah Paige of Bedford, Ms., who survived him and still lives at Hancock. They had seven children. One died in infancy. The other six are supposed to be now living. Their names, in the order of their age, is as follows, viz: Abigail, Mary, David, Timothy, George Reed, and William. The daughters are married; the elder lives in Peterborough, N. H., the younger lives in Oswego, N. Y. David is in La Port, Ia., Timothy in Detroit, Mich., George Reed in Illinois, and William in St. Louis.—[*Rev. Archibald Burgess.*]

Eight of the name have received academical degrees.

#### PETER SANBORN, M. A.,

was born at Kingston, N. H., Aug. 1767, where his father lived and died. His great-grandfather, whose name was probably Tristram or Peter, having married the daughter of a clergyman in England by the name of Bachellor, came early to this country and settled at Hampton, N. H. After a number of years, the Rev. Mr. Bachellor came over to see his children and took home with him their youngest son who never returned. The other two remained with their father at Hampton, and from these brothers have sprung, it is believed, all of the name of Sanborn in this country. One of these named Tristram with three other persons moved into the unbroken wilderness of what was afterwards called Kingston, embracing the towns of Hawke (now Danville,) Sandown and East Kingston, besides the present town of Kingston. He was an original proprietor and an important man in the place, and the first deacon of the church. He lived to be 88 years of age. His first wife died at the birth of her only child, who did not long survive the mother. He married for his second wife Margaret Taylor, by whom he had fourteen children, seven daughters in succession, all of whom died young; then seven sons, five of whom lived to have families. Their names were Peter, who lived to be 98 years of age, Tristram, Abraham, Jethro and William. William, who was born in 1722 and died in 1810, in the 88th year of his age, married Mary Sleeper, by whom he had eleven children, whose names were Margaret, Jethro, Hukdah, Mary, Tristram, Noah, Dolly, Joseph and Benjamin (twins) Peter and William. Joseph died in infancy, and the other ten have lived to be over 70 years, and some of them over 80 years of age. Three still survive, Dolly, Peter, and William, who is a physician at Falmouth, Me. His wife dying he married for his second wife a widow by the name of Wier, and for his third wife a widow by the name of Chase. His son Peter, who is the particular subject of this notice, fitted for college with the Rev. Dr. Thayer of Kingston. As his parents were both professors of religion, and his mother who was converted under the preaching of the Rev. Mr. Whitefield, a remarkably pious woman, he was religiously educated. Still he was destitute of religion. The year before he went to Hanover, there had been a great revival of religion in Dartmouth College, which often since has been visited with the effusions of the

Holy Ghost. When he entered that seat of learning, he found all connected with the college to be engaged in prayer and praise. Many fervent addresses were made to him by his classmates and others. Under these circumstances it was that Mr. Sanborn experienced religion and dedicated himself to God in the ministry of his Son.

The first year after graduating Mr. Sanborn spent at his father's in teaching a school and in attending to various studies. He then went to Taunton, Ms. and placed himself under the theological instructions of the Rev. Ephraim Judson. Having been licensed, he preached first as a candidate at Attleboro', then at Epping, Brentwood, Raymond, Exeter and New Rowley. He commenced his labors at Reading, May, 1789, and was ordained June 9, 1790. The sermon on the occasion was preached by the Rev. Dr. Thayer. During his ministry there were three great revivals of religion. The first commenced soon after his ordination and continued in a greater or less degree, about two years; the second in 1798, and the third in 1811. In 1816 and in 1819 there were again outpourings of the Holy Spirit. The fruit of these revivals was the addition of about 300 persons to the church.

After laboring thirty years in the ministry with good success, a disaffection, for various reasons, arose between Mr. Sanborn and his people, and he was honorably dismissed by a mutual council, June 8, 1820. Since then he has preached in various places, though he has always resided in Reading, his present place of abode.

Mr. Sanborn married for his first wife Miss Mary Stimpson, the adopted daughter of Daniel Chute, Esq. of Reading and had by her nine children, viz. Nancy Chute, Angelina, Benjamin Coleman, William Ward, Mary, John Norris, William, Fidelia and Daniel Chute. Nancy C. married Samuel W. Carter, Esq. of Reading; Angelina married Capt. David Thornton of Virginia for her first husband, and Mr. Joseph James of Medford, Ms. for her second husband; Benjamin C. married Lucinda Temple; and John N. married Eliza Carter. The children who have married still live; the others have deceased. Mr. Sanborn, Nov. 10, 1820, married for his second wife Miss Martha Wakefield, who had been for many years a distinguished instructress. They have had five children, Pliny Fisk, who is now a Senior in Amherst College, Joseph Chadwick, Martha Isabella, George Edward, and Mary Jane, who has deceased.

Mr. Sanborn has published four sermons, a Review of Col. Samuel L. Knapp on Masonry, and an Address before an Antimasonic Society, also occasional pieces in periodicals. Ten of the name have received degrees.

#### JONATHAN FIFIELD SLEEPER, M. A.,

was born in Kingston, N. H. in the year 1768. His father was Richard Sleeper of Kingston, who married Martha Fifield of Hampton Falls, whose ancestors were among the earliest settlers of New England. The Sleepers were also among the first settlers—two brothers having left Bristol, England, and sought an asylum on these shores, as early as the commencement of the 17th century. A few years after their arrival they settled in New Hampshire, and from them are descended the many individuals bearing that name, who are now scattered through New England.

Richard Sleeper was a farmer, and lived and died on the farm on which he himself was born. Jonathan Fifield Sleeper, the subject of this sketch, was his eldest son, and being remarkable in his early youth for his attachment to literary pursuits, his father determined to give him a liberal education. The Rev. Dr. Elihu Thayer, a man eminent for his piety and his learning, was at that time Pastor of the church in Kingston, and to his care Jonathan Fifield was committed to be prepared for college. He graduated in the class of 1786, was a man of polite accomplishments and very respectable as a scholar. He afterwards studied medicine with Dr. Joseph Tilton of Exeter, N. H., but never took a medical degree. He taught school in Exeter, and in 1791 married Dorothy, second daughter of Dr. Joseph Tilton.\* Soon after this event, he proceeded to Tyngsborough, Ms., where he for several years officiated as Preceptor of the Academy in that beautiful village. In 1796, he removed to Boston, having been invited to take charge of the reading and grammar department of the North School, which then stood on the spot on which the Eliot school now stands, the same institution in which the well-remembered Tileston for so many years officiated as writing master.

\* Dr. Joseph Tilton of Exeter was a lineal descendant from Daniel Tilton, one of three brothers, viz. Daniel, Jacob, and Peter, who came to this country from England about two centuries since. Daniel settled in Hampton when the adjacent country was a howling wilderness—Jacob settled in Newbury, Ms. and afterwards removed to Nantucket—Peter settled in Lynn. From these three brothers, it is believed, have sprung the many persons of the name of Tilton who are found in various parts of the United States. Dr. Joseph Tilton of Exeter, was the great grandson of Daniel, and was born at Hampton Falls in 1744. He studied his profession with Dr. A. Cutter of Portsmouth, N. H., and married the daughter of John Shackford of Portsmouth. He was devoted to the duties of his profession for upwards of 60 years. He was a member and for many years a Counsellor of the Medical Society of New Hampshire—died in 1838 at the house in Exeter, in which he had resided for 68 years. He left no sons.



Mr. Sleeper resided in Boston for about five years, when his health becoming impaired, by close attention to his duties, and his lungs being evidently affected, his physician recommended a change of residence, in consequence of which, he removed to Lynn, where he taught the principal school in that town for two or three years. But his health gradually declined, and as a last resource he relinquished his school, and made a visit to the paternal mansion in Kingston, with a hope that a change of air would prove beneficial. But his disease increased—he lingered for more than a year, and died of consumption in December, 1806. His wife died of the same disease at Exeter in 1815.

Jonathan F. Sleeper left four children; Eliza, the eldest, was born at Exeter in 1792, and is now the wife of Nathan Jewett of Exeter. John Sherburne was born at Tyngsborough in 1794. For many years he followed the occupation of a mariner, but in 1830, he established the Exeter News Letter, a weekly newspaper. For several years past, he has been editor and one of the proprietors of the Boston Mercantile Journal. Charles Frederick, was born in Boston in 1796, and died at Exeter in 1818. Catherine Parker was born in Lynn in 1804, and in 1828 was married to George William Gordon, a merchant of Boston.—[*Mr. J. S. Sleeper.*]

Two only of the name of Sleeper have received degrees.

### SAMUEL SUMNER, M. A.

He was a native of Shrewsbury, Ms. born Sept. 24, 1765, and the son of the Rev. Joseph Sumner, D. D. of that place. He fitted for college with his father. After graduating, he taught the Academy at Leicester, Ms. from 1788 to 1790. He was admitted to the master's degree at Harvard College, in 1792. Having studied divinity with his father, he was ordained pastor of the church in Southborough, Ms. June 1, 1791. His father preached the sermon on the occasion. He was dismissed December 1, 1797, and soon afterwards removed from Southborough, to St. Albans, Vt. before any Congregational church was formed in that place, and it being understood that he had been a settled minister in Massachusetts, he was invited by some of the people to preach for them. For a short time he supplied the pulpit, and afterwards was invited occasionally to preach. In 1803, a church (Unitarian, as it has generally been regarded,) was organized in that place under the direction of the Rev. Mr. Foster, and among the names of the individuals who were thus associated at that time, is that of Mr. Sumner. Subsequently, Mr. Sumner removed to Bakersfield, and was employed by the people in that town to preach for them. From Bakersfield he removed to Troy, Vt. to live with his son, in whose family he died, November, 1837. Mr. Sumner embraced Unitarian views, and did not preach for many years before his death. Mr. Sumner married, while at Southborough, Mrs. Anna Williams, by whom he had one child, named Samuel, who is now a practising attorney at Troy, Vt. Mrs. Sumner died in 1835.—[*Mrs. Sumner, of Roxbury, and the Rev. Worthington Smith.*].—Nineteen of the name have received degrees.

### JONATHAN STRONG, D. D.

He was born at Bolton, Ct. September 4, 1764, and was of the fifth generation from John Strong,\* who came from England to this country in 1630, and settled in Dorchester, Ms. removed to Windsor, Ct. in 1635 or 1636, and afterwards, in 1659, to Northampton, Ms.

\* Elder John Strong, whose father's name was Richard, had eighteen children, one more than is mentioned in the note to the Memoir of Governor Strong on the ninth page of this volume, where some facts respecting the Strong family are recorded, which are here omitted. His children were,—1, John, from whom descended the Rev. Dr. Strong of Randolph, Ms. in the fourth generation; 2, An infant child, who died two months after Mr. Strong arrived in this country, name not known; 3, Return; 4, Thomas, from whom descended the Rev. Dr. Strong of Hartford, and the Rev. Dr. Strong of Norwich, Ct. in the third generation; 5, Jedediah; 6, Ebenezer, from whom descended Governor Strong in the third generation; 7 and 8, Samuel and Joseph, twin brothers—from Samuel descended Judge Simeon Strong of Amherst, Ms. in the second generation, and Joseph died probably in early life; 9, Josiah; 10, Jerijah; 11, Abigail; 12, Elizabeth; 13, Experience; 14, Mary; 15, Sarah; 16, Hannah; 17, Esther; 18, Thankful. The names of the sons are all placed first, as the order of the births of the children is not known. Fifteen of them married and settled in life, and some of them had large families of children. John was the eldest child, and was born in England. He resided at Windsor, Ct. and married Mary Clark of that place, Nov. 26, 1656. His children were Mary, Hannah, Hester, John, Jacob, Mary, (2d) and Elizabeth. He died Feb. 20, 1697, aged about 70 years.—John, who was born Dec. 25, 1665, lived at Windsor, married Hannah Trumbull of Suffield, Nov. 26, 1689, and died 1749, aged 84. His children were Hannah, Jonathan, Ann, John, who lived in East Windsor, and married a daughter of the first Governor Wolcott, and David, who lived in Bolton, Ct. and was a deacon of the church in that place, and died Jan. 25, 1801, aged 96.—Jonathan, who was born April 22, 1694, removed to Bolton about the year 1721. He married Hannah Ellsworth, daughter of Job Ellsworth,\* of Windsor. She was born Feb. 10, 1700. They had three children, Jonathan, Charles, and Job. Job removed to Southampton, Ms. Charles lived in Bolton, and died March 5, 1810, aged 82.—Jonathan married Mary, daughter of Mr. Ebenezer Northum, of Colchester, Ct. June 8, 1750, who was born March 13, 1725, and died December 20, 1817, in the 93d year of her age. His children were Hannah, Mary, Sarah, Esther, Alexander, and Jonathan who is the subject of this biographical notice.—[*Church and Parish Records of Windsor and Bolton, Ct. Family Records.*]

\* Job Ellsworth was born Oct. 7, 1671, and was a son of Josiah Ellsworth, of Windsor, who was the first of the name that settled in Connecticut. Job was great uncle to Judge Oliver Ellsworth, who was father to William W. Ellsworth, the present Governor of Connecticut.



and was the first Ruling Elder in the church in that place, where he deceased at the age of 94. The father of the subject of this memoir, whose name was Jonathan, and who was born May 19, 1725, removed with his family from Bolton, Ct. to Orford, N. H. in June, 1772, and was one of the early settlers and a leading man of that place, and for many years a deacon of the church. He died September 17, 1807, in the 83d year of his age. The son at the age of eighteen years entered Dartmouth College, and having finished the usual course of academical study, graduated\* in 1786 with distinguished honor to himself. Immediately after receiving his bachelor's degree, he spent a few months in instructing a school at Kittery, Me. Though always pleased with this kind of employment, he could not content himself to defer long his preparation for the ministry, to which he had early consecrated himself. He pursued his theological course of study under the direction of the Rev. Ephraim Judson of Taunton, Ms. who was esteemed a learned divine, an acute metaphysician, and an evangelical preacher, and was much in the habit of giving instruction to individuals who were preparing for the sacred office. Having received licensure to preach the gospel, Mr. Strong supplied the pulpit in Attleborough, Ms. for about three months, when he received an unanimous and pressing invitation to settle in the ministry among that people. This invitation he felt it his duty to decline. In 1789, he was settled as colleague pastor with the Rev. Moses Taft of Randolph, Ms. where he continued to discharge the duties of his office until his death, which occurred after a sickness of ten days' continuance, Nov. 9, 1814, in the 51st year of his age. In a memoir of him written by the Rev. Richard S. Storrs, D. D. of Braintree, Ms. and published in the 12th volume of the Panoplist, his ministerial character is thus described:—"As a preacher, his talents were such as to command universal respect and profound attention. His eloquence was not artificial. He poured his whole heart into his public discourses. His object was to enlighten the understanding, convince the judgment, and move the affections of his audience. The style of his sermons was plain, argumentative and forcible; and his mode of delivery dignified, solemn, affectionate and animated. . . . His views of divine truth corresponded with those of the most distinguished orthodox divines of the present age."

In preaching the gospel, Dr. Strong was very successful. Says his biographer, "Three extensive revivals of religion were witnessed during his ministry; more than two hundred souls were hopefully brought to the saving knowledge of Jesus Christ at these periods; and no doubt, much of the precious seed sown by him is yet to spring up and gladden his heart, when he shall meet his people at the bar of God."

The labors of Dr. Strong were various and multiplied. "By his departure the church at large sustains a severe loss. His wisdom in ecclesiastical councils; his prudence in treating matters of controversy; his zeal in the service of Missionary societies; his boldness in advocating every benevolent institution and object, that called for his aid; his abundant labors in the pulpit; his promptitude to enrich the pages of periodical religious publications; and to engage in every enterprise that promised to be useful to Zion, will be recollected by his numerous friends for a long time yet to come, with a melancholy pleasure." He was one of the founders and trustees of the Massachusetts Missionary Society, and one of the editors of the Massachusetts Missionary Magazine, and he contributed many articles for that work, and also for the Panoplist, with which the Magazine became connected. His published discourses were, "A Sermon delivered on the day of Annual Thanksgiving, Nov. 19, 1795;" "A Sermon delivered at the Ordination of the Rev. Levi White to the pastoral care of the Church in Sandisfield, June 28, 1798;" "A Sermon, delivered at Plymouth, December 22, 1803, at the Anniversary Commemoration of the First Landing of our Ancestors at that place;" "A Discourse, delivered in the North Meeting-house in Bridgewater, at the Funeral of Doct. Ziba Bass. Sept. 25, 1804;" "A Sermon, preached before the Massachusetts Missionary Society, at their Annual Meeting in Boston, May 24, 1808;" "An Oration, pronounced July 4, 1810, at the request of the Inhabitants of the town of Randolph, in commemoration of the Anniversary of American Independence;" "A Sermon, delivered October 27, 1813, at the Dedication of the Meeting-house in the Third Society of Abington."

Dr. Strong was married to Joanna Odiorne, daughter of Dea. Thomas Odiorne,† of Exeter, N. H., Nov. 3, 1790, by whom he had nine children, viz. George Odiorne, who graduated at Brown University, in 1814, entered into merchandize at Orford, N. H., married Sophia Mann of that place, afterwards moved to Thetford, Vt. and now lives at Shalersville, O.; Jonathan, who died in infancy; Eliza Ann, who married Mr. Luther Thayer, Jr., who was employed in merchandize, first in Randolph, Ms. afterwards for several years in Boston, and died in Brookline, Jan. 5, 1838; Joanna, who married the Rev. William Cogswell of Dedham, who removed to Boston in 1830, having engaged in the service of the American Education Society; Mary, who died in her sixteenth year; Caroline, who died soon after her birth; Jonathan, (2d) who entered into merchandize in Thetford, Vt. and married Salome

\* Eighty-one individuals by the name of Strong have received degrees at colleges in the United States.

† Dea. Thomas Odiorne was the son of Capt. Ebenezer Odiorne of Greenland, N. H., who was the son of Dea. John Odiorne of Portsmouth, Little Harbor, and he was the son of Mr. John Odiorne of Portsmouth, who lived on Odiorne's Point, and who came to this country before 1660.

Gilman of that place, and now lives in Shalersville, O. employed in the same business; Caroline, (2d) who died in infancy, and Alexander, who married Catharine Goodnow of Boston, where he now lives, engaged in mercantile pursuits. Mrs. Strong was born Feb. 6, 1771, and still survives.

Dr. Strong was about six feet in height, and well proportioned in form. His complexion was dark, but fair. In appearance he was dignified and commanding, and his voice was clear, full and energetic.

We conclude this biographical notice by another extract from his memoir:—"The affection borne to him by his people is rarely surpassed. He merited their highest esteem, and enjoyed it. They knew how to appreciate his worth; and they fondly cherish his memory still, delighting to honor him by recalling his instructions and reproofs." The following is the inscription on the monument erected to his memory:

THIS MONUMENT  
IS ERECTED BY AN AFFECTIONATE CONGREGATION,  
IN MEMORY OF THE  
REV. JONATHAN STRONG, D. D.  
WHO DIED, NOVEMBER 9, 1814, AGED 50,  
HAVING BEEN PASTOR OF THE CHURCH IN RANDOLPH TWENTY-SIX YEARS.  
THE URBANITY OF HIS MANNERS; THE VIGOR OF HIS MIND; THE  
SOLIDITY OF HIS JUDGMENT; THE EXTENT OF HIS INTEL-  
LECTUAL ATTAINMENTS; THE PURITY OF HIS FAITH;  
THE FERVOR AND AFFECTION OF HIS PUBLIC  
ADDRESSES; HIS ZEAL FOR GOD; HIS BE-  
NEVOLENCE TO MAN;—WILL PRESERVE  
HIM IN THE EVERLASTING REMEM-  
BRANCE OF HIS WEeping FAM-  
ILY, HIS AFFECTIONATE  
FLOCK, AND ALL WHO  
KNEW HIM.

"OUR FATHERS, WHERE ARE THEY? AND THE PROPHETS, DO THEY LIVE FOREVER?"

#### LATHROP THOMPSON, M. A.

He was the son of Hezekiah and Hannah Thompson and was born at Farmington, Ct. His father was a very respectable man, and early moved to Windsor, Vt. and was a Deacon in the Congregational church. Having finished, with usual reputation his collegiate course, he studied divinity with the Rev. Dr. Burton of Thetford, Vt. and was licensed to preach the Gospel, February, 1787. He was ordained at Sharon, Vt. Dec. 3, 1788, and dismissed March 26, 1793. He was installed at Chelsea, Vt. in Nov. 1799, and dismissed April 29, 1805. He then went to Southold, Long Island, and was settled in that place in the ministry in 1810, and dismissed in 1826. He has been married four times, and is now a widower. Upon his dismissal at Southold, he returned to Chelsea, where he now lives with his only child, who married his successor in that place, the Rev. Calvin Noble. She is now a widow. He had one child that died. He has one grandson by the name of Calvin D. Noble, who graduated at Middlebury College in 1834, and is settled in the ministry at Rochester, Vt. Mr. Thompson is now in the 80th year of his age, and though somewhat infirm, enjoys comfortable health.—[*Rev. Calvin D. Noble.*]

Eighty-five of the name have received degrees.

#### OLIVER TIFFANY, M. A.,

was the son of Doct. Tiffany of Keene, who removed to Hanover and resided there for a time while his sons were in a course of education. He was a pleasant, amiable young man, but not distinguished as a scholar. He studied medicine, and died before 1815. It is believed, that he moved into the State of New York with his father's family; but it is not known what were his pursuits after that time. He died some years since.—[*Hon. C. Marsh.*]

#### GEORGE TIFFANY, M. A.,

was brother of the preceding individual. After taking his bachelor's degree, he studied the profession of law, and entered its practice in Schoharie, N. Y. He was naturally inclined to witticism. It is not known that he has distinguished himself as a lawyer. He was once a senator from one of the districts in the State Legislature. He has been considered a man of worth and respectability. It is supposed that he is still living.—[*Hon. C. Marsh.*].—Only four of the name have graduated.

#### AZEL WASHBURN, M. A.

In an early period of European settlements in this country, a family named Washburn removed from the south west part of Great Britain to the county of Plymouth, New Eng-



land. It is supposed that all of this name in the United States have descended from this family. The grandfather of the subject of this notice was James Washburn, who lived and died in South Bridgewater. He was born about the beginning of the eighteenth century. The name of his father probably was James. Jonah was the name of the father of Azel; and he, having arrived at a state of manhood, and acquired a competent knowledge of the occupation of tanning and currying leather, pursued that branch of business a number of years in Middleborough, in the county of Plymouth. He was born at South Bridgewater in February, 1734. His wife's name, before marriage, was Huldah Sears. They were married in 1756, and were the parents of eight children, five of whom were sons, and three were daughters. Both parents and children were professors of religion, and belonged to the Congregational church. All the children had families of their own, and survived both their parents. The parents moved to Randolph, Vt. about 1787, and in that place they both died. Since the death of their parents, four of the children have died—two sons and two daughters.

Mr. Azel Washburn was born at Middleborough, April 26, 1764. His studies preparatory to College were chiefly under the superintendence of Rev. Ezra Sampson and Rev. Joseph Barker, of Middleborough. In the year 1782 he became a member of Dartmouth College, and remained such till Sept. 1786, when he received his first degree. He was one of the best scholars in his class, and received for his appointment at Commencement, the Greek Oration. Soon after, he commenced the study of theology under the care of Rev. Ephraim Judson, then of Taunton, in the county of Bristol, Ms. and continued with him till June, 1787, when he was licensed to preach the Gospel. Preparatory studies for this most important and sacred profession were then much less protracted than they now are, and than the benefit of the student generally requires.

After he received license to preach, he itinerated about one year and a half. During this time, the church in Royalton gave him a call to become their pastor. But such were his views of his inexperience, and want of preparation for the important work of the ministry, that he gave a negative to their invitation. He then put himself under the instructions of the Rev. Dr. Samuel Spring of Newburyport, and remained with him several months, supplying at the same time vacancies in the vicinity. In consequence of the renewal of the call by the church in Royalton, he was ordained their pastor in Sept. 1789. The sermon at his ordination was preached by Dr. Spring. The text, from which he derived his theme on the occasion, was Titus ii. 7. *In all things showing thyself a pattern of good works.* The sermon was published. On the last day of December, 1790, he was married to Sally Skinner, then of Royalton, who was born Nov. 15, 1775, at Thompson, Ct.

In Sept. 1791, his pastoral relation to the church in Royalton was dissolved. Since that time, though he has generally continued to preach the Gospel, he has travelled considerably, and been not long resident in any one place. During two successive years, however, the Congregational church in South Granville, in the county of Washington, and State of New York, employed him to labor among them in the work of the ministry. At the close of that term, he again removed to Royalton, where his family, except when he was at Granville, has generally resided. Mr. Washburn has been an evangelical, faithful and successful minister of Jesus Christ, though his labors have been often interrupted by feeble health. He still lives at the advanced age of 76, and is able occasionally to preach. His wife also survives.

Mr. Washburn has been blessed with ten children—four sons, and six daughters. Their first two sons, God was pleased to remove from them in their infancy. The oldest son, that lived to adult age, was educated at the University of Vermont. And after graduating, and serving as tutor for one year, he was three years at the Theological Seminary, Andover, in his preparatory studies. Receiving license, and having preached for a year or two, he was ordained pastor of the first church in Amherst, Ms. There he remained laboring with great acceptance and apparent usefulness during about seven years, when God was pleased to remove him to clearer views of his glory. The other son is engaged in the mercantile business in Vermont, and now resides in a town called Stow. The four oldest daughters have been married, but the oldest is now a widow. The second, who was the wife of the Rev. Joseph Tracy, has rested from her labors in the favor of her divine Lord. The two next are wives of two Congregational clergymen in Vermont, viz. the Rev. Daniel Wild of Brookfield, and Rev. Austin Hazen of Berlin. The two youngest remain unmarried. The youngest of whom is now a teacher in the Female Seminary at Uxbridge, Ms. All the children who arrived at adult age have become professors of religion. The number of Mr. Washburn's surviving grandchildren is eighteen. Two sermons, which he preached at Dartmouth College in 1795, are in print. And another sermon delivered there on the day of Annual Thanksgiving, 1797, was also published. The texts, on which the first two were founded were, Gen. i. 1. and 2 Tim. iii. 16. and the last on Job xxxvi. 24.

Twenty-one individuals of the name have received degrees at the American Colleges.



# STATISTICS OF THE TRIENNIAL CATALOGUE OF HARVARD UNIVERSITY FOR 1839.

[Prepared by J. D. BUTLER.]

*The following is a List of those who have graduated, from the commencement of the Institution, and also of those who have entered the Ministry each year.*

	Grad.	Min.		Grad.	Min.		Grad.	Min.		Grad.	Min.
1642,	9	5	1692,	6	4	1742,	24	6	1792,	37	9
1643,	4	3	1693,	15	10	1743,	31	11	1793,	38	10
1644,			1694,	8	5	1744,	30	9	1794,	29	11
1645,	7	4	1695,	22	8	1745,	24	5	1795,	40	8
1646,	4	2	1696,	9	4	1746,	12	2	1796,	33	6
1647,	7	5	1697,	14	10	1747,	28	7	1797,	54	7
1648,			1698,	14	6	1748,	24	7	1798,	48	10
1649,	5	3	1699,	12	8	1749,	22	6	1799,	44	8
1650,	9	5	1700,	15	8	1750,	19	7	1800,	47	7
1651,	10	4	1701,	19	9	1751,	35	9	1801,	34	2
1652,	1	1	1702,	13	4	1752,	30	15	1802,	60	12
1653,	17	7	1703,	14	6	1753,	17	6	1803,	42	8
1654,	1		1704,	4	1	1754,	20	9	1804,	60	9
1655,	2	1	1705,	11	8	1755,	24	9	1805,	48	9
1656,	8	6	1706,	7	5	1756,	25	4	1806,	42	7
1657,	7	4	1707,	17	12	1757,	26	5	1807,	41	8
1658,	7	5	1708,	13	8	1758,	31	13	1808,	38	2
1659,	10	5	1709,	10	7	1759,	35	15	1809,	32	5
1660,	8	2	1710,	14	9	1760,	27	8	1810,	63	6
1661,	12	3	1711,	12	5	1761,	39	15	1811,	49	6
1662,	6	2	1712,	17	6	1762,	47	17	1812,	43	3
1663,	6	3	1713,	5	2	1763,	39	12	1813,	59	5
1664,	7	4	1714,	11	5	1764,	46	17	1814,	62	6
1665,	8	3	1715,	18	9	1765,	54	13	1815,	66	12
1666,	4	1	1716,	8	3	1766,	40	4	1816,	58	8
1667,	7	4	1717,	17	10	1767,	42	12	1817,	67	13
1668,	5	3	1718,	19	6	1768,	42	10	1818,	80	13
1669,	10	6	1719,	23	13	1769,	39	11	1819,	62	3
1670,	4	2	1720,	21	16	1770,	34	12	1820,	56	10
1671,	11	7	1721,	37	19	1771,	63	11	1821,	59	5
1672,			1722,	31	10	1772,	48	6	1822,	60	8
1673,	4	2	1723,	43	18	1773,	36	3	1823,	35	9
1674,	3		1724,	40	15	1774,	48	10	1824,	66	14
1675,	9	6	1725,	45	20	1775,	40	6	1825,	59	10
1676,	3	2	1726,	31	8	1776,	43	6	1826,	52	14
1677,	6	4	1727,	37	8	1777,	42	11	1827,	43	8
1678,	4	3	1728,	42	15	1778,	32	6	1828,	52	10
1679,	4	2	1729,	23	10	1779,	26	5	1829,	57	13
1680,	5	1	1730,	36	13	1780,	30	1	1830,	48	9
1681,	9	4	1731,	34	13	1781,	27	2	1831,	65	5
1682,			1732,	27	11	1782,	35	6	1832,	68	12
1683,	3	3	1733,	38	16	1783,	30	4	1833,	55	1
1684,	9	7	1734,	27	9	1784,	44	11	1834,	40	2
1685,	14	4	1735,	38	12	1785,	32	8	1835,	53	2
1686,	7	2	1736,	27	10	1786,	45	10	1836,	39	
1687,	11	6	1737,	34	17	1787,	51	9	1837,	47	
1688,			1738,	33	12	1788,	28	6	1838,	65	
1689,	14	6	1739,	32	9	1789,	47	10	1839,	61	
1690,	22	12	1740,	22	7	1790,	42	11			
1691,	8	5	1741,	25	13	1791,	27	3			
50 yrs. 331 169			50 yrs. 1,090 472			50 yrs. 1,722 421			48 yrs. 2,456 345		
									Total,		
									198 yrs. 5,599 1,407		

In the years 1644, 1648, 1672, 1682, and 1688, none graduated. Of those who have graduated, 23 have been Presidents or Vice Presidents of colleges; 71 have been Professors in colleges or theological seminaries; 41 have been Governors or Lieutenant Governors; 72 Judges of Supreme Courts; 17 Senators in Congress; 94 Representatives in Congress; 2 Presidents, and 1 Vice President, of the United States.

## NOTICES OF NEW PUBLICATIONS.

*The History of the State of Maine, from its first Discovery, A. D. 1602, to the Separation, A. D. 1820, inclusive. With an Appendix and General Index. By William D. Williamson, Corresponding Member of the Massachusetts Historical Society, and Member of the Historical Society in Maine. A New Impression. In two volumes. Hallowell: Glazier, Masters & Smith. 1839. pp. 1425.*

This work was first published in 1832, and was patronized by the State Legislature. They purchased 350 sets of it, and gave one to each town and organized plantation in the State.

The "New Impression" contains much additional matter, viz:—1. A new title-page; 2. An Appendix to the first volume, containing interesting biographical sketches of individuals, making 46 pages; 3. An Appendix to the second volume, of 23 pages, in which there is a valuable general index; 4. Prefixed to the first volume is a good lithographic likeness of the author, and to the second a view of the new State-house of Maine, at Augusta.

The author began to collect materials for the History as early as 1816, and pursued his object as diligently as his various occupations would permit, until it was accomplished. It is a work of great labor and research, in which Judge Williamson has performed a service deserving the gratitude of the present and future generations. It is adapted to promote the cause of true religion and good morals. The volumes should be placed not only in every town in Maine, but also in every town and public library in the country.

*Eighth Annual Report of the Trustees of the Perkins Institution and Massachusetts Asylum for the Blind. Addressed to the Corporation. Boston: John H. Eastburn. 1840. pp. 32.*

The estate of the Asylum in Pearl Street, Boston, has been exchanged, during the past year, for the spacious and beautifully located edifice known as the Mt. Washington House, South Boston. The terms were an even exchange of the land and buildings in Pearl Street, for the lot on which the Mount Washington House is situated, with all its buildings, being an enclosure of 55,000 feet, and also a lot on the opposite side of Broadway, containing 20,000 feet. The whole estate at South Boston cost originally \$110,000. It was now obtained for one-third of that sum. Towards fitting up the Mount Washington House, Mr. Samuel Appleton contributed \$1,000. For an organ for the spacious music hall, Mr. George Lee gave \$3,000. An intensely interesting account may be found, in the report and appendix, of Laura Bridgman, the deaf, dumb and blind girl. Information is communicated which must be of great value to every one who is concerned with physiological or philosophical investigations.

*Address delivered before the American Whig and Clio-sophic Societies of the College of New Jersey, Sept. 24, 1839. By Aaron Ogden Dayton, Esq. Princeton, N. J.: Robert E. Horner. 1839. pp. 50.*

About eleven years since a society was formed of the alumni of the College of New Jersey, for the purpose of promoting mutual friendship among the members, and advancing the interests of the college. At the first meeting, James Madison was elected president, and Aaron Ogden, Richard Stockton, Andrew Kirkpatrick, Ashbel Green, William Gaston, John Henry Hobart and Henry W. Edwards were appointed vice-presidents. All these gentlemen have since deceased, with the exception of Dr. Green, Judge Gaston and Gov. Edwards. Of these departed great men, Mr. Dayton

furnishes a biographical account, interspersed with many striking political and practical observations. The whole Address supplies a valuable contribution to the revolutionary and literary history of our country. We were particularly interested in the notice of Chief Justice Kirkpatrick.

*Hymns for Social Worship. Selected from Watts, Doddridge, Newton, Cowper, Steele and others.* Published by the American Tract Society, New York. 1840. pp. 468.

"This Selection of Hymns was made on account of a demand for a Manual of Hymns adapted for use in neighborhood and other social meetings, embracing individuals under the various operations of the Holy Spirit." The selection appears to be judiciously made. The volume is firmly bound, and the type and paper are very good.

*The importance of Moderation in Civil Rulers: A Sermon delivered before His Excellency Edward Everett, Governor, the Honorable Council and Legislature of Massachusetts, at the Annual Election, Jan. 1, 1840. By John Codman, D. D. Pastor of the Second Church in Dorchester.* Boston: Dutton & Wentworth, Printers to the State. 1840. pp. 32.

The text on which this Sermon is founded is Phil. iv. 5:—"Let your moderation be known unto all men: the Lord is at hand." Great skill and wisdom were demanded in the preacher so to shape his course of thought as not to give needless offence, while he fearlessly declared his message. No one understands better than the respected author of this Sermon the proprieties of time and place. After some introductory remarks, Dr. Codman defines the "moderation" which should prevail in a political community like ours, and illustrates its importance from the nature of our free institutions, from the fact that we live in an age of excitement, and from various additional considerations. The Sermon is an ingenious and happy illustration of the sentiment of the text. It is one of the most felicitous specimens which we have ever seen of *fitness* to the occasion and circumstances, of precise adaptation to the condition of a legislative assembly, divided into two nearly equal political parties.

For more than two hundred years the practice of opening the session of the General Court by invoking the guidance and blessing of God, and attending upon the instructions of his word, has been observed, and it is believed that no one appointed to preach on the occasion has failed to perform the service by reason of his death or sickness.

*Fifty-Third Semi-Annual Report of the Council of the American Antiquarian Society, 1839. With the Report of the Librarian.* Worcester Ægis Office. 1839. pp. 20.

The available productive property of this Society, exclusive of the buildings of Antiquarian Hall, of the land in Worcester, and of the library and cabinet, which have a value beyond any estimation in money, is \$24,725 04. The yearly income is about \$1,432. The librarian receives a salary of \$600, and devotes nearly the whole of his time to the discharge of his duties. Two wings were added to Antiquarian Hall in 1833, at an expense of \$1,037 02. The second volume of Transactions was printed at a cost of \$1,100. The edition of the Catalogue of the Library, in a large octavo volume, cost about \$800. The library contains more than 12,000 volumes. About 15,000 separate tracts have been bound in 1,035 volumes of pamphlets. There are 1,251 volumes of newspapers, commencing with the News Letter of 1704. The coins exceed 2,000 in number. The officers of the Society are, Hon. Thomas L. Winthrop, LL. D., Boston, President; Hon. John Davis, LL. D., Worcester, and Hon. Joseph Story, LL. D., Cambridge, Vice-Presidents; Secretaries, Hon. Edward Everett, LL. D., William Lincoln, Esq. and Hon. Rejoice Newton; Treasurer, Samuel Jennison, Esq.; Committee of Publication, John Park, M. D., William Lincoln, and A. D. Foster, Esqrs.; Librarian, Samuel F. Haven, Esq.



*The Mercy of God: A Centennial Sermon, on the Revival of Religion in 1740. Inscribed to the memory of Rev. Nathan Strong, D. D. By Thomas Williams. Hartford, Ct.: Elihu Geer. 1840. pp. 32.*

This pamphlet contains a dedication to Mrs. Anna Strong Perry, a daughter of Dr. Strong; a brief sketch of Dr. Strong's character; a sermon by Mr. Williams, founded on Luke iv. 28, "And all they in the synagogue, when they heard these things, were filled with wrath;" and a postscript, containing a short account of the revival of religion of 1740. The whole production is unique and highly characteristic. The sermon may be read with interest and profit. Mr. Williams enjoyed the friendship of Dr. Strong for many years, and he speaks of him with the warm affection of a pupil.

*Eleventh Annual Report of the Board of Directors of the Boston Seaman's Friend Society, May, 1839. pp. 28.*

The expenses of this very useful Society for the last year were \$5,231 78; the income \$4,806 05. The debt is over \$6,300. About \$4,500 of this debt is a mortgage on the estate called the Sailor's Home. During the year, 23 persons were added to the Mariner's church. About 1,400 sailors have found, for different periods, a quiet and peaceful abode at the Sailors' Home, a boarding-house for mariners, kept by Capt. B. B. Brown, at No. 99 Purchase Street. It is hoped that it will soon be able to meet its annual expenses. Of the 2,759 accounts at the Seaman's Savings Bank, the whole number entered since the commencement of the institution, 705 have been opened by seamen.

*A Sermon, occasioned by the Burning of the Steamer Lexington, preached in St. Paul's Church, Boston. By John S. Stone, D. D. Boston: Perkins & Marvin. 1840. pp. 20.*

*A Sermon, occasioned by the Loss of the Harold and the Lexington, delivered at the Odeon, Boston, Jan. 26, 1840. By William M. Rogers, Pastor of the Franklin Street Church. Second Edition. Boston: Perkins & Marvin. 1840. pp. 18.*

The winter of 1839-40 is one long to be remembered, especially in New England. In the month of December, many of our hardy mariners perished by the effects of the gales which were remarkably violent even for our stern coast. The shores of Cape Ann, especially of the town of Gloucester, were literally covered with wrecks. About the same time, news was received of the burning of the ship Harold, in mid ocean, in consequence of which several estimable men lost their lives.\* On the 13th of January, 1840, the steamer Lexington was burnt in Long Island Sound, about 50 miles from the city of New York. Of a crew of 35 persons, and out of about 115 passengers on board, only four were saved. These heart-rending events have been very extensively, and properly noticed in the pulpits of the clergy of all denominations. But few events have occurred in our history, which have called forth a deeper sympathy, and which have been turned, as we would hope, to a better account. We have no doubt but these most affecting visitations of Providence are intimately connected with the revivals of religion which are now gladdening our cities and towns. They have loosened the hold on life in many hearts, and awakened a solemn feeling in bosoms, which before had been strangers to penitence and prayer.

Several of the sermons preached in reference to these events have been published. It would, perhaps, be possible to collect a considerable volume of those which have already appeared. The discourses of Dr. Stone and of Mr. Rogers are in the characteristic style of the authors, and may both be read with the deepest interest. The sad narrative is told with much simplicity and effect, and the appropriate reflections are deduced with impressive solemnity. Dr. Stone's discourse is crowded with important matter, which

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\* Among these was a son of the late Gov. John Bell of Chester, N. H., a graduate of Dartmouth College, and a youth of much promise and greatly endeared to his friends.

well befits one who is truly in earnest in the discharge of his ministerial duties. Mr. Rogers is at home on the ocean, as well as on the land. There is remarkable point, fitness and pathos whenever he touches on the interests of those who go down to the sea in ships.

*Jesus the Great Missionary: A Sermon, delivered in Bowdoin Street Meeting-House, Boston, Nov. 13, 1839, at the Ordination of Mr. Samuel Wolcott as a Foreign Missionary. By the Rev. Edward N. Kirk.* Boston: Perkins & Marvin. 1839. pp. 32.

Mr. Kirk's text is Luke xix. 10:—"For the Son of man is come to seek and to save that which was lost." The meaning of the term "lost" is examined in the light of the views which Jesus entertained of men, and by his conduct towards them. He regarded man as a depraved and apostate spirit. He looked upon him, also, as a condemned criminal. His views of the human race are most impressively exhibited in his treatment of them. He *left* the glory which he had with the Father, for their salvation. He died for man. In dying, he showed his conviction of our spiritual state. We were all dead, and he died for the dead. These thoughts are expanded and illustrated with great force and fervency, and, we may add, with no little originality. The Sermon is characterised, more than any discourse which we have read for a long period, by earnestness, unction, close and solemn appeal. It is an impassioned, yet well reasoned exhibition of the lost condition of man, and of the only possible remedy which can reach his case. Delivered in Mr. Kirk's eloquent manner, it must have produced a deep impression. The tender and fraternal right hand of fellowship by the Rev. A. W. M'Clure of Malden, a kinsman of Mr. Wolcott, is subjoined to the Sermon.

*An Address, delivered before the New England Society, in the City of New York, December 23, 1839. By Robert C. Winthrop.* Boston: Perkins & Marvin. 1840. pp. 60.

The author of this Address is a lineal descendant of John Winthrop, the first governor of Massachusetts Bay. Well has he vindicated his title. In a true light, has he set forth the deeds of his honored and sainted ancestors, and their heroic contemporaries. The great merit of the Address, which has been justly and enthusiastically commended by all who heard or who have read it, consists in giving fresh life and new interest to a theme pourtrayed (and exhausted as it would seem) by ten thousand orators. The landing of the pilgrims has called out the Otises, the Quincys, the Spragues, the Everetts, the Websters of two hundred years. Yet Mr. Winthrop has not gone on a beaten track. He selected his own point of departure, and he has returned with a well assorted and golden freight. We were much gratified in observing that the author is familiarly acquainted with the Scriptures. The apt and beautiful phrases of inspiration are frequently and skilfully interwoven into the narrative. Mr. Winthrop, also, vindicates, fearlessly, the religious motives by which the pilgrims were influenced, and the special providence of Him who watched over them with compassionate care.

*Memoir of Joseph Stone, Esq.; with selections from his Original Poetry and Music.* Bangor: Samuel S. Smith, Printer. 1838. pp. 88.

This Memoir of Mr. Stone, prepared, as we understand, by Prof. Pond, though brief, is interesting and judicious. It illustrates how persons of an independent turn of mind are sometimes led astray to embrace erroneous and infidel sentiments; and yet, if children of the covenant, how they are, at length, recovered, gathered into the fold, and employed to do good. It illustrates, also, the sovereignty of divine grace in the conversion of sinners, and that the Holy Spirit, in his work of renewing and sanctifying the soul, is confined to no certain form or manner of operation, but worketh as he will,

however unaccountable to us and beyond our knowledge may be his working, and however unlike it may be in one case from what it is in another. Connected with the notice of Mr. Stone's example in the disposition of his property, the Memoir contains some just and valuable remarks on the evil of hoarding up riches to be left to heirs, and the advantage which parents would secure in giving their children early to understand that, beyond what may be necessary for their education and such assistance as may help them fairly to commence in life, they need not expect any thing from their estates, but rather that these will be appropriated to purposes of general benevolence.—Mr. Stone was a son of pious parents, who in his infancy consecrated him to God in baptism. In subsequent life, he was for many years an unbeliever and a despiser; but he was at length strangely softened and brought into a believing state of mind; and, having once embraced Christianity, he lived the rest of his life in the firm belief of its doctrines and practice of its duties. He gave the principal part of his property to charitable and benevolent objects—a part of it, with most of his library, which was valuable, to the Theological Seminary, Bangor.—Mr. Stone seems to have been very fond of poetry and music, several manuscript volumes of which he left with his library to the Bangor Seminary. From these the selections were taken. The specimens given are plain and simple, but pious and devotional; and considered as the production of a man of only common education, they are remarkable, and worthy of being preserved.

*Memoirs of the Rev. Samuel Munson and the Rev. Henry Lyman, late Missionaries in the Indian Archipelago; with the Journal of their Exploring Tour. By the Rev. William Thompson, Professor of Biblical Literature, Theological Institute, East Windsor, Ct. New York: D. Appleton & Co. 1839. pp. 194.*

The tragical death of Messrs. Munson and Lyman, who were murdered by the Battas in Sumatra, June 28, 1834, is fresh in the recollection of the Christian community. A brief memorial of their character and labors, with some extracts from their journals and letters, is given by Prof. Thompson in the book before us. It will be read with interest by all the friends of missions, and by the relatives of these zealous and excellent young men, who thus early sealed their attachment to the missionary cause with their blood. Among the most interesting things in the volume is the account of the conversion of Mr. Lyman. We can vouch for the accuracy of this account, from personal knowledge of Mr. L. at the time referred to. The compiler appears to have performed his work faithfully and judiciously.

*Pebbles from Castalia. By Isaac F. Shepard. Boston: Whipple & Damrell. 1840. pp. 160.*

Some of the poems in this little volume had been previously published in our political and religious journals, and been favorably received. They indicate, we think, that the author possesses no inconsiderable amount of poetic talent, which, developed and trained by earnest and patient study, will bear rich fruits. We observe, with pleasure, that a religious spirit pervades many of the poems.

*The Third Report of the New British and Foreign Temperance Society, London. 1839. pp. 140.*

This document is prepared in an excellent spirit, and is crowded with valuable matter. The numerous facts and testimonials, which it embodies, show that the temperance reformation has taken a firm hold in every part of Great Britain. Scotland, which was among the foremost of all nations in the use of intoxicating drinks, has entered on the work of reform with characteristic zeal and firm resolution.



## QUARTERLY LIST

OF

## ORDINATIONS AND INSTALLATIONS.

EZEKIEL G. PAGE, Bap. ord. pastor, New Sharon, Maine, Dec. 11, 1839.  
 SOLOMON B. GILBERT, Cong. inst. pastor, Newfield, Me. Jan. 3, 1840.  
 N. M. WILLIAMS, Bap. inst. pastor, New Sharon, Me. Jan. 29.  
 GEORGE W. BOURNE, Cong. ord. pastor, Sanford, Me. Feb. 6.  
 WILLIAM WARREN, Cong. ord. pastor, Windham, Me. Feb. 13.  
 M. H. SMITH, Bap. ord. pastor, Bangor, Me. Feb. 20.  
 DAVID B. COWELL, Bap. ord. pastor, North Berwick, Me. Feb. 20.

AMASA BUCK, Bap. inst. pastor, Lyme, New Hampshire, Jan. 1, 1840.  
 CURTIS CUTLER, Unit. inst. pastor, Peterboro', N. H. Jan. 29.  
 FREEMAN G. BROWN, Bap. ord. pastor, Portsmouth, N. H. Feb. 5.  
 JAMES W. PERKINS, Cong. inst. pastor, Warner, N. H. March 4.  
 WILLIAM PETERS, Bap. ord. pastor, Erin, N. H. March.  
 THOMAS MONTAGUE, Bap. ord. pastor, Erin, N. H. March.  
 S. A. BENTON, Cong. ord. pastor, Saxton's River, Vermont, Jan. 15, 1840.

DANIEL HENDRICK, Cong. ord. pastor, Dennis, Massachusetts, Dec. 18, 1839.  
 JOHN C. PHILLIPS, Cong. inst. pastor, Methuen, Ms. Dec. 25.  
 WILLIAM H. KINSLEY, Unit. inst. pastor, Stow, Ms. Dec. 25.  
 DANIEL HUNTINGTON, Cong. inst. pastor, North Bridgewater, Ms. Jan. 1, 1840.  
 CHARLES PACKARD, Cong. ord. pastor, Lancaster, Ms. Jan. 1.  
 JAMES MEANS, Cong. ord. pastor, Concord, Ms. Jan. 8.  
 JOHN M. MERRICK, Unit. inst. pastor, Walpole, Ms. Jan. 11.  
 DAVID ANDREWS, JR. Cong. ord. pastor, Pepperell, Ms. Jan. 29.  
 WILLIAM W. THAYER, Cong. inst. pastor, South Hadley Canal, Ms. Feb. 4.  
 SAMUEL C. CHANDLER, Bap. ord. pastor, Heath, Ms. Feb. 4.  
 GEORGE W. UNDERWOOD, Cong. ord. pastor, Charlton, Ms. Feb. 12.  
 WILLIAM HOWE, Bap. ord. Evang. Boston, Ms. Feb. 26.  
 WILLIAM H. ADAMS, Cong. ord. pastor, Wellfleet, Ms. March.  
 GEORGE B. ELLIS, Unit. ord. pastor, Charlestown, Ms. March 11.  
 WILLIAM B. BOND, Cong. ord. pastor, Lee, Ms. March 18.  
 DAVID M. BURDICK, Bap. ord. pastor, Scituate, Rhode Island, Jan. 9, 1840.  
 BOHAN P. BYRAN, Bap. ord. pastor, Valley Falls, R. I. Jan. 15.

GEORGE H. WOODWARD, Cong. inst. pastor, East Stafford, Connecticut, Jan. 29, 1840.  
 HIRAM BELT, Cong. ord. pastor, Marlboro', Ct. Feb. 19.  
 SAMUEL T. CARPENTER, Epis. ord. priest, Hartford, Ct. March 18.  
 Z. H. MANSFIELD, Epis. ord. priest, Hartford, Ct. March 18.  
 JAMES N. GRANGER, Pres. ord. pastor, West Avon, New York, Dec. 10, 1839.  
 JOHN F. BLISS, Bap. ord. pastor, Henrietta, N. Y. Dec. 12.  
 ADAMS W. PLATT, Pres. inst. pastor, Hector, N. Y. Dec. 18.  
 SAMUEL W. BUSH, Cong. inst. pastor, Binghamton, N. Y. Dec. 24.  
 J. R. JOHNSON, Pres. inst. pastor, De Ruyter, N. Y. Jan. 22, 1840.  
 WILLIAM H. VAN DOREN, Ref. Dutch ord. pastor, Wilkesburgh, N. Y. Jan. 29.  
 ROBERT G. ARMSTRONG, Epis. ord. pastor, Montgomery, N. Y. Feb. 5.  
 O. C. BEARDSLEY, Pres. inst. pastor, Silver Creek, N. Y. Feb. 11.  
 ORLANDO HARRIMAN, Ref. Dutch inst. pastor, Hurley, N. Y. Feb. 11.  
 LEMUEL POMEROY, Cong. ord. pastor, Smyrna, N. Y. Feb. 12.  
 E. G. HILEY, Pres. inst. pastor, Hartwick, N. Y. Feb. 26.  
 SAMUEL SEDGONS, Pres. inst. pastor, Allen, N. Y. Feb. 26.  
 LEMUEL DADY, Cong. inst. pastor, Volney, N. Y. Feb. 26.  
 WAYNE GRIDLEY, Cong. inst. pastor, Clinton, N. Y. Feb. 26.

BENJAMIN H. CAMPBELL, Pres. inst. pastor, Rome, N. Y. March 4.  
 LUTHER H. ANGIER, Pres. ord. pastor, Buffalo, N. Y. March 4.

TALBOT W. CHAMBERS, Ref. Dutch inst. pastor, Somerville, New Jersey, Jan. 22, 1840.  
 CORNELIUS S. CONKLING, Pres. inst. pastor, Boonton Falls, N. J. March 7.

JOSEPH OWEN, Pres. ord. Evang. Bedford, Pennsylvania, Oct. 2, 1839.  
 JONAS A. DAVIS, Bap. ord. pastor, Mount Pleasant, Pa. Dec. 18.  
 JOSEPH R. MCKEE, Pres. inst. pastor, Sewickley, Pa. Jan. 3, 1840.  
 COLIANS A. HEWITT, Bap. ord. pastor, Milton, Pa. Jan. 18.

JONATHAN B. HUBBARD, Pres. ord. pastor, Franklin, Delaware, Dec. 25, 1839.

JOSEPH FOX, Bap. ord. Evang. Beulah, Virginia, Jan. 21, 1840.

WILLIAM HOLLINGSWORTH, Bap. ord. pastor, Dublin Co. North Carolina, Oct. 6, 1839.

CARLOS FELDER, Bap. ord. pastor, Pleasant Hill, South Carolina, Dec. 29, 1839.  
 WILLIAM H. TRAPNELL, Epis. ord. priest, Wilmington, S. C. Feb. 3, 1840.

ROBERT TOLEFREE, Bap. ord. pastor, Clinton, Georgia, Sept. 1839.  
 DAVID COOK, Bap. ord. pastor, Covington, Ga. Nov. 29.

JEREMIAH BEAL, Bap. ord. pastor, Wetumpka, Alabama, Dec. 1839.

A. C. BOARDMAN, Pres. inst. pastor, Youngstown, Ohio, Aug. 6, 1839.  
 DAVID A. RANDALL, Bap. ord. pastor, Cleveland, O. Dec. 24.  
 H. W. OSBORN, Pres. ord. pastor, Trumbull, O. Jan. 7, 1840.  
 LEICESTER FERGUSON, Bap. ord. pastor, Mantua, O. Jan. 15.

JOHN WILDER, Cong. inst. pastor, Marshall, Michigan, Nov. 26, 1839.  
 PHILANDER BATES, Pres. ord. pastor, Grand Blanc, Mich. Feb. 18, 1840.

Whole number in the above list, 71.

## SUMMARY.

Ordinations.....	45	STATES.	
Installations.....	26	Maine.....	7
Total.....	71	New Hampshire.....	6
		Vermont.....	1
		Massachusetts.....	15
		Rhode Island.....	2
		Connecticut.....	4
		New York.....	16
		New Jersey.....	2
		Pennsylvania.....	4
		Delaware.....	1
		Virginia.....	1
Pastors.....	65	North Carolina.....	1
Evangelists.....	3	South Carolina.....	2
Priests.....	3	Georgia.....	2
		Alabama.....	1
Total.....	71	Ohio.....	4
		Michigan.....	2
		Total.....	71

## DENOMINATIONS.

## DATES.

		1839.	
Congregational.....	22	August.....	1
Presbyterian.....	15	September.....	1
Episcopalian.....	4	October.....	2
Baptist.....	23	November.....	2
Unitarian.....	4	December.....	13
Dutch Ref.....	3	1840. January.....	21
		February.....	20
		March.....	11
Total.....	71	Total.....	71

## QUARTERLY LIST

OF

## DEATHS OF CLERGYMEN.

JONATHAN CATO, (colored) æt. 70, Ref. Dutch, New Market, New Hampshire, Feb. 1840.  
ELISHA ANDREWS, æt. 71, Bap. Hinsdale, N. H. Feb. 3.

AARON WOODWARD, æt. 80, Cong. Wilbraham, Massachusetts, Feb. 1840.

WILLIAM HARLOW, æt. 63, Shaukimo, near Nantucket, Ms. Feb. 20.

AMASA DEWEY, Cong. Petersham, Ms. Jan. 5.

CHARLES FOLLEN, Unit. Lexington, Ms. Jan. 13.

— FRENCH, D. D. Meth. Norfolk, New York, Oct. 1839.

WILLIAM HAMMELL, æt. 73, Epis. N. Y. Feb. 1840.

WILLARD JUDD, æt. 36, Bap. Wyoming, N. Y. Feb. 9.

DANIEL A. CLARK, æt. 61, Cong. New York, N. Y. March 3.

WILLIAM STONE, æt. 83, Pres. Sodus, N. Y. March 20.

ISAAC M. FISHER, æt. 43, Ref. Dutch, Bedminster, New Jersey, Feb. 15, 1840.

CHARLES DOBER, Ger. Ref. Bethlehem, Pennsylvania, Jan. 22, 1840.

LEVIN CONNAWAY, æt. 98, Meth. Sussex Co. Delaware, Feb. 4, 1840.

EDWARD STEVENSON, æt. 46, Meth. Snow Hill, Maryland, Nov. 10, 1839.

WILLIAM STEVENSON, æt. 75, Meth. Rock Run, Md. Dec. 6.

IRA A. EASTER, æt. 46, Pres. Baltimore, Md. Jan. 10, 1840.

JAMES C. WILSON, Pres. Waynesborough, Virginia, Jan. 10, 1840.

WILLIAM M. KENNEDY, æt. 57, Meth. Newbury, South Carolina, March, 1840.

DENNIS M. WINSTON, æt. 39, Pres. near Frankfort, Kentucky, Feb. 26, 1840.

GREENBURY VINSON, æt. 23, Meth. Lima, Ohio, Jan. 3, 1840.

WILLIAM MORGAN, Bap. Dearborn Co. Indiana, Jan. 2, 1840.

JOHN L. SANDERS, æt. 32, Pres. Covington, Ia. Jan. 27.

ELI BARBER, Bap. Waverly, Illinois, Nov. 29, 1839.

R. W. GRIDLEY, æt. 47, Pres. Ottawa, Ill. Feb. 2, 1840.

MOSES MERRILL, æt. 36, Bap. Mo. March, 1840.

PHILANDER KELSEY, Mich. Oct. 1839.

Whole number in the above list, 27.

## SUMMARY.

AGES.		STATES.	
From 20 to 30.....	1	New Hampshire.....	2
30 40.....	4	Massachusetts.....	4
40 50.....	4	New York.....	5
50 60.....	1	New Jersey.....	1
60 70.....	3	Pennsylvania.....	1
70 80.....	4	Delaware.....	1
80 90.....	1	Maryland.....	3
90 100.....	1	Virginia.....	1
Not specified.....	8	South Carolina.....	1
Total.....	27	Kentucky.....	1
		Ohio.....	1
		Michigan.....	1
Sum of all the ages specified.....	1,079	Indiana.....	2
Average age.....	56 3-4	Illinois.....	2
		Missouri.....	1
		Total.....	27

## DENOMINATIONS.

Congregational.....	3		
Presbyterian.....	6		
Episcopalian.....	1		
Baptist.....	5	1839. October.....	2
Methodist.....	6	November.....	2
Dutch Ref.....	2	December.....	1
German Ref.....	1	1840. January.....	8
Unitarian.....	1	February.....	10
Not specified.....	2	March.....	4
Total.....	27	Total.....	27

## DATES.

## GENERAL SUMMARY,

Of Ordinations and Installations for the year ending April 1,

1840.

Ordinations.....	205	New Jersey.....	9
Installations.....	126	Pennsylvania.....	17
		Delaware.....	2
Total.....	331	Maryland.....	1
		Dist. Columbia.....	4
		Virginia.....	3
		North Carolina.....	6
		South Carolina.....	6
		Georgia.....	2
Pastors.....	261	Kentucky.....	1
Evangelists.....	21	Ohio.....	19
Rector.....	1	Michigan.....	7
Priests.....	34	Indiana.....	1
Missionaries.....	14	Illinois.....	5
Total.....	331	Alabama.....	2
		Louisiana.....	2
		Total.....	331

## OFFICES.

Pastors.....	261		
Evangelists.....	21		
Rector.....	1		
Priests.....	34		
Missionaries.....	14		
Total.....	331		

## DENOMINATIONS.

Congregational.....	109		
Presbyterian.....	75		
Episcopalian.....	35		
Baptist.....	84		
Free Will Baptist.....	2	1838. October.....	2
Methodist.....	2	1839. January.....	2
Dutch Reformed.....	9	February.....	5
German Reformed.....	1	March.....	9
Lutheran.....	3	April.....	17
Unitarian.....	11	May.....	32
Total.....	331	June.....	28
		July.....	26
		August.....	30
		September.....	35
		October.....	38
		November.....	23
		December.....	30
		1840. January.....	21
		February.....	20
		March.....	11
		Not specified.....	2
		Total.....	331

## DATES.

## STATES.

Maine.....	19		
New Hampshire.....	20		
Vermont.....	19		
Massachusetts.....	69		
Rhode Island.....	6		
Connecticut.....	32		
New York.....	79		
Total.....	331		

## GENERAL SUMMARY,

Of Deaths, for the year ending April 1, 1840.

AGES.		New Jersey.....	5
From 20 to 30.....	14	Pennsylvania.....	12
30 40.....	26	Delaware.....	1
40 50.....	12	Maryland.....	4
50 60.....	13	Virginia.....	10
60 70.....	14	North Carolina.....	1
70 80.....	13	South Carolina.....	3
80 90.....	6	Georgia.....	5
90 100.....	2	Alabama.....	1
Not specified.....	34	Louisiana.....	1
Total.....	134	Tennessee.....	2
Sum of all the ages specified.....	5,229	Kentucky.....	6
Average age.....	52 1-4	Ohio.....	41
		Michigan.....	2
		Indiana.....	4
		Illinois.....	5
		Missouri.....	1
		Florida Territory.....	2
		Mississippi.....	1
		Total.....	134

## DENOMINATIONS.

Congregational.....	29		
Presbyterian.....	21		
Episcopalian.....	10		
Baptist.....	27		
F. W. Baptist.....	2		
Methodist.....	27		
Dutch Reformed.....	5	1838. November.....	3
German Reformed.....	1	December.....	2
Lutheran.....	1	1839. January.....	3
Missionary.....	1	February.....	2
Unitarian.....	4	March.....	8
Not specified.....	6	April.....	7
Total.....	134	May.....	16
		June.....	4
		July.....	12
		August.....	9
		September.....	13
		October.....	15
		November.....	13
		December.....	5
		1840. January.....	8
		February.....	10
		March.....	4
		Total.....	134

## DATES.

## STATES.

Maine.....	3		
New Hampshire.....	6		
Vermont.....	1		
Massachusetts.....	19		
Rhode Island.....	3		
Connecticut.....	5		
New York.....	20		
Total.....	134		

# JOURNAL

OF

## THE AMERICAN EDUCATION SOCIETY.

MAY, 1840.

### THE LAW OF STEWARDSHIP IN THE UNRIGHTEOUS MAMMON.

[By the Rev. JACOB ALLEN, of Sterling, Ct.]

THE appearance of Christ on earth was a manifestation of Divine love to men. He came to save them; he preached to instruct them; and he instructed to make them wiser and better—to impart the knowledge of truth and duty, and to make them active in *doing good*. Among his lessons of piety and utility, he taught men the duty and the benefit of doing good with their *property*, or their earthly *possessions*. He taught this important lesson on different occasions, and in various forms of language; as if he intended to make it an essential feature of Christian character; as if he would have men *examine* this great law of stewardship, that they may understand and obey its requirements. But perhaps in no instance has he presented this more fully, than in his address to the disciples, when he said, “Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.”

Here is the sum of the law in question; the fundamental principle, by which the stewardship of men, in respect to the unrighteous mammon, or their earthly possessions, is to be regulated.

In the illustration and proof of this position, I proceed,

#### I. To present the *subject*, which was then under consideration.

Christ had stated in a parable, that a certain rich man had a steward, who stood accused of wasting his goods; and that he called the steward to an account, informing him that he must resign his stewardship. This involved him in immediate difficulty. He thought he could not *dig* or labor, for a subsistence, and was ashamed to *beg*. But, as he must make *some* provision for himself, he called his lord's debtors together for a settlement, and adopted the following expedient. On examination, the first debtor owed his lord an hundred measures of oil, which the steward reduced to fifty; or cancelled *one-half* of this large debt. The second owed an hundred measures of wheat, which he reduced to eighty; or cancelled *one-fifth part* of the debt. Probably he adopted the same course with others. For he made these debtors his *friends*. When his lord saw this, he commended, not the honesty, but the *policy* of the steward; that is, he admitted that he had done wisely for *himself*. Hence Christ said, “For the children of this world are in their generation wiser than the children of light.” This unfaithful steward, notwithstanding his palpable dishonesty in principle, had employed so much art and cunning in the use of his lord's substance, that he had made to himself *friends* for the day of adversity.

Having made this statement respecting the steward, Christ turned to his disciples and to all who heard him, and remarked: “I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.”

Here, then, is the argument. As this steward had done, so they were to



make to themselves *friends*. And though not upon the same moral *principle* which he adopted, yet they were to do this with the mammon of *unrighteousness*, or with the *earthly substance* committed to their stewardship. For they were by this means to make *such* friends, as, when they themselves failed, or were put out of their stewardship, would receive them into *everlasting* habitations. The object of the parable was, to show them that *they* also were stewards of all they possessed; and that they were held accountable for the *manner* of their stewardship. Accordingly, he proceeded to *illustrate* the principle already laid down. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" He here showed, that the proper use of their earthly possessions was an essential part of their duty to God the giver; and that it would be found a *turning point* in the decision of their case at the last judgment;—that if they were honest and faithful in all their dealings; if they were uniformly kind to the poor, and compassionate to the suffering; and if, as they had ability and opportunity, they sustained the cause of God, and aided the objects of Christian benevolence; all those to whom they had done these good offices, would bear witness for them in the day of trial; and would thus prove, that according to Christ's meaning, by that emphatic term, they had made to themselves *friends*, by the proper use of this unrighteous mammon. For *these witnesses*, together with the Judge himself, were the friends whom he intended. Those, to whom they had done good with their earthly substance, and with an obedient heart, would stand ready, when they failed on earth, and were called to give an account of their stewardship, to bear testimony to their *fitness*, through the grace of God, for the everlasting habitations of glory.

Such was the argument in question, as it related immediately to the disciples, and those to whom it was addressed. But, as it involves a principle of general application, and was obviously intended for general instruction, it seems to require a more particular consideration. I proceed, therefore,

II. To *investigate* the principle here involved; or to show what is *included* or *intended*, in making friends of the mammon of unrighteousness; that is, with the earthly possessions of men. As this is a point of no small interest and importance, I shall descend to some particulars, in order to make the truth clearly manifest.

1st. The law before us means, that men hold their earthly possessions as the *stewards of God*; and consequently, that they are not permitted to view them *absolutely* their own, nor, in all cases, to *appropriate* them exclusively to their own use. Accordingly, God has declared *himself* the Lord and Proprietor of all creation. He has said, "All *souls* are mine; as the soul of the father, so also the soul of the son is mine:" "The silver is mine, and the gold is mine:" "Every beast of the forest is mine, and the cattle upon a thousand hills:" yea, "*All the earth* is mine." Hence, although he has committed these possessions to each one, while he retains them, with so much sacredness, that it becomes a direct violation of his law, and the crime of theft, for one *man* to take the property of another without his consent; still *He* claims a right in it, and in the disposal of it; and thus does not permit them to view it *absolutely* their own, nor to claim, in all cases, the *independent use* of it. As if to assert, and at the same time to illustrate this point, Christ uttered the following parable: (Luke xii. 16.) "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, this will I do: I will pull down my barns and build greater; and there will I bestow *all* my fruits and my goods: and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, *Thou fool!* this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" For his *explanation* of the parable was: "So is he that layeth up treasure for

himself, and is not rich toward God." Now here is the character of a rich, selfish man, drawn by the hand of a perfect Master. For, although he is not accused of oppression or dishonesty towards men, he evidently stands guilty before God. His crime was, he would keep or use *all* this abundance for himself. He said nothing of doing good to the poor and needy, nor of aiding any object of benevolence. Of course, he would do nothing with all this, in making to himself friends, who should testify *for* him, and not *against* him, in the day of trial. The parable, therefore, seems *intended* to sustain the principle of stewardship under consideration; and to show that men of wealth and competence are not allowed to appropriate *all* their possessions to their own use; but are required to employ some portion of them in doing good to others. Hence it is written, "To do good and to communicate, forget not:"—"Give a portion to seven, and also to eight:"—For "the liberal deviseth liberal things, and by liberal things shall he stand." The requirement is, that men must be *faithful* in the unrighteous mammon; that they may thereby make *friends* of those who will meet them as witnesses, at the bar of God. Which will imply,

2dly. That it does not answer the law of stewardship, if men *expend* freely of their substance; unless they do it for some useful *purpose*. They are neither required nor allowed to adopt the principle of the unfaithful steward; to *waste* their Lord's substance, or the treasures committed to their care, in riotous feasting, in vain pleasures and sinful compliances, or in acquiring the reputation of generosity among the ungodly. *These* expenditures will avail no more, in making the *friends* whom Christ intended, than to *hoard* all their possessions for themselves. For they do nothing in all this to any good *purpose*; nothing to relieve distress, or aid the indigent, or promote benevolence; and thus nothing to which others will be able to testify as a *good work*. They make no real *sacrifice*; they perform no work of *obedience*. In a word, they do nothing in all this for the honor of God, the *proprietor* of all their substance, nor for the good of *other men*. Consequently, they do not come up to the principle of stewardship; they are not *able* in this manner to make *friends* of others around them, nor to make the Judge himself their friend for the day of trial. But, to remove all seeming difficulty, it is proper to observe,

3dly. The law under consideration does not require men literally to give, or expend, *all* their earthly substance in charities; and thus to beggar themselves and their families at once. This would render them *unable*, at any future period of life, to do good in this manner to others. Nor does it require, that in *every possible* case which may occur, they must give to him who may *ask*. For even this *may* not be a duty. Nor yet does it require that they should not honestly, and in the fear of God, make provision for their domestic comfort and happiness; nor that they should not be industrious in lawful employments, and prudent in the *care* of what they possess. For this provision, and industry, and care, pertain essentially to the *nature* of stewardship.—And I now proceed to state generally,

That, as they have ability and opportunity, they are required to *do good* with these earthly possessions; that they make this an *object* in the use of what they can impart to others; that, in common cases, instead of hoarding or keeping *all* they have, and *all* they gain, for themselves and their families, they *make it a point* to expend for their destitute fellow men and for the cause of God, as justice and benevolence may dictate. Thus the law means, that when they are called to decide how *much*, or how *often*, or for what *object* they are to expend, they must be regulated, not by self-interest, but by an impartial *judgment*—by the fear of God, and a benevolent regard for the good of others;—in a word, that they must bring their supreme selfishness into subjection to the spirit of benevolence. To illustrate this point more fully, I proceed to notice the two following positions.

1st. Men of extensive and of ordinary wealth are bound to view the honest calls of the poor and needy, and in fact *all* the proper calls for Christian charity, as the calls of God. For, in his overruling providence, they *are* such. Not one is by chance or accident; not one is unforeseen or undetermined. He *directs* them individually, for those to whom they are sent as calls, when they are just



and reasonable, for a portion of that property, which they hold in stewardship. He is hereby teaching them, that even what they have acquired by honest industry and effort, has been acquired through his blessing and assistance; that it still remains at his disposal; and that they hold it only by his permission. And therefore, that *He* may call for a portion of it *when*, and as *often*, and by *whom*, and for as *much*, as seemeth him good. Accordingly, they are to understand, that in his providence *He* sends this poor man and that needy sufferer; and that he directs *all* the just calls, which are made upon them for pecuniary assistance;—and that a leading design is, to put them to the trial, whether they will make those who present them *friends* in the sense here intended. They must also remember, that there will hereafter be an inquiry how they have *met* and *answered* these calls; and that those whom his providence has commissioned to present them, will all be there as witnesses; and consequently, will be *friends* or enemies, according to Christ's meaning.

Now this renders the whole subject impressively serious. Men do not dare to complain, when God commissions fire, or flood, or drought, or disease to lay waste a part of their substance. And as it all remains his, or at his sovereign disposal, why should they complain, if, in his providence, he sends an order for some portion of it, by the hand of one in poverty or distress, or by an agent of a Missionary, an Education, or Tract Society, or some other object of utility? They still remain his stewards; and not only so, they are liable at any moment, if he pleases, to be put out of their stewardship. Dare they complain, because he has not specified how *much* they are required to give in such cases? The truth is, he has left this undecided, for the very purpose of a trial, whether they will then obey the dictates of benevolence. For the amount then required, is precisely what a good conscience, aided by a knowledge of their ability, and of the importance of the object, decides to be a duty. It is thus an essential point in the case under consideration, for men to view the just calls made upon them for a portion of their earthly substance, as the calls of *God*; and to remember, that a day is coming, when they must meet the inquiry, how these calls have been answered. From which it follows,

2dly. That they are to stand *ready* for the calls of his providence; or to hold their possessions *subject* to his direction; always admitting, that *He* may make an immediate disposal of what seemeth him good, whenever he is pleased to call for it. Consequently, the law of stewardship intends, that men must *labor*, not only for themselves and families, but, so far as they are enabled and prospered, for the good of other men, and for the cause of God. It intends, on one hand, that they should be diligent and active in *obtaining* what they can honestly, by the Divine blessing, and in *preserving* what is not necessary for immediate use; that nothing be lost; but that they may be *prepared* to meet his calls;—and on the other, that they should *impart* cheerfully whatever his providence demands of their substance, at the time it is demanded. In short, it intends that they are the *servants* of the great Master in heaven; that both themselves and their possessions are to be held in *subserviency* to his direction; and that they are to be governed in the employment of their time, and in the use of their substance, by the laws of his appointment.

Thus it appears, that men of wealth, and indeed all men, hold their earthly possessions as the *stewards of God*; and that the great *law* of stewardship in the unrighteous mammon, requires all who have wealth and competence, to employ a portion of it in making *friends*, who will bear witness *for* them in the day when they are called to give an account of their stewardship. And if the supreme selfishness of men did not blind their eyes; if the fear of God and the spirit of benevolence had a due influence in forming their judgment, this law of stewardship would present no difficulties; its requirements would no longer appear hard or unreasonable. But as God, the proprietor of all things, is benevolent, he *requires men* also to be benevolent, that they may all *obey* this great law of stewardship. For, when they come to meet those whom they are thus required to make friends, as being *witnesses* at their final trial; and to find, that unless they bear witness for them, they will bear witness against them; they will clearly perceive the *wisdom* and *goodness* of this law,



and the *necessity* of having obeyed it. At that trying period, these possessions, which they now hold so precious, and often spare with great reluctance, will all be gone, no more to be regained. Being put out of their stewardship, and called to give an account of it, they will *need* such friends as are here intended. Their testimony on this subject will *turn the point* in that great decision. For, if *they* are friends, according to his meaning, Christ himself, the final *Judge*, will also be their friend. He will admit that *such* deeds, done with an obedient heart, are done for *him*; that they are the fruit of love, and the evidence of faith; and that through grace in him, these persons are worthy to be received into everlasting habitations.

*Such* is obviously the law of stewardship in the unrighteous mammon; or the principles by which men, as the stewards of their Creator, are to be governed, in the use of their earthly possessions. And since this law of Divine authority is founded in justice, and is indispensably binding on all men, it seems requisite, and may be useful,

III. To notice some of the lessons *resulting* from this investigation. Among these, it may be stated,

1st. That the use, which men make of their property, forms an essential feature of their *characters*, in the sight of God. Probably, no one part of their daily conduct forms a more decisive *test* of real character. For it remains a truth, that their Creator has given *laws*, by which they are here to be regulated; that they are accountable for the use of all they possess; that although they may claim it, and the disposal of it, as entirely *their own*; and though no *man* may take it without their consent, yet *He* has reserved, and claims the right, to do his pleasure with it. Thus, when it seemeth good, he commissions fire, or flood, or some instrument of his power, to *lay waste* a portion of it. He also assumes the right to control what remains; and even to decide what they may, and what they may not consume. Before the flood, he gave men the fruits of the earth for food; but *not* the beasts of the field, nor any living creature. After the flood, he enlarged the grant, and gave them also the beasts of the field; although here, the *blood* of beasts was entirely and for ever prohibited. He was therefore good and kind to the evil and unthankful. Men have a grant for their food and raiment; a supply for all their necessities and common wants, from their possessions; while *He* claims the right to direct them, in the use of what *remains* under their stewardship. It is the use of *this*, which forms an essential feature in their character. For it is with this, that they are required to make to themselves *friends*, as Christ intended. And this is no light thing. For, at his bar, and in the immediate presence of the Judge himself, there will be no evasion; no bribery; no concealing or suppressing of testimony; so that, unless those who stand as witnesses are able to testify that men of wealth and competence *actually gave* according to ability and acquirement, they will not be found the *friends* of such men, at the day of trial. And every man, who has had common prosperity for twenty, thirty, or forty years, and who acquires a large, or even a common share of wealth, has, in that period, *many* around him who are to be made friends for the day of trial; if he would enter into everlasting habitations.

This will not be *found* an easy thing in daily practice. For the law under consideration does not permit even *rich* men to gratify their avarice and ambition, while they neglect the wants and woes of others around them. The case of the rich man, who bestowed *all* upon himself, is recorded in Scripture, for the instruction and admonition of all such men. It stands there, as if to *show* that the use which they make of their earthly possessions, forms an *essential feature* in their characters, in the sight of God;—as if to *convince* them, that even when they claim that these things are the fruit of their honest industry and labor, and that they may therefore do what they *will* with them, this does not absolve them from the law of stewardship in the unrighteous mammon; but that they are still *accountable* for the use they make of all their possessions;—and as if to *assure* them, that though they expend liberally for themselves, and even for others, in the gratification of pride and pleasure, and

yet do little or nothing to relieve distress and promote benevolence, they have only laid up treasure for themselves, and are "*not rich toward God.*" For, however they may stand in their own view, or in that of others like them, it must be admitted, that they are not then making to themselves *friends* with the unrighteous mammon, who will appear such, when they are called to give an account of their stewardship.

It must be admitted, that if Christ were to address them individually, he would repeat his impressive language to the rich man, "Yet *lackest* thou one thing; sell that thou hast, and *give to the poor*;" and that, until they obey this direction, and thus submit to the law of stewardship, they *ever will* lack this one thing. In a word, when they come to stand before the Judge himself, and before their fellow men in the day of trial, it will *appear* that this part of their conduct forms an essential feature in their characters; it will then *appear*, that to make to themselves friends, by the proper use of these possessions, is indispensably *necessary*, in order to obtain admission into the kingdom of heaven.—It will therefore result,

2dly. That these possessions were never designed to be the permanent *portion* of men. With all their charms and attractions, they are not durable, but perishable, in their very nature; indeed, they are denominated "*uncertain riches.*" They are also bestowed on men, without regard to moral character. They are often bestowed more liberally upon men openly irreligious, if not immoral, than upon men of eminent piety. As if to stamp an insignificance upon them as a *portion*, God has "*reserved some better thing*" for his people; and is often pleased to withhold from them that *amount* of wealth, which many unholy men possess. Still, it remains true, and is readily admitted, that riches have their use, and an important use, in the present world. A portion of wealth is *essential* to the daily comfort and subsistence of men; and a portion of additional wealth is requisite, as the means of utility and benefit to *others*, when they need assistance. In this limited sense, the Scripture affirms truly, that "*money answereth all things*;" and may be made actually and extensively useful, for the time being, when duly employed and appropriated. In fact, men are *required* to employ some portion of it, in making friends for the day of final trial. But after all, riches serve most effectually to *try* men, and to show what they are. The ordinary influence of *much* wealth is unfavorable to godliness, or to brotherly kindness. For it is written, "*The poor useth entreaties; but the rich answereth roughly.*" The *possession* of much wealth, if grace do not prevent it, is also dangerous to the souls of men. As it is written, "*How hardly shall they that have riches enter into the kingdom of God?*" And again, "*Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?*" while "*the rich hath he sent empty away.*"

In view therefore of the binding law of stewardship; of the cares, the labors, and the dangers incident to the possession of much wealth; and of the final accountability of those who possess it, let no one ever *murmur* nor *repine* because he is not rich. For the truth is, that the more wealth a man has, the more his stewardship and accountability are increased. He has more of *care* and *perplexity* on this account; more to encounter and resist, in the shape of temptation and haughtiness; and is in more danger of losing his immortal soul, through the *deceitfulness* of riches. Besides, he must then give more in *amount*, in order to make to himself friends for the day of trial. For the Divine rule on this point is, that every man give, or "*lay by him in store, as God hath prospered him.*"—"For unto whomsoever much is given, of him shall much be required." And we learn from him, who once inquired what he must do to obtain eternal life, how *hard* it is for *rich* men to comply with the great law of stewardship, in the use of their earthly treasures. These were never designed to be the *portion* of men. They are not fitted for it; nor are men allowed to *hold* them, but as stewards; that, in this character, they may employ them in making friends, who shall approve them, when they are put out of their stewardship. It will, therefore, result,

Finally, that unless men obey the commandments of Christ, they cannot



expect to be received into the everlasting habitations of glory. In the law under consideration, he evidently intended to inculcate one of the essential principles of holiness; or to rise so high in this demand, as to embrace a fitness for Divine approbation, in a cordial compliance with it. He thus intended to show, that real holiness, in its very nature, stands opposed to the supreme selfishness of the natural heart. For the case is, that in making *other men* their friends, as he here intended, by the use of their earthly possessions, they make *Him* their friend; they do that, which secures *his* approbation as their final Judge. An important, leading point, in making friends, according to his intention, is, that these persons, in their testimony, shall act the part of friends to them, when *they are on trial*; that when they are giving an account of their stewardship, these witnesses shall testify for them, that they have done good with their possessions; and have therefore been obedient to the *great law of stewardship*. So that, whether these witnesses are saved or lost, if their testimony proves that those who are then on *trial* have been obedient in this respect, they will be the *friends* of those who are on trial. The point will then be, not at that moment to try the character of the witnesses—they will have their trial at another moment, and upon the same principle—but to decide publicly whether those who are then on *trial*, have been obedient to the law of stewardship, and to all the commandments of Christ.

Inasmuch, therefore, as this impartial trial will *come*; and as the question of approbation or disapprobation will turn upon *this point*, connected with others, whether the man has *made* to himself friends, as Christ intended; or whether he has here been obedient;—it follows, that unless men obey the commandments of Christ, they cannot reasonably expect to be received into the everlasting habitations of glory. For the fundamental rule of judgment will be, to reward every man, not according to his words, and pretensions, and natural inclinations, but according to his *works*, or to those fruits by which he is to be *known*. So that obedience to the commandments of Christ will be found indispensable, in order to meet his approbation at the final trial.

But here, let it be understood and remembered, that Christ has marked with peculiar *emphasis* that part of obedience which falls under this great law of stewardship; that, if he has made any one part more essential than another, it is that under consideration.

In describing the scenes of the last judgment, and in assigning the reasons *why* he will then say to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" he stated them thus: "I was an hungered, and ye gave me *meat*; I was thirsty, and ye gave me *drink*; I was a stranger, and ye *took me in*; naked, and ye *clothed me*; I was sick, and ye *visited me*; I was in prison, and ye *came unto me*." Now all this fell under the principles involved in the law of stewardship; it related immediately to the use and disposal of their earthly possessions. They not only *gave* as they had ability and opportunity, but, although they neither pretended nor thought of doing so great a thing, they gave to *Him*, as he explained it. For, in answer to their inquiry, *when* they had done it, he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto *me*." Again,

In assigning the reasons *why* he will condemn the wicked, he said, "I was an hungered, and ye gave me *no meat*; I was thirsty, and ye gave me *no drink*; I was a stranger, and ye took me *not in*; naked, and ye *clothed me not*; sick, and in prison, and ye *visited me not*." They might have given freely for the gratification of pride, and ambition, or the feelings of unholy men. But it availed them nothing; because there was no *obedience* in it; no effort nor design to *do good to others*; they neither fed, nor clothed, nor administered to *Him*. For his explanation was, "Inasmuch as ye did it not unto the least of *these*, ye did it not to *me*." You have not made *friends* of those who were poor and needy. There are none here, as witnesses, who can testify that you have done *good* with your earthly possessions; none to prove your *fitness* for the everlasting habitations of glory.

Now all this *proves* that unless men are obedient to the commandments of



Christ, they cannot reasonably expect to be received into the everlasting habitations of glory; and of course, that they are in fact under the law of stewardship in the unrighteous mammon. The peculiar *emphasis* imparted to this portion of the Divine law, is also fitted to make a deep, lasting *impression* upon the minds of all who are men of wealth and competence;—to show that it is *essential* in the system of Divine legislation;—to impart the settled *conviction* that obedience here will evince a holy, obedient heart; and thus prove men worthy of Divine approbation;—and that disobedience here will evince an unholy, disobedient heart; and thus prove them fit only for rejection and final condemnation. The result of the whole, therefore, is, that obedience to *this department* of the entire law of God will be found sufficient to decide the point, whether men are approved or condemned; whether they are saved or lost, in the day of final judgment. For his own illustration of the law before us is, “He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the *unrighteous* mammon, who will commit to your trust the *true* riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?”

### PAUCITY OF CANDIDATES FOR THE HOLY MINISTRY.

THE following article, which appeared originally in the New York Observer, is understood to be from the pen of the Rev. Dr. Alexander, of the Theological Seminary, Princeton, N. J.

THE great Head and Founder of the church had this subject in his mind, and urged it on the attention of his disciples, while he was on earth. His commandment on this point, which is as obligatory now as it ever was, is, “Pray ye the Lord of the harvest, that he would send forth laborers into his harvest.” It is evident from these words, that the Lord of the harvest is able to supply the deficiency of laborers; and that He will only do it in answer to prayer. Christ could have offered a prevailing prayer for this gift, but no: Christians must pray.—“*Pray ye.*” He will be inquired of for this blessing, that he may do it for us. When there is a great deficiency of faithful laborers, does it not suggest a reason for an inquiry, whether this command has been obeyed? In some cases, we cannot be certain that what we ask is agreeable to the mind of God; but here, all room for doubt is removed. It is not often that Christ, in exhorting his disciples to the duty of prayer, informed them particularly, what to pray for; but in this case, he puts words as it were, into their mouth—“Pray ye the Lord of the harvest, that he would send forth laborers into his harvest.” It cannot be, then, that He would omit to answer a prayer thus expressly dictated by himself. If there be a want of laborers, the neglect must be in the church. The blessing has not been asked, with due importunity and perseverance. The people

have depended on Education Societies and Theological Seminaries to provide the candidates; and there has been but little earnest supplication to the Lord of the harvest. Thus the matter now stands; and if this state of things continues, your Education Societies and your Theological Seminaries will soon experience a great falling off in their numbers. Let Christians know and remember, that no organized societies or seminaries, can supply this want. They may educate pious young men when they come to them; but what if the number of such shall go on diminishing, every year, can they create a supply? Surely not. We must have recourse to the Lord of the harvest. Formerly, pious parents dedicated their children to this sacred service, from their birth, and were incessant in their petitions, at a throne of grace, for ministerial grace and gifts for their devoted sons; and such prayers God has heard and answered, in thousands of instances. But where now do we find the consecrated Samuels, growing up under the light of the sanctuary? Where are the Hannahs, to wrestle with God in public and private, until they obtain their heart’s desire? This ought to be a weighty care with every church of Christ. The church cannot exist without a ministry; and where are we to look for candidates for the ministry, but in the churches? Can that church have done its duty, in which few or no candidates for the sacred office

have been reared up? Or what judgment must be formed of those large and flourishing churches, with their hundreds of communicants, which once had a succession of young men in training for the harvest, but now have none? Perhaps it will startle some of our good people to hear it alleged as a fault, that particular churches are rearing no candidates for the ministry. But I will maintain it. There must be a grievous fault somewhere, in relation to this important concern; and as it is a matter of common duty, when there has been a continual barrenness, there must have been a want of due culture. Why have you no pious young men, on their way to the ministry? Have you not many sons who, if their hearts were touched by the finger of God, might be useful? But you may say—We cannot give them grace. True; this is not the ground of your accountability. But have you, as a church, prayed for the conversion of the dear youth, that they might be prepared for this work?

Every church, rich in members, as well as worldly substance, which has no young men in a course of training, ought to appoint a day of fasting and humiliation, to inquire into this matter, and to beg of God not to leave them like a barren tree, in his vineyard. You say that you contribute every year to the Education fund. This is well; but it is not all, nor the half of your duty on this subject. You must furnish men, as well as money; and the men are by far the most important part of the means. Without suitable men, money in this concern is worthless. You must bring forward pious and promising men. Do you ask how you can accomplish this? I answer as before, "Pray ye the Lord of the harvest." Do not forget to pray this prayer, as you have too often done. Think much of it, and lay it before God in secret, in your families, and in the church. And be not contented until you receive this blessing of the ascended Lord, to be the honored instrument of furnishing the harvest field with at least one laborer. There are a few churches in our land, which can number more than one devoted missionary in the foreign field. The writer knows a church of moderate size and little wealth, in a remote station, which within his recollection has furnished five or six faithful men for the work of the ministry, the bones of one of whom lie among the heathen. He could designate another place, where at least a dozen ministers have proceeded from one church, and some of them men of eminence. But alas! the glory is departed; for years past, this fruitful spot has been barren in this respect. An able and excellent minister in Virginia was snatched away from his family without a moment's warning. His children, mostly sons, were then small—now, five of them are laboring in the field; and possibly the sixth may enter. Do you

not suppose that this was in answer to the prayers of the father?

Some people say, that there is no real deficiency, or we should not have so many unemployed ministers. It may be admitted, that if the sacred office be viewed as a secular trade, by which men may make a comfortable living, the profession is already overstocked. At any rate, it is overstocked with men who will not work—or will only work where they can find every thing ready prepared to their hand. The church wants no *cumberers* of the ground, but *laborers*—not men who wish to enter on and enjoy the fruits of other men's labors, but *working men*, willing to break up the fallow ground, and ambitious to preach the gospel even where Christ has not been named. No class of educated men are more to be pitied, than those clergymen who are not occupied with the proper business of their profession. Although they may grow rich, (though Providence commonly thwarts their schemes and disappoints their hopes,) they are not to be envied. In fact they lose all respectability in the eyes of the world. What would be unnoticed in another, public opinion will not tolerate in them. But to bring up such as a proof that there are supernumerary ministers, is as absurd as to plead that reapers are not wanted for a great and ripe harvest, because many idle loungers or busy triflers may be found in the country. The Lord hath spoken it, "The harvest is great and the laborers few, *Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.*"

## RESOLUTIONS OF DR. PORTER.

Taken from his Memoir.

### I. THE CARE OF MY HEART.

1. I will endeavor to keep the Sabbath holy. I will avoid conversation on worldly topics, and will not allow myself to think on any matter of common business, nor to read literary or professional books on this holy day.

2. Special hindrances excepted, I will endeavor to maintain secret devotion steadily, at least twice a day.

3. I will recollect every day that I am mortal.

4. When any doubtful thing is to be done, I will ask myself, "How will it bear the eye of God's omniscience?—how will it appear at the judgment?"

5. I will endeavor to repress all undue regard to the praise or censure of men, by recollecting that God is a witness of all that I *do* or *think*.

6. I will guard against *selfishness* as the "abominable thing which the Lord hates." When I detect myself in being especially pleased with a good action, because it is done by *myself*; or done by another through

my advice, I will condemn the littleness of such feelings as below the dignity of Christian principles. In all such cases, I will not speak of myself without some obvious reason; first, because it may cherish pride; and secondly, because it may exhibit the appearance of pride to others.

7. I will consider myself as sacredly accountable to God for my improvement of the *influence* attached to my station; and will endeavor to distinguish betwixt the respect which is given to my *office*, and that which would in other circumstances be given to *myself*.

## II. CARE OF MY TONGUE.

1. When I am angry I will never speak, till I have taken at least as much time for reflection as Athenodorus prescribed to Cæsar.\*

2. I will never talk to an angry man.

3. I will not talk to a man intoxicated with strong drink.

4. I will receive admonition from my friends with candor and thankfulness; and will be careful not to make a peevish reply to any one who gives me advice, though it be officious or even impertinent.

5. That I may be kept from speaking amiss of my Christian brethren, I will *pray* for them.

6. With the exception of cases in which Christian prudence requires secrecy, I will consider it sinful to say any thing of others *privately*, which I would not say *openly*. In general, I will deal in *secrets* as little as possible.

7. I will not mention the fault of another, when I have not good reason to hope that some valuable end will be answered by my doing so.

## III. SELF-EXAMINATION.

I will regard the Bible as the only infallible test of character. With this in my hands, if I am deceived as to my spiritual state, it is my own fault.

I am satisfied that one great reason why so many real Christians live doubting, and die trembling, is the neglect of self-examination.

1. I will beware of relying upon official religion. I will never take it for granted that I am a Christian because others consider me so; nor because my profession or station require that I should be a Christian.

2. In judging of myself, I will make due allowance for the restraints I have been under from early education—from dear Christian friends, and from regard to public opinion; and will never ascribe to Christian principles the absence of faults which I am under no temptation to commit.

\* This prescription was,—“Always repeat the twenty-four letters of the Greek alphabet before you give way to the impulse of anger.” A prescription still more worthy, than that of the heathen philosopher, to be remembered, is—“When in anger, repeat the Lord’s Prayer before you give utterance to your feelings.”

3. In any doubtful case, where good and bad motives are mingled as excitements to action, I will not conclude that the good motives influence me, without the most serious scrutiny.

4. I will watch my heart under *affliction*. As the severest strokes that I have felt hitherto, have been my *greatest mercies*, I will not, like the perverse child that attempts to resist or escape correction, try to break away from the rod of my heavenly Father; but will give him my hand and beg him to repeat his strokes, when he sees it necessary to purify my soul from sin.

## IV. STUDIES.

1. I will read no book without the expectation of real benefit;—and will consider that as *lost time* which is spent in reading without *attention* and *reflection*.

2. I will never covet the reputation of knowing *every thing*.

3. I will never speak confidently when I am in doubt, nor scruple to say that I *am ignorant*, when I am so.

4. Having suffered severely by late studies at night, I will never pursue any serious study after 10 o’clock in the evening.

5. I will not read any book which I should be unwilling to have it *known* that I have read; or the reading of which I shall probably recollect with regret on my dying bed.

6. Since my time for study is so much restricted by frail health and various engagements, I will consider it as a sacred duty to spend no time in the attitude of study, without direct and vigorous application of my mind to some important subject.

7. I will not hold myself at liberty to neglect duties that are plainly devolved upon me by the providence of God, even though these duties debar me from studies which I earnestly wish to pursue.

## V. PREPARATION FOR DEATH.

1. When I awake to the light of a new day, I will endeavor to ask myself, each morning, “Could I know this to be my *last day* on earth, what duty that I have neglected ought to be performed?”

2. That I may not be surprised by death, I will endeavor to carry with me the habitual recollection, that it *may* come at any moment.

3. I will often reflect that this life is only preparatory to eternity; and that He who stationed me here, knows how and when to call me away.

4. As my comfort in death must depend on my hope of heaven, I will often examine this hope; because if I have good reason to believe that I shall live with Christ in glory, I shall have no reason for reluctance in leaving this world, any more than the sentinel in being called from his post after a stormy night, or the child who has been long from home, in returning to his father’s house.



5. I am satisfied from much observation, that the *bodily pangs of dying* are much less terrible than is commonly supposed, excepting in a few extreme cases. I will not therefore be greatly disquieted with the anticipation of these pangs.

#### VI. PUBLIC DEPARTMENT.

1. I will endeavor to remember that as a *minister of the gospel*, my office is more important than that of any earthly potentate.

2. In my intercourse with men, I will endeavor not to degrade this office by exhibiting a *love of money*, one of the vilest and most dangerous passions that can infest the heart of a minister.

3. I will watch against levity in conversation, a fault to which I am in danger of resorting as an antidote against the influence of feeble health. Yet

4. I will not identify in feeling, or in my conduct tempt others to identify *religion* and *melancholy*; because if I were to paint a Pharisee, I should give him a *sad countenance*; but if an angel or my Saviour, a *cheerful* one. The fact that painters who are strangers to vital godliness, so generally, in representing Christ, give him the aspect of sadness, I will endeavor to make instructive to myself.

#### VII. CARE OF MY HEALTH.

The difference between that state of health which amounts to bare *existence*, and that which admits of vigorous mental action, is so great, that there is no earthly blessing I so earnestly desire as health. But as I am clearly destined to be an invalid while I live, whatever I am to do for God and the church, is to be accomplished by systematic care of my frail body.

1. I will not eat or drink any kind or quantity of food, that I have good reason to believe will impair my health.

2. I will, when not sick, take exercise daily, equivalent to the labor of sawing and splitting wood two hours.

3. When in perspiration, I will not stand or sit in cold air, without increase of clothing. I will not stand or walk on wet ground, in a cold season, without guarding my feet; and I will shun exposure to the evening, in cold or damp weather.

#### EXTENSIVE CHARITABLE BEQUESTS.

THE will of T. Hill, Esq. formerly of South Lambeth, Surrey, and late of Serbiton, near Kingston-on-Thames, has just been proved in Doctors' Commons, by John Squire, James Brady, Thomas Willett, and Charles Bennett, Esqrs., executors. The property has been sworn under £120,000. The testator has given the following legacies:—To the Middlesex Hospital, £1,000; to the Blind School, £2,000; to the Female Orphan Asylum, £1,000; to the Deaf and Dumb Asylum, £2,000; to the Female Or-

phan School, Hampstead Road, £500; to Lord Eldon's School, situate at Battersea, £500; to the Licensed Victualler's School, £500; to each of his executors the sum of £1,000; and the residue of his property, amounting to about £80,000, after giving several small legacies and annuities in his will, he bequeaths to the London Missionary Society. The will is dated in 1836. By a codicil in his own hand writing, made in September, 1836, he has revoked the bequest of the residue of his property, and has directed the same to be divided into four equal parts, to be paid to the following charitable institutions, viz:—To the London Missionary Society, £20,000; to the Home Missionary Society, £20,000; to the London Bible Society, £20,000; to the London Evangelical Society, £20,000, which last legacy is to form a fund, the proceeds thereof to be paid to the widows of Evangelical ministers only. So large a sum of money has not before been bequeathed by any individual, with the exception of Mr. Day, the blacking manufacturer, who left £100,000 for the purpose of endowing an hospital for blind persons, Mr. Day himself having been blind for many years previous to his death. The deceased died a widower, without any relative whatever.—*London paper.*

#### REPORT ON AGENCIES,

BY THE WESTERN RESERVE SYNOD, OHIO.

From the Cleveland Observer.

ALTHOUGH the present system of collecting our public benefactions by means of Agents is attended with some evils; yet in the present state of things, your committee think it would be inexpedient to dispense with it for the following reasons:

1. Experience abundantly proves that if the business of preaching on the various objects of benevolence and collecting funds for them, be left entirely to pastors and churches, no permanent system will be adopted, or if adopted, will not be prosecuted with vigor and success for any length of time, and consequently in the result, there will be a great loss to the Treasury of the Lord.

2. Pastors or Stated Supplies, if faithful to the appropriate duties of their office, are in general less competent than Agents, to present the objects of benevolence to their people; and for the reason, that they have no time to collect the necessary statistical information.

3. It is believed that the majority in most of our congregations are pleased with the present system, and that, as a general thing, they are the most attached to it who contribute most to the cause of benevolence.

4. In point of economy, we are decidedly of the opinion, that for many reasons, the

present system is preferable to any other rule, which has been devised. In bad money, in the delay of contributions, and in the want of personal effort on the part of some one person to superintend the movements of the whole machine, more money would be lost to the church than is now required to sustain agents.

5 It should be remembered that the collecting of funds is only a part of the duty of Agents. The one for the Home Missionary Society, for instance, is to act the part of a bishop to all the small and destitute churches, obtaining for them preaching, giving advice and watching over them with pastoral care. The Agent for the Education Society not only labors to procure money for the support of the young men; but it is made his duty to visit them, counsel, admonish, or encourage them as their circumstances require. Other duties, such as cannot be performed by pastors, devolve on agents of all these institutions.

Synod would only add, that the experience of many years, *with*, and *without* Agents, has fully satisfied wise and good men, who have the management of our benevolent institutions, that in the present state of the church and the world, there must be a class of men, whose special duty it is, to superintend all the movements of our benevolent societies.

### MILK AND HONEY.

Collected by Ralph Venning, 1653.

HE never was so good as he should be, that doth not strive to be better than he is.

Though God suffers his people not to sin in revenging their adversaries, yet he suffers not their adversaries to sin unrevenged.

The things of this life have not the promise of godliness; but godliness hath the promise of the things of this life.

Every one that liveth, or hath life, hath not the Son; but every one that hath the Son, liveth, and hath life.

Riches, honors, and pleasures cannot give one Christ; but Christ can give one riches, honors, and pleasures.

A saint is not only willing (as the carnal man is) that Christ should bear his yoke; but is also willing (which the carnal man is not) himself to bear Christ's yoke.

He that contemns a small fault, commits a great one.

What the heart doth not, is as if not done, in religion.

He that is hidden in his own eyes, will not be troubled to be little in the eyes of others.

What we are afraid to do before men, we should be afraid to think before God.

As there is a vanity lies hid in the best worldly good; so there is a blessing lies hid in the worst of worldly evils.

### AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Board of Directors was held Wednesday, 8th of April. The usual business was transacted, and arrangements made for the Anniversary of the Society. The appropriations made to beneficiaries were ordered to be paid under the direction of the Financial Committee. When they shall be paid depends on the liberality of the friends of the cause.

The Rev. Brown Emerson, late of Boylston, has been appointed to a temporary agency of the Society, and he has entered upon the duties of his office. He has been favorably received by the pastors and churches which he has visited, and been successful in raising funds for the cause.

### LETTER FROM A PRESIDING MEMBER OF BENEFICIARIES.

February 10, 1840.

REV. AND DEAR SIR,—I take the liberty of addressing you at this time, not because there is any special reason for it, but because we are desirous to receive some communications from yourself which may be read at our monthly meeting, and contribute to our edification and growth in grace. The brethren often ask a few days before the concert, if any communications have been received from the Secretary—intimating that an affirmative answer would secure their attendance. I am aware that your time must be very much occupied—but if other duties would allow you to write us oftener, the favor would be thankfully received by the beneficiaries at this College. Mr. —, the former Presiding Member, left with me twelve or thirteen copies of "Memoirs of Cornelius," and a few numbers of the last Annual Report, which of course are subject to your direction. You will be glad to hear that there are some indications of the commencement of a work of grace in our college, though I have heard of no recent conversions. Some, however, in the freshman class are inquiring what they shall do to be saved. I hope and trust you will soon hear of many new born souls, rejoicing in the Saviour whom they have hitherto rejected. But, dear Sir, we need the prayers of Christians abroad. Has the church a right to expect so great a blessing as a powerful revival of pure religion in the colleges of our land, without praying fervently and constantly for this object? You need not be told, Sir, of the obstacles to such a work, which exist in an institution like this—but if the great body of Christians were better acquainted with our situation, they would

remember us more frequently in their prayers.—There is more than usual religious interest in the churches in town—there have been a few hopeful conversions, and the blessed work appears to be progressing.

Our concert has been held regularly from month to month—generally well attended and interesting. We all need more holiness of heart—more heavenly mindedness, not only to fit us for the responsible duties of the station to which we are looking forward with so much interest, but to qualify us for the faithful discharge of present duty.

As the usual period of your visit is approaching, we hope soon to see and converse with one for whom we entertain sentiments of the highest respect and esteem.

With the desire to be remembered in your prayers, I subscribe myself, yours affectionately.

☞ There are now revivals of religion in a large number of colleges, the particulars of which we have not been able to learn, so as to give an account of them in this number.

EXTRACT from the last Catalogue of the Officers and Students of Lane Theological Seminary, Cincinnati, Ohio.

“Our students have had no difficulty in finding settlement, and if we had fifty instead of ten to give the churches annually, they would have found immediate employment.”

#### HARVARD COLLEGE.

EXTRACTS from “New England’s First Fruits, in respect to the Progress of Learning in the College at Cambridge in Massachusetts Bay, &c. Published in London, in the year 1643,” &c. Taken from 2d Volume of the Collections of the Massachusetts Historical Society.

#### *Rules and Precepts that are observed in the College.*

2. Let every student be plainly instructed, and earnestly pressed to consider well, the main end of his life and studies is, to know God and Jesus Christ which is eternal life, John xvii. 3, and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning.

And seeing the Lord only giveth wisdom, let every one seriously set himself by prayer in secret to seek it of him. Prov. ii. 3.

3. Every one shall so exercise himself in reading the Scriptures twice a day, that he shall be ready to give such an account of his proficiency therein, both in theoretic

call observations of the language, and logick, and in practical and spiritual truths, as his Tutor shall require, according to his ability; seeing the entrance of the word giveth light, it giveth understanding to the simple. Ps. cxix. 130.

4. That they eschewing all profanation of God’s name, attributes, word, ordinances, and times of worship, doe studie with good conscience, carefully to retaine God, and the love of his truth in their mindes, else let them know, that (notwithstanding their learning) God may give them up to strong delusions, and in the end to a reprobate minde. 2 Thess. ii. 11, 12. Rom. i. 28.

#### ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE Twenty-fourth Annual Meeting of the American Education Society will be held in the city of New York on Thursday, the 14th day of May, 1840. The members of the Society are notified to meet for business at the Rooms of the Central American Education Society, No. 89 Nassau Street, at 4 o’clock, P. M. of that day. The public meeting will be held in the Broadway Tabernacle, at 7½ o’clock in the evening, at which extracts from the Annual Report will be read, and Addresses delivered.

WILLIAM COGSWELL,

*Sec’y Am. Ed. Society.*

*Education Rooms, Boston, }*  
April 22, 1840. *}*

#### FUNDS.

*Receipts of the American Education Society, for the April Quarter, 1840.*

INCOME FROM FUNDS	759 12
LOANS REFUNDED	1,308 62

Parma, N. Y. Rev. Ralph Clapp	6 00
Fort Pulaskie, Ga. Ralph Dunning, Esq. by H. Hill, Esq.	1 13—7 13

#### LEGACIES.

Rev. Osgood Herrick, late of Millbury, by Henry Mills, Esq. Executor	200 00
Rev. Jon. L. Pomeroy, late of Worthington, by D. S. Whitney, Esq. Ex.	385 00—585 00

#### AUXILIARY SOCIETIES.

##### SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]	
Boston, Old South Society, in part	276 83
Park Street “ “	280 02
Bowdoin Street “ “	281 50
Fine Street “ “	121 20
Franklin Street “ “	154 64—1,113 99



## BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]

Falmouth, Cong. of Rev. H. B. Hooker 40 00  
 North Falmouth, Cong. of Rev. J. Pike 26 50

[The following by Rev. Brown Emerson, Ag't.]

Barnstable, Dea. Munroe \$3, Mr. David Crocker \$2 5 00  
 (West) Rev. Mr. Greenwood's Soc. 14 00  
 (Centerville Vill.) \$6, bal. in Tr. hands 4 81 10 81—29 81  
 Brewster, Rev. Mr. Williams's Soc. 12 00  
 Chatham, Rev. Mr. Rockwell's Soc. 36 25  
 Eastham, Rev. Mr. Babcock's Soc. 2 30  
 Harwich, Rev. Mr. Marchant's Soc. 7 50  
 Orleans, Rev. Mr. Lucas's Soc. 12 50  
 Sandwich, Rev. Mr. Cobb's Soc. 38 40  
 Monument Parish 10 25—48 65  
 Truro, Rev. Mr. Boyter's Soc. 7 34, bal. in Tr. hands 2 00 9 34  
 Wellfleet (South) Rev. Mr. Hardy's Soc. 25 15  
 (North) Rev. Mr. Adams's Soc. 10 29—35 44  
 Yarmouth, Rev. Mr. Cogswell's Soc. 25 00—285 29

## ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, Soc. of Rev. Mr. Jackson, additional Chapel Cong. in part, by S. Farrar, Esq. 71 00  
 Amesbury (West) Rev. Mr. Clark's Soc. 31 25  
 Haverhill, by Miss R. M. 2 00  
 Ipswich, 1st Parish, Ladies' Ed. Soc. by Mrs. Amy S. Wardwell, Tr. 51 00  
 Newburyport, Ed. Circ. in 1st Pres. Soc. by Miss Mary C. Greenleaf, Tr. 54 50  
 Rowley, Rev. Mr. Holbrook's Soc. 15 00—225 50

## EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]

North Brookfield, Mr. Ezra Batchelder 21 00

## EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]

Milbury, 2d Cong. Soc. by Mr. N. Goddard, Tr. of the Ch. 33 17  
 Uxbridge, Miss Laura E. Spring 40 00—73 17

## HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Easthampton, Ed. Soc. by Samuel Williston, Esq. 112 60  
 Hadley, Gen. Benev. Soc. by Mr. E. Smith, Tr. 75 00  
 Northampton, Edwards Ch. Benev. Soc. 39 30  
 1st Par. Benev. Soc. 52 00—91 30  
 Southampton, Ladies' Ed. Soc. by Miss Princess Clap, Tr. 9 20  
 From the disposable fund of the Co. Soc. 40 20—328 30

## HAMPDEN COUNTY.

[Mr. Samuel Raynolds, Springfield, Tr.]

Monson, Dea. A. W. Porter 75 00

## MIDDLESEX COUNTY.

Lowell, Ladies' Ed. Soc. in Rev. Mr. Blanchard's Cong. for Blanchard Temp. Schol. 75 00  
 From the Cong. 27 90—102 90

## NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Dea. Jonathan Newcomb 10 00

## OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Full River, Rev. Orin Fowler's Soc. by Mr. Hodges Reed, Tr. of Conference 70 59

## SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]

Southboro', coll. \$15, and avails of silver spoon \$2 17 00

## WORCESTER CENTRAL ASSOC.

[Hon. Abijah Bigelow, Worcester, Tr.]

Princeton, Cong. Soc. by Rev. B. Emerson, Ag't, through Mr. Caleb Dana 64 00  
 Westborough, Soc. of Rev. Charles B. Kirtledge 50 77  
 Ladies' Ch. Soc. by Mrs. Lucy H. Pond, Tr. 16 00  
 From a friend 30 00—160 77

## RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Bristol, Ladies of Rev. Mr. Shepard's Cong. on acc. of Temp. Schol. 32 00  
 \$5,175 38

## MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Alna, Cong. Ch. and Soc. 8 00  
 Bath, Rev. J. W. Ellingwood's Ch. and Soc. 77 42  
 " Mr. Palmer's " 40 37—117 79  
 Brunswick, Prof. Cleaveland 10 00  
 Buxton, Cong. Ch. and Soc. 10 00  
 Belfast, " 8 50  
 Gorham, Benev. Soc. by Mr. William Hyde 13 00  
 Lewiston Falls, Cong. Soc. by " 4 50  
 " 3 00—7 50  
 Portland, High St. Cong. Ch. 100 00  
 South Berwick, Cong. Ch. and Soc. 20 00  
 Somerset, Ed. Soc. Annual Meeting 8 14  
 Thomaston, 2d Cong. Ch. 6 00  
 Westbrook, Cong. Ch. and Soc. 14 00  
 \$322 93

## NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Boscawen (West) Cong. Ch. and Soc. by Mr. Jabez Abbott 7 00  
 Boscawen (East) " by Rev. Mr. Tracy 20 20  
 Chichester " by Rev. Mr. Putnam 9 80  
 Francessstown " by Mr. A. Lawrence, Tr. of Hillsboro' Co. Aux. Ed. Soc. 38 00  
 Henniker, Calvinistic Ch. and Soc. by Judge Darling 19 60  
 Hollis, Cong. Ch. and Soc. by Mr. A. Lawrence, Tr. &c. 45 37  
 Hopkinton, Cong. Soc. Rev. Mr. Kimball 5 00  
 Other individuals 17 34—22 34  
 Mont Vernon, Cong. Ch. and Soc. by Mr. A. Lawrence, Tr. 31 63  
 Nashua, by Rev. R. G. Dennis, Ag't 20 00  
 New Ipswich, Cong. Ch. and Soc. by Mr. A. Lawrence, Tr. 24 00  
 Pelham, Soc. of Rev. John Keep 13 09  
 \$251 03

## NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Barnard, Cong. Ch. and Soc. by Rev. Mr. Gordon 7 00  
 Brookfield, Ladies' Asso. 4 75, Gents. do. 5 75 10 50  
 Cong. Ch. and Soc. 10 85, Mrs. Mary Lyman, 50 cts. 11 35—21 85  
 Castleton, Cong. Soc. Rev. Joseph Steele 22 26  
 Chelsea, Cong. Ch. and Soc. 28 58, Ladies' Ed. Soc. 3 50 32 08  
 Cornwall, Ladies' Ed. Soc. by Mrs. Sarah Lane, Tr. 12 26  
 Coventry, Soc. of Rev. L. S. French, by Mr. F. S. French 15 00  
 Enosburg, Cong. Ch. and Soc. 40 00  
 Hardwick, Ladies' and Gentlemen's Soc. Rev. C. Wright, Tr. 25 66  
 Orwell, Cong. Ch. and Soc. Dea. Fletcher, Tr. 19 85  
 Young Ladies' Ed. Soc. by Miss Fanny F. Corbin, Tr. 30 00  
 Rutland, Cong. Soc. 8 59, Ladies' Asso. 20 45 28 84  
 Gents. Asso. Wm. Page, Esq. Tr. 21 00—49 84  
 Shoreham, Cong. Ch. and Soc. Mr. C. Callender, Tr. 12 50  
 Springfield, Soc. of Rev. H. B. Holmes 42 85  
 Thetford, by hand of Rev. E. G. Babcock 13 40  
 Vershire, Ladies' and Gents. Ed. Soc. 12 00  
 West Fairlee, Cong. Ch. and Soc. 3 71  
 West Randolph 1 00  
 Williamstown, by Mr. Asa Smith 5 00  
 \$364 26

## CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Brooklyn, Mrs. E. Smith in part to const. Mrs. L. Scarborough a L. M. by Mr. D. C. Robinson, Tr. Winham Co. Ed. Soc.	15 00	
Coll. in 1st Cong. Soc.	49 32—64 32	
Bristol, coll. in Cong. Ch. and Soc. by Mr. D. L. Parmelee	22 45	
Chaplin, a coll.	9 54	
Durham, Ch. and Soc. by H. White, Tr. N. H. Co. E. L. Soc.	30 00	
Enfield, coll. in Rev. Mr. Robbins's Ch. and Soc. by E. Parsons Esq.	23 00	
Guilford, cont. in 1st Ch. and Soc. by Rev. Aaron Dutton	38 00	
Hartford, coll. by Rev. Joseph Emerson, Ag't	509 00	
Ladies' Ed. Soc. by " "	172 00—681 00	
Jewett City, cont. in Ch. and Soc. in part to const. Rev. Wm. Wright an H. M. by Mr. Emerson	18 25	
Lynde, Mr. Wm. Hall, by Rev. Mr. McEwen	5 25	
Meriden, coll. 15 00 of which is to const. E. A. Cowles, Esq. a L. M. of N. H. Co. Ed. Soc. by Rev. Mr. Emerson	36 50	
North Mansfield, coll. in Rev. Mr. Atwood's Soc. by Mr. Charles Arnold, Tr.	41 00	
North Coventry, Rev. Mr. Calhoun	1 75	
Norfolk, Mrs. Sarah Batelle, ann. paym't	5 00	
New London, a friend	5 00	
North Woodstock, (Mt. Brook Soc.) a coll. by Mr. D. C. Robinson, Tr. &c.	43 00	
Plymouth, coll. in Cong. Soc. by Charles Hosmer	35 00	
South Woodbury, coll. by Rev. Pres. Day	21 45	
Stonington, Mr. Eliza Faxon, to const. himself a L. M.	30 00	
Windsor, cont. by Rev. S. D. Jewett	19 50	
West Hartford, coll. by Mr. R. Colton, Tr.	74 50	
Westminster, (Canterbury) coll. in Ch. and Soc. by Rev. Mr. King	13 33	
Killingly, coll. in Ch. and Soc. by Rev. Mr. Whitmore	43 80	
Ladies' Sewing Soc. by do.	25 00—68 80	
	\$1,291 64	

## CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

## January Quarter.

Albany, 4th Presb. Ch.	75 00	
(Mr. Sanford)	3 00—78 00	
Brookfield, N. Y. Presb. Ch. (in part) to const. Rev. Mr. Seymour a L. M.	25 96	
Bethlehem, Presb. Ch. and Cong. to const. Rev. A. Dean a L. M.	33 50	
Brooklyn, 1st Ch.		
C. P. Smith	25 00	
Coll. in part	75 04	
David Leavett	20 00	
E. D. Hurlbut	10 00	
Mrs. Fisher How	20 00	
George P. Taylor	5 00	
Dr. Cox's Ch. (1st Presb.)	13 00	
Avails of Jewelry cont.	2 00—170 04	
Catskill, Presb. Ch.	34 86	
Orrin Day	100 00	
Bal. of coll. by Rev. Dr. Porter	88 00	
Rev. L. B. Vanduyck, by Dr. Porter	30 00—202 86	
Hudson, coll. by Secretary Charles Paul, in part to const. himself a L. M.	32 70	
Marlborough, Presb. Ch. bal. of coll. by Rev. H. Beiden	20 00—32 70	
New Windsor, bal. to const. Rev. J. M. Sherwood a L. M.	4 75	
New York City, Brick Ch. Mrs. Catherine B. Patten	15 00	
Bleecker St. Ch. coll. in part	25 00	
Dr. A. C. Post	62 55	
M. Wilbur, Jr.	50 00	
Capt. James Funk, by R. M. Blatchford	1 00	
J. P. Tappan	20 00	
J. B. Fleming	5 00	
D. Oliphant	2 00	
A Friend	5 00	
Benjamin Tyler Eastman	10 00	
William Reed Eastman	1 00	
James Roosevelt	100 00	
Female Ed. Soc. in part	24 50—262 06	
Brainerd Ch. coll. in part	21 75	
William A. Booth	25 00	
Coll. in part	47 25	
Rev. B. Labaree	150 25	
Coll. in part	9 25	
From Ladies of B. Ch.	34 48	
Mr. Merriam	2 00—289 98	
Eligh Av. Presb. Ch. coll. in full	7 01	
Fourth Ch. Rev. I. I. Ostrom	5 00	
V. McNamee	3 00	
Sundry sums by G. M. Tracy	25 00	
Robert R. Johnston	10 00	
L. B. Butler	5 00	
H. A. Benton (in part)	7 50	
W. C. Gray	5 00	
G. B. Alvord	20 00	
C. B. Hatch	2 50	

William Cox	2 00
D. Patterson	1 00
Ann Newman	1 00
Lacy Sheffield	1 00
Mrs. White	5 00
Jaune McGonselane	1 00
Henry W. Hitlesey	5 00
Elizabeth Buckley, bal.	50
Hester Bush	2 00
Nancy Andrews	1 00
Cornelia Covert	1 00
Mrs. Chawn	1 00
Sarah Babcock	1 00
Mrs. Howell	2 00
Mrs. Newall	1 00
Mrs. Clement	50
William B. Humbert, bal.	100 00
Sexton	3 00
Coll. in part	12 50
Mrs. Timpson	1 00

Deduct rec'd on acc. in April	225 50	
Murray St. Ch. coll. in part	150 00—75 50	
John R. Hurd	45 16	
R. S. Kissam, M. D.	20 00	
J. B. Jervis	3 00	
Mrs. I. Wilkie	10 00	
James R. Whiting	1 00	
Mrs. Varick	10 00	
Mrs. ———	20 00	
Spring St. Ch. Monthly Con. coll.	10 00—122 16	
Coll. in Ch. in part	20 00	
Orange, N. Y. First Ch. coll.	53 07—73 07	
Second Ch. coll.	24 28	
Shelter Island, Dea. Douglass, by Mr. Beers	22 00—46 28	
Troy, First Ch. coll. in part	1 00	
Bal. of coll.	26 50	
Second Ch. coll.	35 00—61 50	
West Point, Mrs. Sophia Ford	10 00	
Donation from Mrs. Amelia Norton	5 00	
Utica Agency, by Chauncy St. John, coll. in Cong. Ch. Hamden, Del. Co.	1 00	
	12 00	

\$1,574 37

## April Quarter.

New York City, Bleecker St. Ch. Mrs. Rev. O. Eastman, Tr. Ladies' Praying Soc.	11 00	
by Rev. C. S. Porter, from "a friend"	2 00	
Mrs. I. Blackfan	3 00	
Female Ed. Soc. bal.	45 75	
"H. Y. Z."	3 00	
James Donaldson	3 00	
N. Talbot	25 00—92 75	
Carmine St. Ch. coll. in part	23 00	
Broad Way Tabernacle coll. in part	70 38	
George Dryden	2 00	
Benj. Waterbury	50	
I. L. Hale	10 00	
H. T. Lombard	1 00	
Homer Franklin	5 00	
R. H. Waller	1 00	
W. R. Powell	2 00	
George Abbott	1 00	
Samuel Pitts, in part	12 50—105 38	
Spring St. Ch. Elizabeth Day	1 00	
D. Wilson	10 00—11 00	
Murray St. Ch. Jacob Kershaw	37 50	
Second Avenue Ch. coll. in part	15 55	
Rev. Mr. Porter	5 00	
John McComb	25 00	
E. W. Hutchings	2 00	
T. D. Wilcox	1 00	
D. Hawell	1 00	
Mrs. Warner, First St.	50	
Miss Lewis	1 00	
A. W. Jones	1 00	
Rev. J. J. Owen	20 00	
George Kinney	5 00	
D. Harriot	1 00	
G. W. B. Cushing	50	
Mrs. J. H. Ransom	50	
Mrs. M. A. Wheaton	1 00	
"J. N."	1 00—51 05	
Duane St. Ch. Robert Boloid	20 00	
"A Friend"	20 00	
Morris Ketchum	20 00	
C. O. Halsted	100 00	
Dr. Pierson	15 00—175 00	
Village Presbyterian Ch. coll. in part	12 43	
Miss Doughty	5 00	
"A. P. A."	25	
S. S. Wood	25	
W. A. Wood	1 00	
Hiram Millar	5 00	
Mary Wicks	2 00	
N. Norris	50—26 43	
Leight St. Ch. Mr. A. R. Wetmore	25 00	
Brooklyn, N. Y. 1st Ch. J. C. Muker	10 00	
D. Wesson	5 00	
A. Wesson	5 00	
A. R. Moen	10 00	
Fisher How	30 00	
"A Friend"	5 00	
Rev. Samuel H. Cox, D. D.	25 00	
E. Hyatt	25 00—115 00	

Newark, N. J. 3d Ch. David Nichols	20 00
Ladies of 3d Ch. by Rev. Mr. Treat	16 00
Rev. S. B. Treat	25 00—61 00
Bloomfield, N. J. a bal.	60
Mattewan, N. Y. Presb. Ch. W. Torrey	25 00
Huntsville, Al. Presb. Benev. Soc. by Samuel Coltart, Esq.	50 00
Eden, Niagara Co. N. Y. Rev. Joseph M. Sudd	8 00
Received from Philadelphia Ed. Soc.	1,548 00
	<u>\$2,384 71</u>

## WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

[Collected by Rev. Geo. R. Rudd, Sec'y.]

## January Quarter.

Albion	32 01
Attica	12 20
Barre Centre	14 25
Bergen	17 25
Byron	7 00
Canandaigua, W. Hubbard, Esq.	20 00
Ladies' Schol. in part	20 00—40 00
Castleton, Ladies' Sewing Soc.	6 00
Churchville	18 50
Danville	28 67
East Bloomfield, bal.	28 00
Elbridge	1 00
Fredonia	48 25
Geneseo	23 50
Geneva	347 00
Axtell's Schol.	75 00—422 00
Groton and Summer Hill	40 62
Hunt's Hollow	6 75
Jamestown	42 79
Jordan	1 00
Lakeville	8 00
Lockport, 1st Ch.	25 27
2d Ch.	10 25
Cong. Ch.	11 50—47 02
Ludlowville	20 00
Lyons	50 37
Medina	11 60
Moscow, bal.	1 50
Nunda	27 00
Palmyra, bal.	6 00
Penfield	14 45
Pittsford	27 00
Rochester, 1st Ch.	80 00
Brick Ch.	145 00
Bethel Ch.	62 50—288 50
Romulus	1 25
Scipio Square	10 00
Vienna, bal.	15 13
Waterloo	23 25
Westfield	33 93
Sheriden	5 85
	<u>\$1,372 64</u>

## April Quarter.

Batavia	24 13
Attica, bal.	4 00
Auburn, 1st Ch.	145 68
2d " Ladies' Schol.	33 12
Buffalo, 1st Ch.	70 00—248 80
Pearl St. Ch.	105 73
Elbridge	9 00—115 73
Fredonia, bal.	20 00
Geneva, Rev. P. C. Hay, D. D.	40 00
H. H. Seely	5 00
Jordan	19 00—24 00
Lockport, 1st Ch. bal.	12 00
Mr. Morris	19 00
Ripley	60 00
S. G. Orten	12 00
West Bloomfield, 1st Ch.	5 00
2d "	3 00
Romulus	2 75—5 75
York	18 50
Youngstown	14 50
	45 00
	<u>\$698 41</u>

## UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

[Collected by Rev. Daniel Clark, Sec'y.]

## January Quarter.

Augusta	26 63
Bracha	10 00
Baldwinsville	11 00
Ballstown Spa	5 00
Cooperstown, Charles Smith, bal. of L. M.	10 00
Carthage	21 63
Clintonville	30 38
Carlisle	72 00
Cherry Valley	28 25
Cooperstown, Dea. Walker	5 00
East Whitehall	39 58

East Stockholm	4 00
Exeter	35 00
Fort Covington	31 09
Fairfield	13 75
Gouverneur	20 00
Glenns Falls	50 00
Keeseville	46 60
Lewis	6 00
Little Falls	23 00
Middlefield Centre	19 00
Moorea	7 00
Moriah	21 00
Norfolk, Mrs. Stowe	50
Potsdam	33 00
Plattsburg	50 61
Rensselaerville	30 87
Salisbury	17 04
Salem	30 00
Saratoga, Presbyterian Cong.	36 75
Female Ed. Soc.	20 00—56 75
Springfield	15 35
Upper Massena	1 92
Westmorland	20 75
Whitehall	94 47
Wallhams Mills	18 00
Legacy received from Philena Ranney, deceased, by S. Strong	20 00
	<u>\$925 08</u>

## April Quarter.

Boonville	24 91
Canden	9 59
Clinton	41 35
Cooperstown	30 61
East Redfield	10 00
Fulton	25 00
Keeseville (Ladies)	9 00
Lansingburgh	8 00
New Hartford	14 08
Oneida Association	1 86
Oswego, 2d Church	17 00
Paris	7 92
Potsdam, bal.	7 00
Rome, 1st Ch.	33 58
2d "	9 69—43 27
Sangerfield	4 12
Sauquoit	7 50
Syracuse, Presb. Ch.	66 16
Cong. "	11 86
Upper Norfolk	50
Utica	71 87
Female Benev. Soc.	10 00
Vernon Centre	7 31
Vernon Village	27 00
Waterville	8 87
Westford	16 00
Worcester	5 00
	<u>\$485 68</u>

## WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq., Hudson, Tr.]

Johnson, by Daniel Gline	2 00
Tallmadge, Young Ladies' Soc.	5 95
Mesopotamia, by Rev. H. Coo	8 00
Monroe, Michigan, Ch. Coll.	17 73
Clinton, " "	14 25
Tecumseh, " "	34 08
Rasin, " "	25
Ann Arbor, " "	10 00
Ypsilanti, " "	30 00
Strongsville, Ohio, " "	21 71
Aurora, " "	6 25
Milan, " "	30 56
Florence, " "	5 10
Sandusky City, " "	20 00
Lyme, " "	1 50
Paris, " "	4 00
Greenfield, " "	7 04
Monroeville, " "	2 00
Norwalk, " "	17 00
Brownhelm, " "	7 80
Amherst, " "	1 50
Twinsburg, " "	4 50
Cleveland, " "	31 81
Mesopotamia, " "	2 34
A Friend	6 06
Birmingham	3 62
Mr. Boardman, by A. K. Wright	2 00
	<u>\$297 05</u>

Whole amount received \$15,103 18.

## Clothing received during the Quarter.

Haverhill, Ms. a bundle of shirts and socks by Miss R. M.  
 Westborough, Ms. Ladies Sewing Circle, by Mrs. S. H. F.  
 Jones, Tr. a bundle of sheets, shirts, socks, &c. \$24 48











